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The Bible in practical life

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PROCEEDINGS OF  
THE SECOND CONVENTION  
OF THE  
RELIGIOUS EDUCATION ASSOCIATION  
PHILADELPHIA, 1904



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**THE SECOND CONVENTION**  
**ADDRESSES AND DISCUSSIONS**

**THEME:**  
**THE BIBLE IN PRACTICAL LIFE**





## FIRST SESSION

### *THE BIBLE IN RELIGIOUS EXPERIENCE*

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#### THE PRESIDENT'S ANNUAL ADDRESS

PROFESSOR FRANK KNIGHT SANDERS, PH.D., D.D.,  
DEAN YALE DIVINITY SCHOOL, NEW HAVEN, CONNECTICUT

The Religious Education Association has a little more than passed its first anniversary. On February 12, 1903, by one of the most notably representative conventions ever held in this country, authority was granted to a carefully chosen Board of Directors to act as the agent of the Convention in completing the steps already taken and bringing into being a fully equipped organization. Tonight the Association meets in Philadelphia, this representative city of the East, not alone to make answer of stewardship to its hopeful friends by exhibiting the quality and promise of what has actually been achieved, but to renew a declaration of its broad and helpful policy, to exhibit its plans of administration and of active service, to determine upon wise and fruitful betterments of policy or plans, to reach through the conference of alert and earnest men and women the widest and sanest possible outlook, and to develop anew an intelligent enthusiasm throughout the land for an immediate, aggressive movement on behalf of religious education. In particular, through the carefully unified program of this Convention the Religious Education Association seeks to make an adequate—for working purposes, perhaps a reasonably final—demonstration of the direct and indispensable, yet truly catholic and ecumenical, relation of the Bible to the achievement of the purpose which it keeps steadily in view. Among the many possible and truly efficient means of promoting the responsiveness of the human soul to God which we recognize today, the Scriptures are pre-eminent. Born in the very impulse to make real to men the being and character of God and his active relationship with men, they kindle most quickly and feed most steadily the responsive glow of the soul.

Fully to set forth at this time the character and policy of the Religious Education Association is impracticable and unnecessary. It will vouch for itself. In view, however, of the criticisms to which expression has been given during the past year, both by sincere friends of the Association whose desires for definite achievements have outrun their

sober judgment of possibilities, and by equally sincere opponents who have allowed their fear of a small minority of the working membership of this organization to influence their estimate of the catholicity and conservatism of the movement, it seems well to make several straightforward declarations.

1. The Religious Education Association has already a membership so large, so varied in character, and so many-sided in interest and influence that it is beyond the dominion of any section of country or class of men. Practically all the religious instructors in our universities, colleges, and theological schools are identified with its work; yet it does not become an organization of professionals. Their numbers are few as compared with the much larger proportion of members who are active pastors of the churches of all denominations, or of members who belong to the honorable order of religiously active laity. The strength of our membership today lies in its broadly representative character. To a remarkable extent the Association is getting together for mutual information, stimulus, and counsel all types of constructive minds—experts and laymen alike—and setting them to work upon the pressing problems of religious education. There is little real danger of professionalism or radicalism in the movement.

2. This danger is made even more remote by the fact that the Religious Education Association is not a strongly centralized corporation with a policy dictated by one mind or by a small group of men. For the sake of promoting the harmonious and unbroken development of its many lines of activity, it intrusts to an Executive Board of twenty-one men, with its staff of efficient secretaries, the execution of the general policy for the year, which is formulated and determined by the Board of Directors, a body strictly representative of the general and local interest in religious education throughout the country, and elected annually by the Association. So far as the specific promotion of religious education is concerned, the Association may be rightly described as a federated body, a union of seventeen distinct Departments, each responsible for the promotion of religious education within a field peculiarly its own; each under the management of a committee of men and women well known for experience, resourcefulness, and representativeness; each attracting to its service a certain proportion of our working membership. While our general officers serve as an agency of unification and co-operation in departmental work, it still remains true that the departmental committees have much freedom of action and responsibility. The current year has made no adequate test of this arrangement; many of the Departments have had little

more than time for tentative investigations. It may be said, by way of illustration, that the notable program which lies before you is the joint product of the general officers and the officers of Departments. The former have been responsible for the sessions of the whole Convention: the latter, having freedom of consultation with the general officers, have been largely responsible for their respective programs. Our organization presents great openings for wise and unselfish leadership; it offers scant opportunity to the autocrat.

3. The Religious Education Association has consistently pursued this year a policy of conciliation and conservatism. It has exactly fulfilled its pledges of a year ago. It has no intention of duplicating work already well done by any existing organization. It does not seek to rival other organizations, but rather to co-operate helpfully with them and to supplement their work. It stands ready to support by every reasonable method all well-considered and properly organized movements for religious education whether initiated under its own auspices or otherwise. Its work is not iconoclastic, its methods not polemical, its spirit not radical. It seeks to remedy the acknowledged abuses of religious education, (1) by arousing the latent but available energy of religious-minded men and women; (2) by unifying, educating, and giving direction to this energy; (3) by collecting the data required for the formulation of sound plans of work; and (4) by using this energy in the promotion of such plans. We could be justly criticised were we to present within this brief space of time a program of sweeping reforms. A truly constructive policy requires time for formulation.

No student of the religious trend of the past decade can doubt that the time has become ripe for such a movement as this. The stars are fighting in their courses for us. The real history of the genesis of the Religious Education Association goes far back of the summer and fall of 1902. For more than thirty years, through the notable co-ordination and extension of Sunday-school interests in North America, conceived and carried out by such broad-minded men as Bishop John H. Vincent and his associates, a great, original impulse was given to the popular study of the Bible—an impulse truly ecumenical in its effects. The International scheme of uniform lessons has had the effect of developing an army of intelligent laity, eager to be more generously equipped with the necessary knowledge, outlook, and methods for effective religious service.

But within the last quarter-century all kinds of human investigation have taken on the historical point of view. The study of life as it was



and is, in order to formulate principles for the life of today and of the future, is the prevailing purpose of all types of students. This is true in the investigation of the phenomena of the religious life no more and no less than in the investigation of other problems. The historical viewpoint is the fruitful one. It makes the record of the religious life and thought of past ages a continuing source of stimulating experience for the religious life of our day. It is essential to the reality and force of Biblical instruction at the present time that it have a historical basis; only so can it remain broadly and conservatively religious.

This historical point of view has created a new psychology, based upon the actual exhibition of mental processes by living people rather than upon theories of how they ought to think; and a new pedagogy, which seeks to determine the science of instruction by a detailed analysis and criticism of methods actually in use. These disciplines are advocating changes almost revolutionary in the accepted methods of religious education.

The historical point of view in Bible study is not only making it more valuable than ever for the devotional student or the religious leader, but it is revealing the Scriptures as a veritable mine of values for the student of human nature, of organized society, and of religious thought. In whatever way man comes into relation with God or with his fellow-man, the Bible proves to be his reliable source, not always of specific instruction, but without exception of inspirational suggestion.

The historical renaissance in Bible study has fostered three noteworthy developments, each of which has in turn made more necessary such an organization as our own. The first to be mentioned is the widespread introduction of the Bible and of other instrumentalities of religious culture into the regular curricula of our universities, colleges, and private secondary schools, not as a nominal requirement, but as a serious culture study, subject to all the tests given to others.

The second development is the successful preparation and promotion of courses of study of a high order by the organizations which stand for the religious development of specific classes. Notable among these are the Christian Associations and the Young People's organizations. I cannot speak too highly of the excellent results thus reached within the past five years.

Side by side with these developments should be mentioned the achievements of certain individuals who have contributed in a definite way to the advancement of religious education through Bible study. They have been pioneers in experimentation—men of courage, persist-

ence, and earnestness. To them more than to all other causes combined is due the organization of the Religious Education Association.

As a last instance of the progress of this generation I would mention the gradual provision of suitable literature for reference and for study. Only ten years ago there was an almost absolute lack. Stanley's *History of the Jewish Church* was perhaps the best available work in English on the Old Testament for the historical student. Today he can take his choice from half a dozen admirable histories. Outlines for historical study were almost unknown; today they abound.

These very achievements have made our Association a necessity, if the progress is to continue. The need of today is more than the continuance of the successes of the past. Progress never finds its goal, but is forced to press on to larger attainment. Results are but data for wider generalizations. The secret of the successful promotion of religious education in our land will be an organization not limited by specific interests or even denominational trends.

Each of the successful organizations to which I have already made reference works under certain limitations. The International Sunday School Association does not feel itself at liberty to become an experimenting body. It may well become the duty and privilege of the Religious Education Association, through its Department of Sunday Schools, managed by men and women who are in full sympathy with the legitimate aims of the International Sunday School Association, to study faithfully the working problems of the Sunday school, to make experiments as regards curricula, grading, teacher-training, and like problems, and to formulate suggestions which will be adopted in proportion to their reasonableness and practicable character.

In like manner the Christian Associations and Young People's societies have constituencies which rapidly shift. As organizations their energies must be centered upon the immediate practical needs of their respective fields. This leaves abundant room for the broader gathering of facts and the formulation of more permanent conclusions regarding the wisest methods of promoting the religious education of those who are relatively young.

Aside from these lines of activity, already more or less developed, the Religious Education Association has a broad field peculiarly its own, suggested by the divisions of the program of the Convention. Through its Council it will be able "to reach and to disseminate correct thinking on all general subjects relating to religious and moral education, initiating and completing investigations of fundamental importance." Through its "Annual Survey of the Progress of Religious

Education" it will make available to the general public the best results of each year's activity among religious pioneers and students. Among the churches and the various organizations of men for religious purposes it will have an unoccupied field for missionary effort.

But its greatest objective will be the clear-thinking individual. It is truly pathetic to realize the large number of isolated individuals who have fruitful ideas, but no means of making them bear fruit. The Religious Education Association will give them chance for a hearing. The intelligent layman is the working factor of the future.

In relation to all these opportunities the Religious Education Association stands to unify, to harmonize, to federate, and to offer co-operation. It seeks to unify the efforts of all organizations which promote some phase of 'religious education,' so that the progress made at one point shall be utilized by all. To this end it aims to unite these organizations with itself in an independent yet co-operative relation of active friendliness, accepting the results achieved by each and contributing by unbiased investigations to their available resources.

The Religious Education Association also stands for the general promotion of the interests of religious education. It must seek to attain reliable results and satisfactory methods. It must encourage the trying of new plans, so that their value can be demonstrated in actual use. It must foster an active and widespread desire for a forward movement.

The history of the work of this year is quickly told. It has been a year of great activity on the part of many, but a kind which makes little display.

It has been a year of organization. When the Convention adjourned at Chicago, there existed only an admirable set of plans and a skeleton organization. With laborious and self-sacrificing effort these plans have been realized. The magnitude of the task can be only in part appreciated by one who notes the wide range of interests covered by the organization. The Executive Board set itself six tasks: the completion of the long list of officers, both general and departmental; the securing of a large list of members of the Association; the securing of funds for the proper prosecution of the work; the securing of competent executive secretaries; the formulation of methods and plans for departmental activity; and the determination of the best method of giving information to members and others. By May, the first two objects were practically achieved. Over one hundred and fifty different men and women had accepted responsible offices; nearly thirteen hundred members had been secured (since increased to about two thousand). By July, at the semi-annual meeting of the Board of



Directors in Boston, suitable plans for departmental work were considered and adopted, and a regular Bulletin authorized. But not until November was the Board able to announce the most urgent need of the Association, viz., the election of a General Secretary. By the unanimous choice of Dr. Ira Landrith, of Nashville, as General Secretary, of Dr. Clyde W. Votaw, as Editorial Secretary, and of Dr. Wallace N. Stearns, as Financial Secretary, the working force of the Association was made complete.

It will readily be seen that this long, yet necessary and perhaps salutary, delay greatly crippled the departmental work, which particularly requires the friendly co-operation of the General Secretary.

Yet the year has been a fruitful one—a year of strong beginnings, of the collation of memoranda which will be serviceable in the months to come, of investigations and experiments still in their initial stages.

The publication of the Report of the First Convention has given a notable volume to the permanent literature of religious education. The other publications issued by the Association have established a standard of excellence for which all friends of the movement may be truly grateful to our Editorial Secretary.

The Departments are now strongly manned. Our methods have had the benefit of a little working experience. Our equipment commands universal respect. We have a working efficiency which not even this great Convention will adequately exhibit. We may look forward with confidence to the work of the coming years.

For there is a great work to be done; we have but made a beginning; the field is limitless and inviting. We need to make a working platform so broad that all earnest and reverent souls can find a place for themselves upon it. We need to define religious education in such a way that it shall not mean sectarianism or sentimentalism, but a kind of culture which is indispensable to the normal man—a culture as naturally belonging to public education as to private, a culture which shall stand pre-eminently for religious reality and breadth and power. We need to make it clear that religion is as broad as life itself, and that life without religion is impossible. We need to localize our work by holding smaller gatherings in districts and in cities, at which the principles and methods which condition progress can be brought home to those who cannot journey far away. We need to encourage the numberless men and women who are waiting for strong leadership to take a hand in this great enterprise. Why should there not be a thousand people in this very Convention who will be glad to lend their influence and support to this movement in which they surely take a vital interest?



The opportunity before the Religious Education Association is boundless. The responsibility upon its officers and members is very great. The achievements which may be attained are substantial and definite. The year to come is the critical year of the organization. May God's rich blessing attend those upon whom will devolve the responsibility of leadership.

## THE UNIQUE CHARACTER AND VALUE OF THE BIBLE AS AN INTERPRETER OF LIFE

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Life has two aspects whose relations to each other give themes to the profoundest philosophy. We may think of life as individual, or we may fix our attention upon the communal life in which alone the individual can by any possibility express himself. These two aspects can never be wholesomely separated. Any interpretation of life must be a message to the whole of life.

Now, if you will consider the matter a little, you will see that the New Testament in its main emphasis was a message to the individual. The circumstances in which the writers of the earliest Christian literature did their work, the circle of ideas in which they moved, made that inevitable. For, in the first place, the little bands of poor and uninfluential Christians could not possibly aim at much political influence in the face of an overwhelming pagan imperialism. But, in the second place, they did not themselves even covet communal influence. Their hope was the speedy coming of Jesus in power. He was to reorganize society in judgments and by undisputed exercise of supernatural power. The only message that was really worth while was to get ready for that appearance, to be found in Christ, and holy in life and heart. Even Paul only reluctantly gave up the hope of seeing the day of the Lord, and comforted those who were to remain by the thought that salvation was in the very near future, if even some did fall asleep before the appearance. This individual character of the New Testament message is not only pervasive and dominant, but the total impression on an evangelical Protestantism that has lived on that message has been an individualistic one.

As a matter of fact, the other aspect is not wholly neglected even in the New Testament, but it does not control; and I venture the somewhat bold assertion that the New Testament taken alone actually misrepresents the purpose of Jesus Christ, and that His main cry is largely lost if we study nothing but the New Testament.

To understand Jesus we must recover again the background of His life; we must saturate ourselves, as far as time and capacity will admit of it, with the thoughts and hopes into which Jesus came, in which He did His work, and which He so wonderfully lifted to the highest level of religious aspiration. In other words, if the Bible is to be an

interpreter of all life, the national and communal message of the Old Testament must be bound up with that of the New Testament.

I well remember as a boy to have had placed in my hands a picture-book supposed to illustrate the Old Testament. In it was a picture of Abraham sitting at the door of his tent. I fear the fact that it struck even my boyish ignorance as strange that Abraham should have possession of a flint-lock musket laid the foundation for studies in historical criticism that at first had very negative results. But are not as absurd anachronisms perpetrated daily in the unintelligent teaching of the Old Testament? We read back the ethics and the religious life of the Christian era into the lives of wandering nomads. Jacob is a shift, dishonest sheik whose forceful portrait has interest for us in no sense as a model of Christian virtue, but only as an epitome of a long and instructive chapter in the organizing of a communal life in which Jehovah was more and more to reveal Himself.

It is in God's providence that historical criticism is revealing to us the true meaning of that communal life which has meant, not much but everything to the human race. But that the Old Testament may deliver its message it is absolutely necessary that historical criticism do its work fearlessly, and the progressive communal character of God's revelation be fully revealed. Just now nothing is more needed to correct the overemphasis of individualistic Protestantism than a fresh and free study of the interpretations of human life that find such splendid expression in the Old Testament. Then we shall come to learn that Jesus came to save a nation. He beheld his city and wept over it. He longed to transform Judaism into the suffering Servant of Jehovah, ready to die, if need be, for the revelation of righteousness. Judaism would not, and Jesus turned to a little selected group to accomplish that which should have been, and is yet to be, a nation's task.

I cannot close without reminding you that the national messages of the eighth century prophets must ring in our ears as a nation. When money becomes the standard of morals, and materialism is substituted for faith and righteousness as the nation's watchword—then it is high time that the messages of Amos and Hosea and Micah should make our ears tingle, and recall us to the fact that God did without our republic for many generations and could do without us again. The call of Jesus is to us as a nation. His is the interpretation of life that crowns the messages of the Old and New Testament. As he reveals to us God's purpose, in its slow unfolding through a nation's history, we must seek to understand Him better and better, and for that reason we have given us the message to the individual soul in the New and the message to the nation in the Old Testament.

## THE ADEQUACY OF THE BIBLE IN DEALING WITH THE CRISES AND EMERGENCIES OF LIFE

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The Christian church has never closely defined the nature of the inspiration of the Bible. We all believe that through its words the Spirit of God is breathing, yet not as water runs through a pipe, but rather as the breezes stream through the forest. In the Bible are comprised, in a measure, the records of the world's earliest civilization; the story of men and of nations which illustrate, one might dare to say, not only every possible phase of human nature, but every possible experience which is known in the history of humanity. The records of the world are the foundation walls of its civilization. What is a Bible record? It is a fastened fact, a fixed thought, a fragment of truth packed for export. It comes from some source where it would have been largely wasted but for the inspired hand which seized and transfixed it. The deeds and thoughts of the past, as recorded in the Bible, are of inexpressible value, and as we read them we reason how priceless must the unrecorded past have been when even this small part known to us has done so much for civilization and spirituality. It is like pondering the scientific fact that every ton of sea-water is said to contain a grain of gold, so that all mankind might possess riches beyond the bounds of avarice, could all the wealth of the seas be extracted. The man who thinks little of the past is a savage; the nation that breaks with it entirely is a ruined nation. How poor would life be without even the records of profane history; how utterly unilluminated, were that Bible part lost in which we see the Holy Spirit working among men.

Human records bring us into intellectual touch with the impact of mind upon mind, and with human interpretation of fact bearing upon fact through the ages. Divine records bring to bear all heaven upon our soul; and both human and divine records are, should they happen to be joyous ones, like the great coal measures of the earth, which are really the compressed sunshine of the past; while, should they be sorrowful ones, they are rather like the flowing rivers, which are in reality the records of stormy days and rainy skies gone by. Every educated mind has been molded by these records, both profane and Biblical. The great names of the past have influenced our lives today. You are different from what you would have been if Homer, Dante, Shakespeare,



and Goethe had never lived, and especially if Moses and Isaiah and St. Paul had never declared, "Thus saith the Lord." If they have not influenced you directly, they have still made impact upon other lives which have moved yours. Each of us is like a harper sending his tiny note to blend with the vast orchestral music of the present, but all that music is conditioned, and takes its tune from the deep organ roll of the past, sounding down the corridors of time.

The records of the Bible, as they tell us how men faced, long ago, the great facts of life, its griefs, its sorrows, its disappointments, its temptations and despairs, are of priceless importance. I surely would not undervalue what the Bible teaches us in regard to meeting the joys and successes of life. There is no other book in the world which even faintly matches it in this respect; but, after all, it has chiefly impressed itself upon humanity "as a very present help in time of trouble;" and it is in this regard that I am called upon to consider it today.

The three pre-eminent facts which the Bible impresses upon the wounded or despairing human spirit are: (1) the Divine interest in our daily affairs; (2) the Divine self-sacrifice which has atoned for our sins, and (3) the Divine idea of discipline which has justified our sorrows. It is not too much say that these three facts have, to those who believe in them, absolutely changed the whole aspect of the world. The knowledge of the fundamental laws of nature which tells us that fire burns, and water drowns, and that gravitation draws us downward, is not more absolutely essential to human life than these three spiritual truths. To the Christian the world would not be colder should its temperature sink to the absolute zero, than it would be were he certainly convinced that these three principles were illusions. That God cares, that God has shown it through His Son, and that God has His purposes in tempering us—these are the great longitudinal beams of steel that undergird, in the great ship of life, the fabric from bow to rudder.

You find this conviction cropping out in the most marvelous and unexpected places in individual lives, even in those of lapsed Christians. It comes up at the deathbed of many a man who has led a terrible life for long years, but has never been able to forget entirely the Bible voices. The rude sailor who blasphemes a dozen times will often be restrained on the next occasion by some Bible memory. The hard soldier places his mother's Bible next his heart. In hours of danger and distress the Bible promises and warnings come trooping back to lost travelers, or friendless fugitives, or great explorers. In the great India mutiny of 1857; when a band of English women and children were flying from the mutineers, we are told how their courage was sus-

tained, and their souls uplifted through all their terrible dangers, by the torn leaf of a Bible which one of them possessed. It contained only a fragment of one of the chapters of the prophet Isaiah, but that chapter chanced to be one in which the prophet comforts the perturbed spirit of forlorn Israel. It contained the Divine promise of deliverance to those who trusted in God, and pledged the help of the Divine Arm to those who, in the midst of dark waters, steadied themselves by leaning against the Rock of Ages. Sustained by this promise, the poor fugitives, reading and rereading it amid their crushing anxieties, fared on with unflinching courage; and when at last they were rescued, they thanked their Maker for that heavenly Voice which, sounding down through the ages from a far-off antiquity, seemed to them like some fresh and bubbling spring in the wilderness, which found its source in mountains beyond the horizon, invisible save to the eye of faith.

There is a striking passage in Stanley's account of his marvelous journey across Africa, which shows how under the hardest, sternest, manliest exterior may live a spiritual trust in God's aid drawn from the Bible records of the past:

Constrained at the darkest hour to humbly confess that without God's aid I was helpless, I vowed a vow in the forest's solitude that I would confess His help before men. A silence as of death was around about me. In this physical and mental distress alone, I besought God to give me back my companions, whose fate was a mystery. Before turning in for the night, I resumed my reading of the Bible as usual. I had already read the book through from beginning to end, and was now in Deuteronomy for the second reading. I came to the verses wherein Moses exhorts Joshua in those fine lines, "Be strong, and of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." It encouraged me to go on and be confident.

I am tempted to add an illustration out of my own experience. Some years ago I was descending the steps of a building in New York, after having made arrangements there regarding the funeral of one very closely related to me, both by family and by affection. As I reached the sidewalk, I met, almost face to face, an old friend who might have been termed, without exaggeration, one of the very first, if not the first, in character, responsibilities, and wealth among the citizens in that great city. He had but lately undergone an experience even sadder than my own. As I told him my story, his eyes filled with tears, and an expression of deepest sympathy showed itself in his countenance. Grasping me by both hands, he said to me in a tone of solemn conviction: "Oh, what would life be worth if it were not for our faith in Christ?" It seemed to me, as I heard him, that I could have gladly seen those words written in letters of gold over the doorway to every home in America.



Such illustrations as these tend to make clear to us one of the great sovereign truths of life, viz., that God's supreme gift to the world has been the gift of the Bible. It is the one solace for all the troubles of the world. By the glow which illumines its pages we do indeed see life as a pilgrimage, and are taught that we are "to seek a City which hath foundations," that we are to await fulfilments, and that, as the old Spanish proverb says, "God does not pay His wages on Saturday night."

But all this does not, and ought not to, diminish the innocent pleasures of living. The Christian is essentially a cheerful man. The main distinction between his life and that of others is that he works with larger and longer plans, and sees God's purposes, and God's prizes waiting where the world fails to discern them.

It was at one time my frequent privilege to sit by the couch of a lady who, for more years than one would care to count, had been bed-ridden with a disease which no human skill could cure. On her bed lay, almost always, an open Bible, and she sometimes said with a smile that, whatever the pain might be, she had at least the privilege of the young prophet Daniel, of whom we read in the Scriptures that whenever he prayed he had "his windows always opened toward Jerusalem." Here, men and brethren, one found the spirit which the Bible was given to create. Here in that room was the essence of Christianity. Who among the most powerful, the most gifted, the wealthiest of the sons of men, would not, in hours when their souls are dark with anguish and bereavement, gladly give all that he has valued most for the light streaming in through the windows of the Bible hope, as the enfranchised soul gazes out through joyful eyes toward the streets of Jerusalem?

## IMPORTANCE OF THE BIBLE AS A FACTOR IN PROMOTING SPIRITUAL EFFICIENCY AND GROWTH

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My subject is an innocent one. I have an impression that the Bible *is* an important factor in the promotion of spiritual efficiency and growth, and I do not object to imparting that impression to others. Indeed, no one in this presence would dispute this proposition. It certainly is believed by the holy church universal—by which, I suppose, we mean all good Christians everywhere—that the Bible is an important factor in the promotion of spiritual efficiency and growth. After all, it is the chief part of our task as teachers and preachers, not so much to bring in some new-fangled thing, as to reiterate and to emphasize, to enforce and to clothe with perennial freshness, the great primal, cosmic truths of Christianity. As Herbert Spencer puts it: “It is only by varied iteration that alien conceptions can be forced upon reluctant minds.” The office of the Holy Spirit Himself is not to impart some new truth, but to bring to our remembrance the things of Christ.

As I understand it, it is not the purpose of this great Association to inaugurate a new system of doctrine, but to bring freshly to our consciousness the ancient verities of the Christian faith. The real orthodoxy of the present day consists, not in a loose, slippery hold upon a solid mass of dogmas, but in our fervent and intense grasp of the few essential, elemental truths that underlie Christian consciousness everywhere. It is a mistake for me to be always harping upon my divergences from the views held by my fellow-Christians. Rather let me realize in a new way the simple, old-fashioned truths that we believe in common, and that clamp us together as with hooks of steel. Even if I seem to have got hold of some new truth, let me be slow to discredit and to denounce the old. I need not fear that people will remain long unaware of my discovery. Genuine truth is possessed of a kind of atmospheric diffusiveness. The church has a way of quietly laying its errors, one by one, upon the shelf, and forgetting to take them down again. Infant damnation and a material hell, once devoutly believed, are cases in point. We simply wake up some fine morning and are aware that we do not believe that way any more. “Lo, he was not; I sought him, but he could not be found.” It is a species of intellectual frivolity for me to

go around knocking away what seems to me the defective props upon which I see my fellow-Christians leaning, unless I am sure that I can replace them with something better. Rather let me imitate the mighty reserve of the divine Pedagogue, who said: "I have yet many things to say unto you, but ye cannot bear them now." He could embrace the whole truth in His palm, and yet unclothe only His little finger.

The body of literature which we call the Bible—the crystallization in human speech of the best religious consciousness of mankind, expressing itself through a period of many centuries—seems to be exactly the food required by the spiritual appetite of man. We may say of that Book what Daniel Webster said of Massachusetts: "There she stands. Look at her." As long as man possesses a spiritual nature transcending the body and the soul that he shares with the lower animals; so long as he is not mere beast; so long as there is that in his being which feels the difference between right and wrong, and aspires, and prays, so long will he instinctively resort to the Bible and find there the food adapted to his higher self. Independently of theories of inspiration, and of the higher criticism—which ought perhaps to be called higher appreciation—apart from questions of origin and date and structure and authorship and readings and canon, the sixty-six books contain just what is needed for the spiritual nature of all alike—the little child, the old woman in the chimney corner, the profligate and the saint, the illiterate and the sage. Sir Walter Scott, when dying, asked to be read to. "From what book?" inquired his friend, glancing toward the richly furnished library, and the answer came: "Need you ask? There is but one." I am reminded of the old heathen woman in Burma, who, when she heard for the first time the message of the cross, let down her long flowing hair, and said: "These tresses have grown white waiting to hear this story." At this spring the saints and the martyrs of all the ages have slaked their thirst. Explore their pages and you will find no great thought that cannot be traced back to this source. So that, within the realm of literature relating to conduct and to religion, one is tempted to generalize: If it be true, it is not new; if it be new, it is not true.

The Christian does not read the Bible merely for its literary value. To him it is a devotional book. He describes mirrored in its limpid depths the very image of God. He reads the Old Testament because it yields a pure and exalted conception of God. No such thought of God can be found in any other than Christian literature. Somehow or other, out of the consciousness of the Hebrew race there emerged an image of God infinitely superior to that found in the literature of any other ancient people. Just as in our own individual lives things keep happening to us

all the time, day after day, and, through processes of reflection upon these happenings, we form little by little a clear conception of the God back of them, thinking of Him as a Being either vast and cruel or else infinitely tender and loving—like a mother bending over her infant who is uneasy and in pain—so the Hebrew race, in its upward struggle, kept all the time, as we believe, under the brooding influence of the Holy Spirit, drawing inferences from things that happened to them—a defeat here, a victory there—and thus gradually came into the full consciousness of Jehovah, a Being of blended majesty and pity, infinitely transcending any thought of God held by contemporaneous races. This idea first took shape in the minds of sages, saints, and prophets—men of spiritual insight who thought profoundly upon current events and who

Dipt into the future far as human eye could see,  
Saw the vision of the world and all the wonder that would be.

In their writings glimmer this image of the Eternal; as in the ninetieth Psalm and in the fortieth chapter of Isaiah.

The Old Testament, then, seems to be made up of two streams flowing along in a single channel—history and literature. On one side, we find the chronicle of those happenings which formed a kind of steep, perilous pathway along which this strenuous race groped its way and at length found a God, eternal and holy, and yet full of mercy and compassion. On the other side, we have a sublime literature, in which the choicest spirits of the race seem to be throwing out words at this vast conception of God, and endeavoring to foreshorten Him within the gaze of their contemporaries. Such a thought of God must, in the nature of the case, be anthropomorphic. He must be pictured as a man—with eyes and hands and feet. And this Hebraic conception of God would inevitably be subject to the law of evolution, being faint and crude in its earlier stages, and only gradually approaching distinctness and perfection. What was right in earlier ages might be wrong later on. The morality even of the Ten Commandments is negative, superficial, incomplete. They should never be inscribed in a Christian church, except perhaps for their historic suggestiveness, indicating God's dealing with a primitive race. While the moral principles of which they are the concrete and symbolic expression are universally and eternally obligatory, as *laws* they are no more binding upon us Christians than the laws of England are binding upon Americans. All their ethical meaning finds a nobler and purer and more positive expression in the teachings of Christ and of His apostles.

This august reflection of God that scintillates here and there on the



broken surface of the Old Testament history and literature seems thus, after all, only dim and shadowy, partial and progressive. It could not make the worshiper perfect. Only in the Christ of the New Testament does it finally achieve its full-orbed splendor. The twilight of Old Testament conjecture brightens into the dawn of New Testament revelation. Here we find the divine personality of Jesus portrayed in exquisite outlines, His life and His teachings narrated and interpreted by those who stood closest to Him. Such a character surely could not have been invented by Galilean peasants. That was not an age of novels. The production of characters out of whole cloth is the work of transcendent genius like that of George Eliot. In Christ we have the heavenly Father unveiled. Christ not only teaches us to pray, "Our Father which art in heaven," but He says: "He that hath seen Me, hath seen the Father." He is the express image of the divine Person. The infinite contracts itself, so as to come within the embrace of man's thought and affection. The divine, in simple and pathetic fashion, reveals itself in a human life.

So the All-great were the All-loving too.  
So through the thunder comes a human voice  
Saying, O heart I made, a heart beats here!  
Face, my hands fashioned, see it in myself.  
Thou hast no power nor mayst conceive of mine,  
But love I gave thee with myself to love,  
And thou must love me who have died for thee.



## SECOND SESSION

### *RELIGIOUS EDUCATION IN THE HOME*

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#### THE RELIGIOUS OPPORTUNITY OF THE HOME

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In the holy war which is being waged by the Religious Education Association—a war against ignorance, superstition, and vice—it seeks the necessary triple alliance of the school, the church, and the home—these three, but the greatest of these is the home. Wise men in the long ago journeyed from afar with gifts in search of the Babe of Bethlehem; and no wise man, no company of wise men, in our time ever engaged in worthier quest than is the babe of America; nor ever bore better gifts than it is proposed by this Association to lay before the children of our households. The spectacle of this great company of the captains of religious and educational industry in the United States and Canada, spending a day in the consideration of the problems and claims of the home, should confirm the faith of this Association's friends, and as effectually confound the inconsiderate criticisms of those few enemies who have professed to believe, either that the movement might be dangerous, or that it might not be definite and practical.

Among the first of the Religious Education Association's appeals is this, that home-making and home-keeping should now be studied as seriously and as scientifically as ever were the problems of the church and the school. A Department of the Home has been set to the task, tremendous but welcome, of finding a way whereby those who are doing so much for the church and the school may be equally helpful to the firesides of all the people; and those who compose the membership of this Department have gone about their duty with an eagerness that means nothing less than that they regard the subject as meriting the best endeavors of the devoutest and wisest, deep enough for the philosophy of the ablest. They believe that the hour has struck for a great federation of all men and movements looking to the home's betterment by true religious education.

The theme is the most popular one with which pulpit or press ever deals. Whether the subject has been neglected until it is new, or whether it is the one theme in which all are concerned, it is a fact that

thoughtful, prayerful sermons on the home are accounted the best of all sermons. Need of improved conditions is universally felt. Better homes and better home training are prerequisites of all righteous reforms. Unnumbered thousands of eager souls in the domestic wilderness are looking for a Moses.

Modern sociology, which is but another name for primitive Christianity, has led us back from the crowd to the cottage, from the multitude to the mansion, from the throng to the individual child in the home; and we must follow that leading, for in it extends a divine Hand. The simplest, strongest, best of all religion is family religion. The wisest of all the recent intelligent utterances of such movements as Christian Endeavor have been in behalf of fireside religious exercise and training. The League for the Protection of the Family is another eloquent voice uttering the same general desire for putting first things first. Why may not the Religious Education Association, having already won the allegiance of very many of those who are able to do the best work for so worthy a cause, become the rallying center for all those who believe that there should be for the promotion of the home's best interests a champion powerful enough to attract instant, favorable, and universal attention?

Leaving to others the scientific and theoretical phases of this day's discussions, and disclaiming either the qualification to deal with the matter profoundly, or the disposition to commit this Association to any of its General Secretary's individual views, let me mention very simply a few of these same individual views on the Religious Opportunity of the Home.

The home's opportunity is in the nature of a first chance, and the only abiding one. Graduation from the University of the Home never comes in four years. The students there stay to manhood. They come back in the years of parenthood for special home-making study. In old age, with grandchildren as their teachers, they matriculate for blessed post-graduate courses. The church starts later, and its influence is comparatively occasional or periodical; hence the church may successfully undertake only to supplement, and never to supplant, the home in religious education. In the church there is a weekly, or a semi-weekly, Bible opening; in the home there should be an always open Bible. In the church the pastor has not time for more preaching than parents need. In the home properly trained Christian parents have the opportunity to be living epistles to be read every day and hour. For the same reasons the Sunday school, young people's society, and all of the similar agencies of the church are inadequate. These are all

good, and all must be encouraged; but the church with its auxiliaries cannot afford to imitate the paternalism of the state, nor must it encourage the impression, which is getting too far abroad, that the church should have a monopoly of the religious instruction a child, or a man, should receive. The religious education provided by the church is valuable as a supplement to the work of even the ideal home, and it is indispensable to the child of the godless household. Therefore it is perhaps among the least of our dangers, but it may still be accounted a real danger, that, amidst the multitudinous demands made upon the home by the church, we may conclude that we should take our religion from the home to the church and keep it there, whereas we need the most our religion in the home. For many recent years our homes have been contributing to a central place of worship. We would now do well if we should learn that a church multiplies itself when it makes all its homes temples of God, and that a church thus multiplied can afford occasionally to have a few empty pews; for such a church will never be empty when it needs to be filled. Why can we not comprehend the truth that what pastors and churches most need is not great audiences made up of individuals from numerous houses, but the sincere, constant, and consistent co-operation of even a few devoutly worshipping homes? Patriarchal methods were better than are some of ours.

The opportunity of the home in adopting and adapting the methods of the so-called new education is also in the nature of a first chance; for everything new that is true is natural; and all that is natural in education leads straight to the fireside, which is the place of all places to make religion normal. Whenever our homes are true temples, all temples of righteous worship become attractive to us. There is no such problem as how to induce children to love the church, if they have first been trained in the home to love Him whose home the church is. Because God hath ordained that the child taught in holy things by his own parents shall love these teachers, the tuition becomes easy and effective, for love lightens the labor of learning. The parent's right to teach his own child the truth about salvation and the Savior assumes the full proportions of duty, when we consider how God made so easy and natural every condition of successful teaching by setting us together in families. Affection being the wage, the teacher's toil will be tireless and the pupil's toil pleasant.

The modern kindergarten merely opened the nursery door and showed us the ideal home schoolroom. Every recent thing said at all wisely about natural methods in education has simply magnified the home as an educational institution. The fact, as old as Eden, has at

last been discovered that domestic experiences and environments are constantly exercising helpfully the intellect, sensibilities, and will, and that means growth, and correct growth is education. The home is a school of God's planting, and only God-planted schools are normal schools, and truly scientific.

The home's religious education is unique. It cannot be delegated either to the church or to the school, to the reformatory or to the mission Sunday school. Children's Home-Finding Societies are in the hands of men who have learned that state institutions and orphanages, however well managed, can never do the work of a home. Our great problem, therefore, is the elevation of all homes—to make the good better and the bad good.

Before the work can be hopefully undertaken, some hindrances must be recognized and removed; for it is the real, and not an ideal, home with which we shall have to deal. It is not the home where the father is a psychologist, the mother a pedagogical expert, and the children few—strange coincidence, that—but it is the average home which must be beneficently approached. Its willingness and ability to attack hard problems, as they are found, and not as it would like to find them—conditions and not theories—proves the worth of any movement. If the Religious Education Association, now on trial, wins its case before the jury of public opinion, it must go beyond the rare ideal home to the numerous real ones; to the homes, not only of the educated and well-to-do, but also of the poor and the unlearned; to the remotest rural home, whence, untutored as it is, comes already much of our virtue and success; and to the squalid city tenement out of which crawls so much of filth and vice. The ample reward of so great a labor is really the solution of all other problems, for in the last analysis all problems are problems of the home. Purify that spring and you cleanse the whole stream of human society: and that were pay enough for any service.

Of course, there are difficulties; among them the heedlessness of home-making, the easiness of home-breaking, the unhomelike places where families live, the too strenuous lives we lead, the too short hours we spend with our children, the indifference of fathers to their half of the duties of child-training, the presence of the hireling in the nursery and of the mother in the club—these are discouragements to be overcome in promoting religious education in the home; but a difficulty recognized is already half removed.

The situation is in no sense hopeless. The time is coming early in this best of the centuries when more attention will be paid to the gaits



of the prospective son-in-law than to the qualities of a roadster about to be purchased; when divorces will be more difficult; when houses take the places of flats and tenement apartments; when parents will take time to do necessary teaching in the greatest of all schools; when the father will quit trying to be religious in his wife's name; and when mothers will set themselves down, cheerfully and with maternal consecration and zeal, for all needed time in their own nurseries. Until then religious education in the home will limp painfully and move slowly; but then it will go forth unimpeded, because then we shall have rebuilt the old-fashioned family altar, or we shall have erected something better with the same design, something still more pleasing to God who delights in progress; and then, with more religion in the home, we shall have fewer skeletons in the closet.



## THE ART OF TELLING BIBLE STORIES

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1. He who would effectively tell a Bible story *must really believe that what he has to tell is a "story."* Diversion of his thoughts to what may seem more important than story may of itself be sufficient to produce failure. Many persons zealous for the Bible are attracted to the idea of Bible stories by the advertising value of the term: "Come, my dear, and let me tell you a nice Bible story;" and all the while, in his heart of hearts, the teller does not think that it is merely a story, but under cover of that attractive title hopes to get in the application of a sermon. This is especially dangerous in dealing with young people, who are of all God's creatures the most sincere and most readily respond to sincerity. In all cases homiletic purpose, and all other by-aims, obstruct literary effect. Spiritual edification is one of the many regions in which the spiritual principle applies that he who would save his life must be prepared to lose it. Our first duty to a Bible story is to love it; its effect we may leave to the divine Artist.

This raises the question: What is a "story"? A question important in all literary art, and especially important in application to the literature we call the Bible. History and story are both narrative. History is a limited form of narration, limiting itself by its appeal to the sense of record and the connection of things. Story is free narration; in its appeal it takes in the imagination, the emotions, and the whole spiritual nature. The popular idea of story confuses between *imaginary* and *imaginative*; invented matter cannot be history, but the converse will not hold good, and matter of fact can perfectly well be story if its presentation is such as to touch the imagination and the emotions. In most literatures, story and history are distinct; story has a matter and a form of its own, and is called epic poetry.

In the literature of the Bible, story is part of the national history, and is attracted to the prose form of the history which surrounds it. The narration which extends from Genesis to Esther is found, in its literary analysis, to be an alternation between the two forms: a framework and connective tissue of bare history, with the high lights and spiritual essence of the whole given by brilliant stories. To appreciate the distinction it is only necessary to read continuously through the

book of Genesis; as he proceeds, the reader is conscious of quite different kinds of appeal that are being made from time to time to his literary sense. At one time he is made to cover long historic epochs in the course of two or three verses; intricate relationships of world-peoples are being indicated by nothing more than a string of proper names.

He comes upon the name of Joseph, and it is as if a curtain were suddenly lifted; the reader is face to face with real life, warm with all the attractions of story. A strong personality is before him, asserting itself in raw boyhood, with doting affection on one side of it and family feud on the other; asserting itself under conditions of slavery, until Joseph's master knows nothing of the management of his household save the bread he puts into his mouth; asserting itself in prison, in the high life of the court to which Joseph has been that moment lifted from a dungeon. As a picturesque background to the central personality there are glimpses of nomad shepherd life, of caravan merchant life, of gorgeous and stately Egypt. Dream lore adds shading to the picture, mysteries unveiling themselves only as they become fulfilled. Sudden mutations of fortune appear—the commonest inspiration of the story-teller; his finest finesse of complex situation is added where Joseph's brethren appear before him, recognized but not recognizing; what the mere story-teller would call "playing" with the situation is here elaborated in what is more than play, as Joseph's contrived perplexities drive his brethren through turns of moral experience, changing the men who sold one brother for a slave into the men who will sacrifice themselves or their children to save another brother for their father's old age. Plot of story becomes providence as Joseph reveals himself, and makes note how in the past sin his brethren, instead of compassing his own destruction, were providing the future savior for Egypt and the famished nations. The idyllic picture of the migration of Jacob and his family to the land of Goshen provides the romantic conclusion to the story.

But as our reader of Genesis proceeds, the curtain drops; he is again following economic history sketched in a few lines of narrative. And this case is only typical: this interplay of history and story is a specific feature of the Bible among the great literatures of the world. This literary distinction has an important bearing on the subject before us, and will suggest two notes on the art of telling Bible stories.

2. The proper preparation of the story-teller is that *he should saturate himself with Bible story, but it must be story itself, not story and history mixed.* One of the great difficulties in the literary study of the Bible is the fact that current versions, with their monotony of chapter and verses, do not indicate literary distinctions, and thus do not warn

the reader of these transitions backward and forward between history and story. An entirely different kind of mental receptivity is needed for the record of history and the creative sympathies of story; the ordinary reader of the Bible is in the position of one using a microscope for successive objects, without the power to adjust the focus as necessity may require. My own studies have strongly impressed upon me that it is only when we take in the great mass of Bible stories, quite apart from the historical matter breaking them up, that we appreciate the magnificence of epic simplicity making story an element of Biblical literature second to none. These stories are the Homer of the Bible; with this difference, that connection with the national history has arrested them in the second stage of literary crystallization—the cycle of successive narratives—whereas Greek stories have broken away from history and been further remolded into an imaginary plot.

3. But it is an imperfect statement of the case to say merely that in the Bible story and history alternate. There is a correlation between the two: the history is a connective framework, the spirit of the whole is expressed in the stories. Thus, in the Bible, story is used as a mode of historic emphasis. Accordingly, *in the art of telling Bible stories the perspective point of the story must be sought in the surrounding history*. Is there any contradiction between this third note and the other two? By no means. Bible stories are jewels, but jewels in a setting of history; the setting is no part of the beauty of the jewel, but it puts that beauty in a position to be seen. It is in the preparation, not in the telling of the story, that the narrator must seek the historic perspective.

The patriarchal history of Genesis is lit up by stories of family life: in some we see the care taken to preserve purity of descent; in others, one individual after another falls out of the original covenant to become ancestors of Edom, Ishmael, Moab; in the story of the sacrifice of Isaac the special people of God are being devoted to their world-mission. With the garrulous pomposity that characterizes the commonest commercial transactions of oriental peoples, Abraham bargains for a sepulcher in Machpelah; all the detail is artistically justified, for Abraham and his seed are still in the nomadic stage of social growth, which has no point of fixity except its sepulchers; in this simple act of purchase the chosen nation is taking possession of the Promised Land. The Exodus is the stage of migration to the land of promise, a stage also of evolution into an organized nation. Twice only (in the three Biblical books that narrate it) does the light of epic story break in upon the history: at the beginning, the story of the Plagues displays the cowed slaves who are the raw material out of which Israel is to be made; near the end,

the epic of Balaam—with curses unwillingly changed into blessings—unveils the finished process of an organized host on the eve of conquest.

Stories of the heroic “Judges” take color from each crisis of history. When the Bedouin hordes of the desert are the foe, countless as the sand, with tawdry splendor of earrings and crescents and chains on the camel’s necks, the whole story of Gideon is motived by providential scorn for the vanity of mere numbers: the obscurest of champions is raised up, his huge army reduced to ten thousand, to three hundred, the keynote of action struck by a dream told in the night with a hint of panic in the heart of the vast host; Gideon acts on the hint, and his strategy is the manufacture of panic, as the pitchers are broken, the torches flare out, and with trumpet tone and shout the three hundred charge down the three slopes, and drive the unwieldy mass of half-awakened bewilderment in headlong rout and slaughter. When the Samson stories make their near approach to humor, it is because the historic work of Providence at that point is to be accomplished by the agency of laughter: the foe covered with ridicule heartens an Israel that had not only been subdued, but been cowed into abjectness.

It may be asked: Why are we given the long-drawn story of Abimelech, where there is no heaven-sent savior, but an obscure faction fight with an ignoble end? The answer is clear when the position of the story is caught in the historic framework—the exact center of the transition of Israel from a theocracy to a vulgar government of secular kings; in this story for the first time a king appears in Israel, and from his mountain concealment Jotham suddenly flings out his fable of scorn upon the whole conception of kingship: his fable of the vine, the fig tree, the olive, declining the offered honor of “waving to and fro over the trees,” while the bramble accepts the sovereignty, and calls upon the forest to come and put its trust in his shadow.

When the grand story of Elijah has gone on mounting through successive stages of climax to the highest climax, which brings the greatest of the prophets to the scene of the giving of the Law, and the thunder and lightning and earthquake have once again prepared us to listen to the voice of God, a modern reader instinctively looks for some profound moral principle as the utterance up to which so much has led. But it is because he has failed to take his perspective from the history of Israel, in which the prophets are not as yet spiritual pastors, but leaders in the world of action; the divine command on Horeb, that deals with the anointing of two kings, holds latent in its clauses the coming history of the northern kingdom to its captivity.

4. In these last points I have been considering the preparation of



the story-teller for his task. When the story has been carefully studied and assimilated, then *the freest play of imagination should be used in the rendering*. Like the actor, the story-teller is a translator, with the translator's double fidelity—to his original and to his audience. The question is not of translating out of one language into another, but out of one set of mental habits belonging to ancient life into another set of habits characterizing the modern hearers who are to be impressed. Greek drama, with exquisite instinct, realized this double fidelity in its institution of the chorus. Theoretically, a Greek chorus is a portion of the supposed audience in the theater transported into the age and garb of the story dramatized, which they follow from point to point with meditations calculated to voice similar meditations on the part of those watching the representation of the drama. Every teller of a Bible story must be his own chorus, moving through the scenes of the narrative with the outlook and emotions of the men or the children of today. Some very effective tellers of Scripture stories fill in details of modern realism with slang up to date. I have never myself felt the necessity of this; but, if a fault, it is a fault in the right direction. The exact narrative of Scripture must be freely handled; we may expand where the original is terse, emphasize clearly what the original takes for granted, alter altogether the proportion of parts. The condition is that we should first have been minutely faithful in our study of the story, omitting no hint, and wresting nothing out of proportion. This once secured, we become free agents in the translation of what has been learned into terms of modern thought.

5. One point may be added: while it is true that the student cannot bestow too much study on his literary original, yet it is obvious that the results of this study must not appear on the surface of his narrative. All that may be thought out or learned, as to historic setting, or meaning and motive, will go to enrich the story-telling, but it must be entirely below the surface. My fifth note is that *the teller of Bible stories must have learned to insinuate*. Indirect suggestion is far more potent than discussion: the narrator must be creative in tone from first to last, well aware that a single note of discussion or criticism may break the spell.

These few notes on the art of telling Bible stories will suggest to any reader that the most important thing of all has been omitted. Someone has said that, if you really desire to be a great man, your first duty is most carefully to choose your grandfather. So in the art of telling Bible stories the first thing is by constitution and practice to be a story-teller.



## MEMORY WORK IN CHARACTER-FORMING

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The general theme of memory work in character-forming is a very broad one, since character-forming is the goal of all education and memory work its universal condition. I shall be limited, therefore, to a discussion of, first, the ground and value; secondly, the scope and limits; and, finally, the method of learning by heart, in the home, as a means of character-forming.

In its main outlines the psychology of the process of character-forming through memory work is very simple. A man's character is the inner structure which determines his life. That structure is, as Aristotle says, the product of nature, habit, and reason. That is to say, whatever we do at any moment is an expression of character, and character is a complex of native tendencies or instincts, which we may call first nature; of tendencies acquired either consciously or unconsciously, which have become so firmly a part of ourselves that we call them second nature; and of those impulses, ideals, desires, aspirations, resolves, which are neither original in us nor as yet fully built into us, but which influence action and go to make up character.

The essential points in character-building are, therefore, three: first, to build upon the foundation laid in the child's original nature, which, so far from being sunk in total depravity, is at the start of life equipped with every necessary element and seed of goodness, and which for perfect development requires only the food and motion appropriate to each advancing stage of growth. It is the child's nature to demand as his proper food and motion something worth while to learn by heart. And if he seems to take more readily to "Spotless Town" than to the twenty-third Psalm, that is not so much proof of depravity in him as it is proof of negligence in us. Try him at the age when he is eager and impressionable with that which is equally adapted and at the same time more worth while, and see if, guided, he will not respond to that with his higher nature as eagerly as, unguided, he responds to the other with his lower nature.

Secondly, as regards habit, we have the familiar maxims: "Solidify into habits as many useful reactions as possible;" "Make the nervous system friend instead of enemy." It is sufficient to say under this head that learning by heart is nothing more than the forming of a set of habits.

Thirdly, as regards reason, or character in the making, we affirm that what is presented as food—as character material—should be fully assimilated that it may become a permanent possession of the soul. Now, learning by heart is one step, and an indispensable step, in the process of character-forming by assimilation. The cumulative Baconian series is suggestive: it is well to *read*, it is better to *mark*, but to *learn* puts one well on the way toward *inward digestion*, whereby that which is vitally taken into the mind becomes structurally built into the character.

Adaptation, assimilation, habituation—these words sum up for us the beginning, the middle, and the end of character-forming; and, as we have seen, they supply the general argument for memory work.

There are, too, the special arguments, which we can but touch on. It is the universal testimony of mankind that the word-for-word memorizing of classic and beautiful forms of words enriches the speech, forms the taste, feeds the mind, fortifies the soul. The Psalmist beautifully puts his argument for learning by heart when he says: "Thy word have I hid in my heart that I might not sin against Thee." It is the experience of multitudes of those who have been brought up to love often repeated forms of devotion that by their very familiarity and use these forms gain inexpressibly in their power to help us—"in all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment."

Of all those who have borne testimony on this matter I shall cite but one, as being clearly unbiased and as combining the most pronounced disadvantages with the most striking and unqualifiedly favorable results—the case of John Ruskin. After speaking, in "*Præterita*," of the salutary pleasures of his home, he says: "I have next with deeper gratitude to chronicle what I owed to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music—yet in that familiarity revered, as transcending all thought, and ordaining all conduct." In these lessons, which began as soon as he was able to read with fluency, and never ceased till he went to Oxford, he says: "My mother forced me by steady daily toil to learn long chapters of the Bible by heart; as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse about once a year." After the reading, "I had to learn a few verses by heart, or repeat, to make sure I had not lost, something of what was already known; and with the chapters thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases." Then follows the

vivid picture of the long morning hours of toil—"toil on both sides equal;" the struggle for accuracy to the least accent, and for understanding if that was within reach; the list of chapters learned by heart with which (he says of his mother) "she established my soul in life;" and finally the summary of results in these remarkable and significant words: "And truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like, in after-life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of all my education."

So much, then, for the argument for memory work. It is time now to make a distinction.

Not all learning can or should be memoriter learning. The line is very sharply drawn. Where the exact language is immaterial it is an abuse to require it. In such cases it is no less important to neglect and to forget at the right place, than it is to attend and to remember. But where the exact language, by reason of intrinsic worth, is an inherent element in the truth to be conveyed, the case is different. Here form and substance are so vitally interwoven that the form cannot be changed without essential loss to the substance.

In former days there was excess of memorizing and deficiency of judgment. There are those here present who as children were required to learn memoriter page after page of their history books. I myself learned a catechism of history contained in the cacophonous *Monteith's Youth's History of the United States*. In these days the wise teacher places a premium on the pupil's getting the gist of the lesson and saying it in his own words. But the danger now is that there will be excess of judgment and deficiency of word-for-word memorizing, and that the practice of learning word for word that which should be so learned will fall into disuse.

Let us now seek a criterion: What should be so learned? The question embarrasses, not because there is so little, but so much. There is nothing named in Ruskin's long list which it would not be good to memorize; but we are forced by every difference between his time and our own, and particularly by the difference between him and our children, and between their parents and his mother, to ask, not what were good, but what is best. It seems to me self-evident that that material which is best for memory work is that which, by its truth, its beauty, and its living power most universally and permanently satisfies the soul. For if it be true, it will satisfy the intellect; if beautiful, the feel-

ings; if vital, the will. To be true it must apply to all mankind, at every epoch of development and in every age. To be beautiful it must be clothed in language that perfectly expresses the truth and permanently satisfies the heart. To be vital it must touch the life—giving form and spirit to prayer and praise, giving wings to aspiration, giving impulse to action.

That which is fittest to learn by heart will therefore be found, not so much in the form of rules, or definitions, or dogmas, or “stiff and stark external commands”—for “whether there be knowledge, it shall be done away.” That which is fittest to learn by heart we shall find rather in “the breath and finer spirit of all knowledge”—in poetry and in poetic prose. Matthew Arnold was very nearly right in saying that “in poetry our race, as time goes on, will find an ever surer and surer stay,” and that “the strongest part of our religion today is its unconscious poetry.” Judged by this criterion, the list of that which is of most worth for purposes of memory work will include:

1. Those sweet and majestic words of Jesus of which he Himself said: “The words that I speak unto you, they are spirit and they are life;” words which are the more permanent as they do not take the form of “stiff and stark external commands.”

2. Those Psalms that are unequaled in beauty of language and in power to satisfy the spirit of man in its loftiest and its deepest moods.

3. The sublime and often mystical poetry found in Deuteronomy, Isaiah, and Revelation.

4. Ancient and beautiful forms of prayer, such as may be found in the Book of Common Prayer, and which, when found, are eagerly recognized by the children as being suitable to their tastes and needs.

5. Classic forms of sound words embodying edifying doctrine, such as are wont to be sought chiefly in catechisms, but which can be found elsewhere as well. But it should be remembered that there are catechisms and catechisms, and it must certainly be agreed that, for purposes of memorizing, not much of some catechisms, and not all of any catechism, is worthy to be compared, for utility or for intrinsic worth, with portions of Scripture without number which remain unlearned. Indiscriminate catechism-committing is, happily, going out of vogue. Even in the Episcopal church, where the rubric prescribes a catechism as an “instruction to be learned by every person before he be brought to be confirmed by the bishop,” a distinction is made between *saying* “the Creed, the Lord’s Prayer, and the Ten Commandments,” and *answering* to the other questions. This language—since “learning” does not necessarily mean rote-learning, and “answering to ques-



tions" does not necessarily involve the use of uniform and prescribed phrases—certainly leaves a convenient latitude to those who believe that in general the language of doctrine does not deserve the same sacred handling as the words of Jesus or the language of inspired poetry. I need not add that I speak neither by permission nor by commandment, but simply express, as I feel bound to do, the views of a plain pedagogue upon a question which is, in one of its aspects, a question of pedagogy.

We are ready to consider, in conclusion, some constructive suggestions regarding the conduct of memory work at home.

1. Memory work at home should be co-operative, yet independent. Children are being taught some memoriter work at day school and at Sunday school: they ask their parents to "hear" them, and the hearing of such lessons is one thing at least which parents can do without the *odium scholasticum* which attaches to parental help in an arithmetic lesson. So much is due the school. But there is something also which the home owes itself—to have its own line of work and to hold thereto, whether school keeps or not. Moreover, the Sunday school can never, in my judgment, do much memoriter work without neglect of its proper duty of instruction. It can prepare the way for home work by developing a rich and real liturgical service.

2. The times for memory work at home should be sacredly regular, yet not impossibly frequent. They can be made coincident with the inevitable bedtime (for pleasurable but not studious repetition) and, shall we say, with the equally inevitable leisure hour each week sacredly set apart for family worship and religious instruction.

3. At these times the exercises should be regarded as a duty, yet made, as they can be made, a privilege and a pleasure. It is a grievous error to speak and act as if interest and effort were incompatible, and duty necessarily distasteful. To endure hardness as a good soldier is not to be confounded with enduring hardness as a bad galley slave. I had rather, I suppose, punish the Beatitudes into a boy than have him go through life ignorant of the truth that "Blessed are they that have been persecuted for righteousness' sake." But in a well-ordered home such a course is in general both unnecessary and self-defeating. All depends on how wisely the play of motive is directed—how skilfully the proper impulses are set to work. Wisely motivated, the child will come to you, saying, "Find me something I can learn by heart," "Teach me a prayer;" and a boy of eleven, set to learn the part of Brutus, will learn the speeches of Mark Antony to boot. Social co-operation, imitation, consciousness of growing power, ambition, pride, emulation,



praise and blame, reward and punishment—there is no motive known to human nature which may not be harnessed up and made to draw this load.

4. But motive without method is as steam without engine. Therefore, and finally, the method used should reinforce repetition with thinking, feeling, and willing. To memorize by mere mechanical mulling is a deadly grind. Repetition should be made with the spirit and the understanding as well as with voluntary attention. It would, indeed, be futile to demand that every passage to be memorized be first fully understood; but to undertake to learn what is not in some degree grasped by the heart and the head is from every view-point unwise. There should be a living relation established between the child and that which he is to learn. Sometimes this relation is best established by letting the child become very familiar with that which he is to learn, before he sets himself finally to commit it to memory. I have found that if a psalm is to be memorized, a good way to begin is to make it, at home or at school, a part of a regular liturgy, thus reading it many times with attention and with spirit; perhaps also, at the proper time, with explanation and informal analysis. The same applies to prayers and hymns, which should be often prayed and sung before being of set purpose memorized. This process of creating familiarity and warmth may be compared to the first stage in the developing of a photographic film—one by one the features “come out,” until the film is ready for fixing. The figure may halt a trifle, yet in both processes there are obvious disadvantages in trying to fix before the features have come out, and still more so if the fixing begins before the plate has been fully exposed. The great law of method, here as everywhere else, is: Let spirit vitalize form.

A final word as to the proper part of the home in this work. I venture to say that in such work as this lies one of the home's peculiar functions. To guide and inspire the children in memory work is something the home can do better than can any other agency, and better perhaps than it can do many other things. The home deals with individuals; it has them regularly, steadily, every day, seven days in the week. The time is indeed short, but this defect in quantity is made up by the unique element of quality: the time which the children naturally devote to their parents, and when they claim their parents for themselves, is the sweetest, most impressionable of all the times of day. I mean bedtime and prayertime. Then the interests and distractions of the active day fade. Then the child turns with intense eagerness, all the greater for this absence and absorption in school and at play, to his

mother—and to his father, if his father be parent and not merely progenitor—for companionship, for confidences, for story-telling, for reading of literature, and for worship. And it is reasonable to hold that, in the pressure of the week's engagements, which bears not less heavily, nowadays, upon the children than upon the adults of the household, there can be one other stated time for worship and for instruction—the quiet hour on Sunday. May I not, then, seriously and earnestly propose—and to clear myself of cant I may confess that I am trying to bolster up my own resolution by this public announcement of personal intention—that we as parents sacredly devote some stated time to guiding, helping, and inspiring our children at home to learn by heart precious portions of Scripture and such like language, in the belief that thereby, in a unique and indispensable way, we shall be filling their minds, forming their characters, feeding their souls, and giving them as it were in fee simple, the very essence of a priceless heritage.

## LITERATURE AS A MEANS OF RELIGIOUS EDUCATION IN THE HOME

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I do not understand that in the discussion of this topic I am to confine the term "literature" to what is called religious literature, to writings of a distinctly ethical or didactic character; I am rather to consider the religious value of literature in the broad and usual sense of the term, of secular literature, and especially of what we call polite literature or *belles-lettres*, all the literature which does not aim primarily at imparting information—poetry, fiction, the essay.

My discussion therefore will naturally embrace two questions: (1) what is the value of such literature as a means of religious culture? (2) what is the special fitness of the home as a place for such culture?

In order to decide the value of literature as a means of religious culture we may well ask: What is literature? I do not propose to enter upon any extended academic discussion of the question; I shall borrow a definition which I think will serve our purpose very well. Mr. Ruskin—who said more true things than anyone else about the relation of all the arts to religion and morals—defines poetry somewhere as "the presentation by the imagination of noble grounds for noble emotions." Now, I think that is really a definition, not of poetry merely, but of all pure literature. It covers not only poetry, but drama, and fiction, and oratory, and much criticism, and history so far as history has literary value. I will not stop to discuss the statement, but I think you will find on reflection that a book has distinctly literary quality only in so far as it appeals to some of our emotions, and that, as a rule, this appeal must be made through the imagination.

Perhaps you may object, however, that by adopting this definition I am importing into literature a moral element not essential to it. Does all literature present noble grounds for noble emotions? Are there no great *bad* books? Well, I am not saying that there should be no discrimination in our reading for religious culture; but I will say that I do not think Mr. Ruskin's definition far wrong. For the great bad books are very few. The moral sense of mankind is always prominent in its literary judgments, and the really bad seldom turn out to be immortal. The deep and universal emotions out of which literature is

made are moral and healthy. Men do not mistake their moral quality. A great book may sometimes be sadly in error intellectually, may present irrational views of life or society; but a great book is seldom wrong morally. A poet, for example, may adopt some mistaken, unpractical theory, and pouring into it his own impassioned feeling make a genuinely great poem; but the feeling must be noble and inspiring. Shelley's "Prometheus Unbound," for example, is the bright vision of a thoroughly impossible social ideal; but the ardor of unselfish hope and faith that thrills in its music makes it one of the world's great Orphic songs.

On the other hand, morbid feeling, ill-regulated passion, are always signs of weakness or enervation; books that have such motives often have a vogue, but seldom a lasting fame. They belong to the literature of decadence; you can seldom keep a book of that sort sweet through the centuries. And even when an author is not deserving of high praise morally, it will usually be found that the parts of his work which give it hold upon humanity are the sound and true parts. Byron, for an example, is largely an unhealthy writer; but those passages of Byron which the world knows by heart—the solemn record of the transitoriness of human greatness, the ennobling grandeur of God's hill and God's ocean—these are true, and it is by virtue of these that Byron lives. I think, then, we may accept Ruskin's definition as substantially correct, that literature is the presentation by the imagination of noble grounds for noble emotions.

And now, what is religious culture, at what does it aim? Is it not primarily a culture of the emotions, in reverent obedience to the law of God, and to the end of practice in righteousness? Religious culture surely implies that all our emotions should be healthy, harmoniously developed, steady—not fitful as the religious emotions are likely to be—sensitive and strong, yet well contained, temperate, and rightly in touch with the facts of life. I know we sometimes hear religious teaching which seems to imply that the first duty of man with reference to his emotions and passions is to repress them; that restraint of the active forces of our nature is the highest Christian attainment. There is a conception of the Christian life that is based on this idea—the ascetic or monastic conception. But it is all wrong; and the history of monasticism in every age will show us what perversion and narrowing of human nature it leads to.

Nor is it Christ's conception of righteous living. If I were to select the one saying of the Master that seems to me more significant and precious than any other, I should take the promise: "I am come that they might have life, and that they might have it more abundantly."



The true ideal of the Christian life is the broadest and fullest ideal, for God has not made the mistake of giving us powers and passions for nothing, nor has he given us powers and passions merely to test our ability to keep them under. Christ's words I take to mean literally just what they say, though their meaning be too divinely broad for our full comprehension—that we might have *life*, the fullest development of all the living, immortal part of man. "Trust in the Lord," says the Psalmist, "and He shall *give* thee the desires of thy heart," not deny them nor dry them up. It is true there is a rank and gradation in our emotions; there are higher and lower objects of desire. But we shall never secure due subordination of our emotions and passions merely by trying to crush down the lower ones, but rather by trying to rouse the higher ones. True spiritual culture is a process of education, not of mere reform; it seeks to excite, not merely to subdue.

And now this healthy cultivation of the emotions proceeds by the aid of the imagination always. We speak of the imagination sometimes as if it pertained merely to the æsthetic part of our nature, having little to do with the moral part; it is a thing that belongs to poets and dreamers, we say, but in this busy world a practical man has little use for the imagination. Well, there is where the practical man makes a great mistake; for the imagination holds the key to our feelings. It is the office of the imagination to incorporate truth in circumstance. Abstract truth and abstract verities, however sublime, never move us much. We nod assent to them and go on as before. A whole creed full of truths and a whole catalogue of virtues cannot turn us aside a single step from the primrose path to the eternal bonfire. But when the truth is clothed in image and personality, it gets hold upon our emotions and issues in conduct. Then, too, it is only by the imagination that we can go out of ourselves, and judge others charitably or even justly; more than all, it is only by the imagination that we can see *ourselves* as others see us. The only reason why many a man is so hard and dry and unsympathetic, such an unlovely Christian, is simply because he has no imagination, or has not used what little he may have.

Now, if literature be what we have defined it, must it not obviously be one of the best means for this healthy cultivation of imagination and emotion? That is its very function. To read a great book is not merely to cultivate the taste, to gratify the sense of form and speech; it is to hold communion with a soul that has been stirred by some of the capital emotions of humanity; to put ourselves for a little in his place; to share his deeper feelings, his larger vision. By thus giving us a picture of human life, in all its phases, warm, breathing, real, literature



quickens our perceptions, enlarges our sympathies, actually widens our experience.

Nor let it be said that this is of little distinctively religious value. The fact is rather that a new and helpful realization of human life in any or all its phases is always to the genuinely religious man a means of religious culture. It stimulates in such a man those emotions of sympathy, or admiration, or love, or reverence; or, on the other hand, of pity, or indignation, or moral aversion, which every man should wish to keep sensitive and strong. Human life is full of evil, of sorrow, and of sin; yet no thoughtful man will wish to turn away from it nor regard it with indifference. He rather asks what it all means, what must be his own attitude or duty toward it. The most inspiring of modern poets makes one of his characters say:

This world's no blot for us, nor blank;  
It means intensely, and it means good;  
To find its meaning is my meat and drink.

For genuine religious life is not cultivated by ignorance or isolation; but rather by knowledge, and the constant exercise of moral judgment in action and reflection.

Nay, even the purely æsthetic emotions to which literature makes appeal are not without their value in religious culture. "How near to good is what is fair," says a wise old English poet; and more than that is true. Whatsoever is beautiful does suggest to us some sort of goodness—kind temper, pure thought, gentle disposition. Beauty is, so to speak, the outward face of love. Our very language shows that we think so—we call a beautiful thing as well as a beautiful deed "lovely." Deep in the roots of language is the conviction imbedded. Did you ever think that the same word expresses at once the most sacred of religious gifts as the finest outward charm of beauty? That word, both in its older Greek form *charis* and in our English form "grace," has that double meaning—a wonderful breadth of meaning in that word, most significant; and I think we ought never to use or to hear those blessed words, "The grace of our Lord Jesus Christ," without some thought of how that grace in all its meaning was shown by Him who loved the sublimity of the lonely heaven, and who said with a gush of quick emotion as He plucked the wayside lily: "Solomon in all his glory was not arrayed like one of these." The more we think of it, the more clearly shall we see that the highest goodness does issue in beauty—of thought, temper, even of form. Do you remember the remarkable prayer that closes what is possibly the oldest of recorded poems, the ninetyeth Psalm, in which the singer, smitten with the

transiency of all earthly beauty that typifies our human life—the stream that lapseth, the dew that drieth, the flower that fadeth—cries out as the sum of all longing and aspiration: “The beauty of the Lord our God be upon us!”

I plead for the influence of literature, then, to broaden, sweeten, and humanize our life. For I think our conception of a religious life is often too narrow. Indeed, I do not much like those phrases “religious life,” “religious experience,” “religious duty.” People talk as if they had two sorts of experience, religious and some other; as if God enjoined us to do some things for Him, and allowed us to do a good many more for ourselves. Can you think of Jesus Christ talking of His religious experience, His religious duties? Or even Paul? Our whole distinction between secular and religious things is largely factitious and misleading—injurious to our life on the religious and on the secular side of the line we try to draw. Our religion, if we have any worth having, includes the whole sphere of human interests—our duties, our pleasures, our intellect, affection, emotions. And a genuinely Christian culture includes them all. It is not merely a privilege, it is a duty, to develop all the gifts and possibilities of our nature: to give to our religion a broadly human character, to enforce its demands and recognize its sway about the whole circle of our being. Be sure we cannot narrow our ideals of religious culture without making our character arid and unlovely, and decreasing greatly thereby our influence for good. There is a widespread belief, not often explicitly avowed, perhaps hardly recognized by those who entertain it, but none the less real, that an earnest religious life is a mark of deficient vitality; that religion is a thing especially becoming in women, or old people, or sick people—the people in whom the currents of life do not run with full strength, who do not feel the warmth and intensity of human interests. And it is to be feared that in the expression of Christian ideals and experience in some of our hymns—as in that unwholesome hymn of good John Newton, “Let worldly minds the world pursue”—there is something to countenance such a belief. But we cannot afford to do that. The man that does it, the church that does it, gives up influence and loses power to win the world to the faith.

If then literature be, as it is, the picture and the interpretation of human life in all its breadth, why then surely the loving study of literature must be one of the best ways to broaden our knowledge of life, to deepen our sense of its significance, to show us more clearly how through all the goodly frame of outward things beauty and charm are but the expression of God’s great thought, how through all the tangled web of human action run His divine laws.

I have left myself but little time in which to speak of the latter half of my theme—the special fitness of the *home* as a place for the influence of literature. I must content myself with one or two obvious suggestions.

In the first place, good books afford an excellent subject of interest common to old and young, to parents and children; and so tend to enlarge and to strengthen the sympathies of home. For books do much to equalize all ages: they give to youth something of the wisdom of years and experience, and they keep alive in the heart of age something of the fire and dew of youth. Many a man knows that to read again—it may be for the hundredth time—some true word of poet that stirred his soul long years ago is to feel again the still unslacked pulse of youth, to share again, it may be now with his children, the hopes and aspirations of life's morning. And, on the other hand, most of the best literature of the world is not beyond the apprehension of a healthy boy in his "teens." He may not fully comprehend it; but the very effort to do so will expand his mind, dilate his imagination, and rouse his ambition. The great book draws the boy's hopes and purposes on toward life in healthful, wise ways. Of course, not all books are equally adapted to all ages; yet much of the professed juvenile literature is very worthless stuff, while most of that literature which is excused as unsuited to young people is equally unfit for old people. If all the mass of fiction and poetry that a certain class of critics and apologists tell us was not intended for boys and girls could be swept out of existence, the literature of the world would not be much the poorer. The English-speaking people may be thankful that our literature would lose but very little. Indeed, I have sometimes thought that a "classic" might be not very inaccurately defined as a book that a boy reads with interest between the ages of twelve and twenty-one, and never after forgets. As a rule, all the great epic writing, the literature of great action, based on broad and obvious motive, appeals to sympathies that are strong at an early age. The boy who is old enough to skate is old enough to read Homer or Walter Scott. The poetry of sentiment and reflection may well come a little later, and the literature of sublime thought and more complex passion—like most of Shakespeare—a little later still; yet substantially all the world's great writing in literature is intelligible to those years when the emotions and the duties of life are gradually unfolding before the vision of youth.

No reading a man ever does, I think, tells quite so much upon his character as what he does thus in his boyhood, in the companionship and sympathies of home. It is not merely that the impressions of those years



are the deepest and most tenaciously preserved in memory: in such an atmosphere the boy's mind is thrown open to the best influence of letters; what he reads is interpreted by his best ideals, and all his life after will be associated with his purest thoughts. You all remember how very large a part of Ruskin's real education consisted in those readings at home before he was fifteen; but who does not see that the Scott and the Homer and even the Bible would never have had such an influence upon all his later life if they had not been illumined for him by his mother's sympathy and linked in his memory with her wise teaching and solicitous affection? Nay, how many of us know for ourselves that the words of poet or story-teller we learned when life was new, perhaps as I remember learning Goldsmith's lines of the "Deserted Village" at my mother's knee, will sound gently on in the memory forever, with a music not all their own?

For, after all, the greatest advantage of the home as a place for literary culture is found in the fact that whatever reading is done there is done spontaneously, to gratify a healthy curiosity which may be wisely directed, but should never be checked or thwarted. Charles Lamb used to say, you remember, that his sister Mary had enjoyed the best possible education—she had early been turned loose in a library of good old authors and left to browse at will. And Lamb was right. There is no education much better than that for a healthy boy or girl—provided only the library be well chosen. During the last fifteen or twenty years the formal study of English literature has been introduced into all our colleges and schools. It is, doubtless, a wise movement and one to which some of us have been very glad to lend any influence we may have had; yet I must admit that there is a great danger in thus setting the works of the masters as a schoolboy's task. A little unwisdom in the mode of teaching, a little over-insistence on unimportant detail, a little dryness and pedantry in the manner of interpretation, and you may spoil a great classic for a pupil forever; for, though you may do something to encourage or to guide a growing taste, you cannot safely dictate to it. We resent any attempt to force our inclination. No book worth reading, it is true, will be read for mere amusement; but, on the other hand, it is true that all reading that is good for much is sure to be done with pleasure. There could hardly be a greater injury to a boy than to make it impossible for him, through all his later years, to think of some great work of Shakespeare, or Milton or Browning or Tennyson, as anything else than

The drill'd dull lesson, forc'd down word by word  
In my repugnant youth.

It is Byron's phrase of his Horace, and you remember he adds,

Then farewell Horace, whom I hated so,

. . . . . it is a curse

. . . . .

To comprehend, but never love thy verse.

It is to be feared that some men will have a similar distaste for the English classics of their school days.

But in the home this need never be possible. Here the taste of the growing boy or girl, guided by wise suggestion, but guided insensibly and never compelled, seems to discover and to appropriate whatever is suited to its growing capacity; and that is the best and surest mode of development. A love for good books formed in this way is likely to be lifelong; and such a love for the best of the world's recorded thought and emotion, gained in the atmosphere of a Christian home, is certainly one of the most efficient aids to a genuinely religious education.



## DISCUSSION

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I wish to indicate how religious education in the home may become (1) the guaranty of the value of the home as a social institution, and (2) the remedy for certain dangers that now threaten the American home.

The value of the home as a social institution rests upon five considerations: (1) it is the first in time and importance of the institutions of man, the others being the school, the vocation, the state, and the church; (2) it is the primal unit of society and has been so from the beginning of civilization until now, about which all the interests of man are grouped; (3) in it center all the elements of man-making, namely, heredity, environment, and will; (4) it is the temple of human love, the sacred shrine of the heart of humanity; and (5) it is the pattern of heaven upon earth, the consummation of the ages being the establishment among men of the family of God, wherein all are brethren and God their Father.

Certain dangers that threaten the American home, looming larger on the horizon than the size of a man's hand, are: (1) the exchange by marriage of the fortune of an American heiress for the title of a degenerate foreign nobleman. (2) Home-life is being laughed at through the comic press and the "funny columns" of the newspapers. (3) Men are putting asunder through divorce what God has joined together. (4) Our women are too much leaving undone those things of the home which they alone can do, and are seeking to do those things out of the home which men alone should do. (5) But the man is the greater sinner, necessity taking the father from the home during the working hours of the day; and preference, too often, causing his absence during the remaining hours. (6) And most ominous of all, in consequence of all, the decadence of family religion.

These are the values and the dangers. What are the safeguards and remedies? The burden cannot be thrown by the home upon the church, for the church without the home has been able to do but little; nor upon the already over-burdened public school, for it must use—it can neither of its ability nor legally make—religious foundations. The home must bear its own burden. We cannot go backward to

good old things: we must go forward and to better new things. What things?

The modern Christian American home must represent the following forces:

1. A careful and enlightened choice of life-partners.

2. The well-born child must grow up in a religious atmosphere in the home. Thus is provided a religious environment in which the good heredity may thrive.

3. The father, and also the mother, must resume the work of definite religious instruction of the children. The strength of the father and the tenderness of the mother must blend in the work of imparting Christian truth.

4. What shall be the method of child-nurture and admonition? Not less than these three things: (1) Each religious truth must be taught in a way suitable to the comprehension of the particular child. If so, according to the principle of ideo-motor action, the truth will tend to act itself out in conduct. (2) The child must do religious things. As Pascal observed, we must excite religious feelings by doing religious deeds. In the interest of the spiritual development of the child, better his doing one religious deed than learning many religious truths. (3) Parents must *be* what they want their children to *become*. "I must do as father says," is not so prominent in the boy's life as "I must do as father *does*." The great law of growing life is imitation. Children must find the lives of their parents the incarnation of the truth of God. Religious ideas, religious actions, religious models—these at least are essential methods of an adequate religious education of children.

5. What is the content of such an adequate religious education of children? Not less than these few things: (1) The presence at all times of a Heavenly Father who loves children, who wants children to love Him, and who is grieved, but not angered, when they do wrong. (2) The sign of the real presence of the Heavenly Father in the conscious sense of right, in the natural love of truth, in all enjoyment of beautiful things, and in the pleasures of childhood. (3) The value of the child's life, as of any life indeed, depends upon the loving of all things that the Father loves, and growing daily into His likeness as His children. (4) Our love to Him can be best and most truly shown by loving our brothers and sisters and parents and relatives, our friends and neighbors, our companions and playmates, and everybody everywhere. (5) The life among men approved unto God as worthy of all acceptation is Jesus, the Lover and Savior of children and men. (6) And when a member of the household, or a friend, dies, the thought that he still lives in another and larger room in the Father's house.

Thus simply and naturally may the great truths of the Christian religion—God, Freedom, and Immortality; the Incarnation and the Atonement; Liberty, Equality, Fraternity—grow into and out of the child's life in the home. Such simple, great views of life as these a multitude of parents in the land, professing no Christian affiliation, might impart to their trusting children.

6. The aim of such religious instruction is practical; it is the cultivation of the habit of religion in life; it is to give the will of the child that *bent* toward the religious life which will *incline* the man; it is the growth of the child in God toward God. This aim we find in the realization of those words of Mr. Moody: "We might train them [our children] that they shall be converted so early they can't tell when they were converted;" or in those earlier words of Horace Bushnell: "A child is to grow up a Christian and never know himself as being otherwise." This aim is to join with Jesus Christ in the enthronement of little children as religious beings when He spoke the emancipating word of childhood: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

Thus all told, will religious education in the home become the guaranty of the value of the home as a social institution and a remedy for its present imminent dangers. In the words of Dr. Henry Ware: "To Adam, Paradise was home. To the good among his descendants, home is paradise."

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The responsibility of parents in co-operating with the work of the religious teacher is generally recognized. Usually effort is made to secure such co-operation in order that the lesson task assigned in the Sunday school may become the mental possession of the pupil through effort put forth in the home. At this time I wish briefly to call attention to the responsibility of parents as supervisors of religious practice in the home, thus recognizing the need for their co-operation, not only in seeing that lessons are learned, but that they are *lived*.

The end sought in religious instruction is the knowledge of God. "To know God," we are told, "is life." Living, therefore, can alone become the means of truly knowing God. If so, religious education fails if it stops, in thought or purpose, plan or method, short of life as its ultimate aim.

As an essential condition of right living, man's chief business in this world is to realize his spiritual relationships, that is, to realize the

relationship in which he stands as a spiritual being to other spirit-life outside his own, both divine and human. The knowledge needed by him to this end makes instruction and training a necessity.

To acquire a complete knowledge of religious or spiritual truth bearing upon the relation of the soul to God, two revelations are essential—the revelation of the truth to thought, and the revelation of the truth through experience. Man's part as a co-worker with God in leading souls to Him is, therefore, of a twofold character. He is not only called to teach the truth about God, but more especially is it his duty to create the conditions in which and through which the revelation of spiritual truth is received by the learner as the outcome of God's own work within the soul. In this revelation of Himself through experience lies God's opportunity for working continually in a life for the purpose of anchoring the soul more and more to Himself. It also becomes the means whereby the spiritual life grows. Everywhere, growth and life are God's work. The spiritual life is no exception to this law.

As a means of religious culture, the revelation of truth through instruction has received almost exclusive attention in the work of religious education. No educational effort can be vital, however, without the recognition of this fundamental truth, that God alone has the power to give man the revelation of Himself so that he may truly know Him and realize his relationship to Him. God's work in the soul thus becomes the central fact of educational effort, determining everything for which man is responsible in carrying forward the work of religious education.

As revealed to us, the divine scheme of soul-growth and religious development reaches its culmination as set forth in the New Testament. Guided by this, we find that religious education must be directed with reference to two great facts, one standing at the beginning and the other at the end of the great work of redemption wrought through Jesus Christ our Lord. "By the mystery of Thy holy incarnation"—this, the first fact, furnishes the foundation, because it makes man's relation to God rest upon the acceptance and use of a new Force, Power, Life, that came into the world that man might be built up in the life and likeness of God. The second, "by the coming of the Holy Ghost," also accepted as fact, discloses God actually present today in human life, and "working within" as the Supreme Factor in an educational process designed to lead toward the end sought by God—the revelation of Himself to the soul through the development of the God-consciousness.

On this basis, religious education, in so far as man may provide for



it, becomes chiefly an effort to *realize the conditions* essential to the growth of the religious, spiritual nature, on lines laid down by God Himself. These conditions of growth are fixed, unalterable, because decreed to be by Him who is above all and over all. This is equally true of the development of all life. No amount of learning, therefore, will avail for spiritual growth unless these conditions and these only are realized. God will do His own work in His own way. All man can do is to co-operate with Him as an apprentice who places himself under the guidance and direction of the Master workman.

It will thus be seen that religious instruction is neither the beginning nor the end of religious education, though a very necessary part of it in realizing the conditions essential to spiritual growth and life. It is a part, however, which may absolutely fail of result, and will so fail if there is not a clear understanding of its purpose in contributing to the work of religious development. It must not be forgotten that religious instruction cannot produce, but may lead to, spiritual life; for the *fact* of spiritual growth is, must ever be, a matter solely between God and the individual soul. A complete educational process can alone produce soul-growth and lead to a true knowledge of God. This requires that the truth which the pupil receives in the form of doctrinal or verbal statement shall find its interpretation and manifestation in his own individual life-experience; for it is with the actual exercise of soul-force that God Himself co-operates; and it is in and through life, and not through words, that God manifests His power and presence to the conscious self.

To illustrate: A pupil may be *taught* all that he should know about prayer, but, if he never prays, God is denied the opportunity for manifesting or revealing to him the reality of the truth declared about prayer—that it is necessary to the growth of the soul because it provides a means of union with God. Someone, therefore, must see that the truth taught about prayer becomes a part of the pupil's life-experience, if it has any value in promoting his religious development. If instruction presents Jesus Christ as One whose presence in the soul sanctifies life in all of its manifestations, while the pupil thus taught *lives* an alien to this sanctifying, redeeming influence, God is again denied the opportunity to prove through life His power to save and redeem the soul. Thus as in the matter of prayer, the witness to, or revelation of, Himself is incomplete; and, once more, instruction is of no avail in promoting growth in holiness. In fact, there can be no religious culture as the outcome of religious teaching unless religious teaching leads the way to an output of spirit-force acting in union with the life of God.



Human experience, therefore, must interpret and manifest to the individual soul the truth of theological statement, and religious teaching must work to this end if religion is truly to save the race by lifting human life from the earth level into union with the Life Divine.

For this reason it is of supreme importance that the *home* should become a *school of practice* wherein the truth received as instruction may be used to lead the pupil to self-active effort on the plane of spiritual being. The teacher and the special lesson which the school provides must of necessity deal chiefly with words. But such teaching to be vital must, for reasons stated, be supplemented and completed by others who translate the words into living deeds in which spirit-force acts and grows through this activity. To see that the truth taught on Sunday is thus *lived* into being must be chiefly the responsibility of the parents in the home. If the teaching bear no fruit, the chief responsibility for its failure must rest there also.

To establish this vital relation between doctrine and life, instruction and practice, co-operative effort would be necessary between the teacher of religious truth and the supervisor of religious practice. Parents and teachers of the same children would be obliged to come together to study the lesson, that each might co-operate with the other in making the result truly of value. It would also be necessary that the religious needs of the pupil should be similarly understood by those who taught him on Sunday and those who guided him in his practice during the week. Agreement between these co-operating forces would also be necessary as to the purpose, plan, and method of instruction; and conference would be essential in arriving at conclusions as to the success or failure resulting from such a combination of effort.

In this work of co-operation the initiative should be taken, it seems to me, by those whose special duty it is to instruct the young in religious truth. By some such plan they must seek to follow their charges into the environment of the home, and also of the day school, and help to create there the conditions that will reinforce and strengthen their own special effort. Unless their instruction can thus be made to tell, in some definite, practical way, in character and godly living, it cannot fail to be largely fruitless effort. The true mission of religious education is to give God an ever-deepening hold on human life. This mission cannot be accomplished through the efforts of the special teacher of religion without the intelligent, earnest co-operation of those with whom the children of this country *live*, in home and school, during the week following the Sunday lesson; for with them lies the opportunity, and upon them rests the responsibility, to see that the truth revealed to thought

results in positive effort Godward, in which effort God Himself may enter the life to upbuild and to save it. It is in the activities of the home and of the school that God must be given the opportunity to do His work in the individual soul, and thus bring religious instruction to its fruition.

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The prominence of the place which the Gospel assigns to the child in the Kingdom of God is not yet fully realized, notwithstanding all the boasted advance in our modern child-study as a pedagogical science. Ever since the Lord Jehovah first established His covenant with man, far back in that remote age of Abraham in the land of promise, the child has had an integral part in the covenant relation, not by human tolerance or mere inference, but by express divine decree and positive divine command. In no respect is the religion of the Bible more unique among the religions of mankind than in its unparalleled attitude toward the child.

And this pertains equally to both Testaments. Surely the New Testament does not stand on a lower plane, in reference to the child's inalienable right to membership in the church, than did the Old Testament. The Messiah, who Himself came into the world as the Babe of Bethlehem, and who was circumcised on the eighth day, had so marvelous and unheard-of an estimate of regenerate childhood as to make it the very standard and touchstone of true discipleship. So far from compelling the child to wait for the Holy Spirit's regeneration until the attainment of adult years and character, He, on the contrary, completely reversed this rule, and forever laid down the spiritual principle which admits of no exception, as He set a little child in the midst of His disciples, and said: "Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

The cradle roll of our Sunday schools, therefore, contains the names of those little ones who by virtue of their Christian baptism are in the membership of the church, not by sufferance, but by God's own ordinance; not in a metaphorical or figurative sense, but really and truly invested with all the rights and privileges of full members of the fold; thus an integral part of the congregation, and by no means an unimportant part. We Protestants have been very slow to learn how tremendous a truth is expressed in that familiar maxim of the Jesuits: "Give us your child until seven years of age, and his religious convictions

will be planted so deep that they can never be uprooted." In the face of a fact so far-reaching in its application, and so abundantly verified by Rome's wiser policy, what a fatal mistake that we are taking so little advantage of that earliest era in the child's life.

A Christian kindergarten is radically different from the Froebel type in its entire principle and motive. What an infinite pity that a system which has wrought such a blessed transformation in the e-duc-ing, the drawing-out, of the child's native faculties should utterly ignore the essential transformation of the *nature itself* first of all, by the regenerating power of the Holy Spirit, through His appointed means of grace. That which is born of the flesh is flesh, and no human system of education can change the heart, out of which are the issues of life. If there is to be an altogether new nature, with new propensities, new ideals, new disposition, new impulses, new hopes and aspirations and joys, the very opposite of those of the nature with which we were born, this miracle of regeneration can be wrought, not by man, but by the grace of God alone. The problem of religious education then is a problem not so much of education in the technical sense, but of "instruction" in the Christian sense; *i. e.*, a "building-in" of what our sinful nature lacks, and cannot possibly attain apart from the divine Word, and the spiritual life and power inherent in this Word.

Two vital truths are involved in this statement. First, the tremendous emphasis which must be put upon that which is *objective* in religious instruction, viz., God's inspired Scripture, as over against undue stress on the subjective element. Take away this objective substance of the instruction, and lay stress only on the subjective, winsome personality of the teacher, and you have no enduring, sure foundation on which to build the structure of a steadfast Christian character. Whoever, therefore, is exerting his power to undermine the absolute authority of the Holy Bible as our only divine rule of faith and life, which has been the cardinal principle of Protestantism from the beginning, is doing the most disastrous harm to his generation of which a human soul is capable. Whoever, on the other hand, is counting it the chiefest mission of his existence to be a living exponent of this inspired Word, and to extend the knowledge of its redeeming power, is fulfilling the highest destiny of man.

The inherent regenerative power of the Word is the other great truth here presented, as applicable to the problem of religious education. There are other books of information in the world, but under all the face of the sky there is only one Book of Life. This is the Word which the Holy Ghost inspired, in which He dwells, through which He com-

municates Himself to the receptive soul. Spiritual power, then, is not an evolution, but a gift. We do not generate it, we receive it. The divine Word which is the instrument of the Spirit is instinct with His own energy. It pulses and throbs with His own life. Let us be careful not to think of the Bible as something inert, a mere dictionary of theological terms, or directory of good morals; but rather as a living potency, quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and as a discernor of the thoughts and intents of the heart. Suppose this were actually the general conception of it in the mind of Christendom! Suppose that when the preacher takes it up to expound it in the pulpit, or when the teacher and pupils take it up in the Sunday school, or when the father of the household takes it up for family worship, or when the individual soul takes it up for personal devotion—suppose that everyone would do so with the specific intent, the definite prayerful purpose, that the Holy Spirit would make that Scripture to be His means of conveying His quickening, energizing, sanctifying grace to the waiting heart, how different would be our study of the Word, and how different its results.

A high conception of the inspired Book as God's means of grace may be instilled already in childhood. St. Paul is setting the true universal rule and standard when he writes to Timothy: "From a child thou hast known the Holy Scriptures as able to make thee wise unto salvation, through faith which is in Christ Jesus." A child may grow in this heavenly wisdom as he grows in stature, and this fact is expressly instanced in that description of the childhood of our Lord.



## THIRD SESSION

### *THE BIBLE IN EDUCATION*

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#### THE QUALITIES WHICH MAKE THE BIBLE EDUCATIONALLY VALUABLE

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For two reasons the educational value of the Bible is unique: first, because it deals with the highest things; and second, because it deals with those things in the simplest way.

What are the highest things? They are those which have to do with human life. The young, who are starting life, need to know what to do, and above all, what to be; and there is no book which so persistently and uniformly keeps those things before the mind as the Bible. It was written that we might have life; its theme is life—the highest kind of life.

1. The qualities of the Bible of which I first wish to speak are three: (1) its seriousness, (2) its realism, and (3) its idealism.

(1) From the beginning to the end, the Bible makes us feel that it is a serious thing to live. Life is not a thing to be trifled with, still less to be wasted; but to be spent wisely, carefully, and nobly. It is a gift, but it is also a task. The stories of the Bible are able to give a lift to the life of today, because they are the stories of men who felt that they had a great work to do, and no time to waste by the way, and that they dare not turn to the right hand or the left. The Bible looks the facts of life in the face, and it tells the truth about them. It knows that man has to earn his bread by the sweat of his brow or of his brain. It knows that the soil from which he has to wring that bread of his is often hard and stubborn. It knows that life is brief at the best, like the mountain flower that is so fair in the early morning, and is withered by the evening through the fierce glare of the pitiless sun. It knows all these things—no book knows them better; but that only makes it all the more urgently impel men to hasten and do some bit of strenuous work so long as the sun is shining, for to everyone the night is coming, when no man can work.

Is it not well that those who are being trained to go forward to meet life's facts should be taught from a book which compels them to face



those facts seriously? No art is so hard to learn as the art of life; and in this art, the teaching that will help us most is the wise and strenuous teaching of the Bible. It loves to compare life to a race, or to a battle; it tells us that it is a stern thing in which, if we wish to succeed, we shall have to sit down and count the cost. It tells us that, if we would build wisely, we shall have to dig deeply—down to the rock—or else, when the winds and the rains come, as come they do to every human life, the house will topple about our ears. We are not to be here forever; and, if we wish our life to tell, then we shall have to face life's high tasks with our "soul well knit." And we are not here for nothing; we are here to contribute to some great purpose, to be the best that we can be and to do the best that we can do. It is here that the Bible so powerfully helps. It shows us, now in this form and now in that, how to make the most of ourselves, and that we cannot make the most of ourselves unless we make the best of ourselves. That is why the Bible is so earnest. It knows that life is vain, unless it is spent for some end higher than itself. Call it the "Father's business," the Kingdom of God, or what you will; but unless we are working for some such end, then our little lives are lost.

(2) The realism of the Bible. The Bible brings us right down to the actual facts of life and makes us grapple with them. True, it sees the beyond; there is always a far-away look in its eyes; but it is to be noted that it is always in direct contact with the realities of life, and also helps to keep those who study it in touch with those realities, and to see the greatness of the commonplace. It tells us that the earth is the Lord's—every inch of it. This master-word is a rebuke to the soaring and discontented temper. It suggests to us that here and now, not in some other world or at some future time, we are to develop our powers and do our duties. The Bible may indeed lift life to the heavens; but it always starts from the earth, and comes back to earth again. The earth is the Lord's, and He gave it to the children of men to live in, to work in, to rejoice in.

Those whom we are training have to learn that in this world a great work has to be done, and to be done by them. It is this world in which we live and move that has to be redeemed, and redeemed in part by them. The type of character which the Bible is intended to produce is that of him who does with his might the work that lies to his hands. Think of the great men of Bible story, and you will see how real and strenuous their life was. They were men who believed that the work of their lives was always with them, and that it was always possible to serve. Their eyes were always open to the greatness of the opportunity.

The service of God was the service of man; and for the inspiration of their lives they never had to travel far. They were men who were in love with life, because they realized that the earth was the Lord's, and that inspiration and opportunity were everywhere. Perhaps nowhere is this so vividly seen as in the parables of Christ. What is the meaning of it all—these references to the heaven, the patching of an old garment, the mustard seed, the fisherman's net? Does it not mean that He noted everything and loved it all? He saw the divineness of the commonplace.

(3) The idealism of the Bible. We have just seen that the Bible keeps us in touch with fact; let us look now at the spirit in which we are to deal with fact. We are in the world; we are to love and use it, but not for its own sake; we are in the world to realize the Kingdom of God—to work out that purpose which is higher than you, higher than I, but which needs you and me to bring it to pass. To do this, some things help us very much, some help us very little, and others hinder and hamper and curse us. Now, there is no book which makes so plain and clear as the Bible what those things are, and what attitude we should adopt toward them. Whatever hampers the spirit in this great work, which is its true work, has to be crushed. Cut it off and cast it from you. Evil has to be feared and shunned. There are some books which try to gild vice, and to make it beautiful. The Bible never does that. When it touches evil, it is always to show how dangerous and deadly it is, how strong men like Samson have been slain by it, and how the steps thereof are the pathway to hell. The Bible not only puts first things first, but it tells us what those first things are. They are not meat and drink, money and success; they are not the things that can be weighed and counted, but the things that a man can be. Now, this is perhaps the great value of the Bible; it stands for the reality and necessity of the inner life. It maintains that to be is more than to know, and very much more than to have; and that is a lesson needed where knowledge and money are too common standards.

The Bible puts duty first—duty to one's self and duty to one's neighbors. What is duty to one's self? It is to be the best and to do the best that it is possible for us to be and do. The gospel of work is proclaimed almost vehemently from first to last. It is here or nowhere, it is now or never. "Whatsoever thy hand findeth to do, do it with thy might." "Work, for the night is coming." Now, what is duty to others? It is to help and serve them. The great message of the Bible is that the highest life is the life of service. Its great men gave themselves to great causes. Jesus came not to be served, but to serve, and

to give His life. And further, the Bible reveals the conditions of a strong life. If a man would be strenuous in life's activities he must know what it is to rest, to sit down quietly in a calm hour and think. And do we not need to be reminded of this today—that strength comes in part from solitude—today, when everyone is working at fever-heat, and life is rushing as it never rushed before? “It is vain for you to rise up early, and to sit down so late to the evening meal; for He giveth to His beloved in sleep.” “Come ye yourselves apart into a desert place, and rest a while.” “He leadeth me by pastures green, and by waters of rest.”

2. The Bible, I repeat, deals with the highest things in the simplest way. The qualities of which I wish to speak briefly in this connection are two: (1) its simplicity, (2) its concreteness.

(1) The Bible has the profoundest things to say about life, and it says them with supreme simplicity—with that simplicity which comes from seeing life truly; for it is often seen that simplicity and truth go together. One gets the impression from the men who wrote the Bible that they saw through and through the objects or the facts they describe. They can describe vividly because they see clearly. Their words cut swift and sure into the heart of the things they bring before us. They are words for the wisest man, and no less for the youngest child. It is like the simple, unaffected speech of a man to his friend. The Bible comes from a time and from a land when life was more simple than it is with us today, and it does one good to get back to the simple words of the ancient men. It is good for the character, and good for the style. For the English language will never be more beautifully written than it is written in the English Bible; and, to say nothing at all of the gain to the life, it would be well worth the while of every child and young man to know much of the English Bible by heart, if only for the influence it would have upon his own writing and speech. There are many who can write today with force and vigor, but there are not so many who write with simplicity and beauty and dignity; and this is one of the effects that the study of the English Bible can produce. The Bible is written in a grandly simple style; however, I do not speak of that so much, but rather of the power that its simple words possess of piercing the heart, of making us stop and look and listen. It is good not only for the young, but for us all, to come into contact with this simplicity—simplicity of style, of thought, and of life; to leave the complexities of modern life and speech, and return to the days of tents, when the world was fresh and young.

(2) The concreteness of the Bible. We have said that the Bible

brings its great truths before us in the simplest way. Now, the simplest way is the way that you can see; and so the Bible does not simply tell us what to do, it shows us what to be. The truth which takes hold of the ordinary mind is pictorial truth, and that is the sort of truth which the Bible loves to present. The idea is illustrated by the phrase, "the truth as it is *in Jesus*." In the main, the Bible is interested in living presentations of truth, truth as it is in somebody, not merely as it is proclaimed by him—though that too is important—but as it is represented and lived by him. We need more than to hear a good word; we need to see that word made flesh. And in the Bible the word is always becoming flesh. Truth is being continually brought before us in such a way that we can see it with our eyes. The Bible is always saying, "Behold!" It not merely tells us about truth, but shows it in action, in flesh and blood, with all the glow and color of life. It presents us with truth that we can see, and therefore that we ourselves can be, or, at any rate, aspire to. It does not merely tell us, for example, to be prepared to sacrifice the thing we love best at the call of God, if indeed it be the call of God, but it shows us Abraham ready to give the life of his dearest son. It not only urges purity; it shows us Joseph repelling the temptress of Egypt with brave and ever-memorable words. It does more than assure us that one thing is needful; it shows us Mary sitting at the Master's feet.

This is one of the helpful features of the Bible, especially to the young mind; for it cannot but be a stimulus to watch the long line of good men who successfully did the thing we are trying to do. In them we see that what ought to be done both can be done and has been done, and we too can then take heart to run with patience the race that is set before us. It does us good to company with the men who made history, and surely no one has done for history what Jesus Christ has done. It is not too much to say that He has transfigured the face of the world, and that it is on the lines laid down by Him or rather in the spirit created by Him, that the work of the world that has yet to be done will be done; and no training which claims to fit the child or the young man for the work of his life can afford to leave out of sight the life and words of Him who was, to say the least, the greatest man in history. If the teacher's task is, at least in part, to fit the pupil for the highest type of life, it is surely but right that he should ask him to study the words of One who spake as never man spake, and the life of Him with whom even His foes could find no fault.

And just as the figures of the Bible stand out before the eye, so the music of its words haunts the ear, and dwells like an inspiration in the



heart. They stir the blood, they brace the moral nature, and they send us forth with hope and cheer to play our part like men. The power of the Bible lies in its saying the highest things in the simplest way; and, if wisely taught, it is able to make life sweet and clean and strong and fruitful.

## THE CONTACT OF BIBLICAL MATERIAL WITH THE EXPERIENCE OF THE CHILD

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In the religious world of today, when relative values seem to be more justly estimated than in former times, the Bible is accorded a place high above all the man-made theologies which for so long fairly hid the Word of God from view; and the child has permanently emerged from the dim obscurity to which he was relegated when it was considered that the highest virtue he could display before his elders was the ability to be seen without being heard. The very existence of such a convention as this proves that thinking people are beginning to realize the transcendent importance of these two factors—the Bible and the child—in shaping the world's destiny.

The world of tomorrow will have prisons and workhouses, halls of government and churches, and these represent possibilities in the lives of those who today are children. Whether that future in the case of any individual child shall be one of infamy or honor, degradation or nobility, will depend entirely upon whether or not the life is brought at least to some degree in accord with the teachings of the world's great Text-Book of morality and religion. More than this, every individual needs an axis for the universe. Each child begins very early to develop the instinct for certainty and to reach out toward a final cause, and he will be satisfied with nothing short of Divinity. Therefore a knowledge of the fundamental truths of the Bible, which is God's revelation of Himself as the Creator of all things, and as Love incarnate, is essential in the earliest as well as in later periods of mental development. All Christian workers must believe this; but that all parts of the Bible have an equally high culture value at every stage of development no one can believe who has studied both the Bible and the child.

Perhaps a thorough knowledge of the Book alone is sufficient to make this point clear to some. Paul was probably not an adept in child-study, but he knew the Bible and speaks of it as containing both "milk" and "strong meat;" and the ancient Jewish church forbade the reading of the book of Ezekiel by any under thirty years of age, thus carrying grading to an extreme not dreamed of even in present-day

psychology. So it is evident that the doctrine of gradation in Biblical material is not entirely new.

If, then, the Bible does contain the spiritual food needful for the growing child, and if the child has needs differing from those of the adult, the supreme problem before the church resolves itself into this: How can the truths of the Bible be brought in contact with the child in such a way that they will be woven into the very fiber of his developing nature?

This is not by any means a new question, but it has not yet been studied in all its phases. The problem is four-sided, or may be said to be four problems in one: (1) to select Biblical material for each stage of the child's growth which shall be in line with his interests and on the plane of his experience; (2) to choose material through which an impression can be made capable of immediate realization in the life of the child; (3) among a number of selections which may all meet the foregoing requirements, to give the preference to those which will best prepare the mind of the child for future spiritual apperceptions; (4) to make it certain that the person who brings the Biblical material to the child shall do so with a full knowledge of the basic principles upon which the selection was made.

It will be seen that in the first and second of these points the child is pre-eminent; in the third, the Bible; and in the fourth, the individual who stands as interpreter between the Bible and the child. The first has been under consideration for a number of years; the second has received some attention; the third, none at all; and the fourth has been rather a matter of concern on the part of the teachers themselves than on the part of the church.

1. Through the patient and persevering work of Dr. G. Stanley Hall and his colaborers the child has again been placed "in the midst" where the greatest Teacher of all placed him long ago; and for more than twenty years he has been studied, that those who have in charge his training may know, not only how to keep from putting stumbling-blocks in his way, but how to make plain and straight, easy and natural, the path of his mental and moral development. One cardinal principle evolved from this study which is of the greatest importance to religious workers is that whatever is brought to the child in teaching of any kind must come within his experience and be on the plane of his normal interests; within his experience, because the unknown can only be reached through the known, and because that is best known to a child of which he has experimental knowledge. Regarding interest, the Puritan idea was that an interest displayed by a child was of necessity but

the outward and visible sign of some inward and invisible phase of total depravity; but we now know that a normal interest is as much an indication of need as is a normal hunger or thirst. Therefore, when we are trying to ascertain the spiritual needs of the children, the first question to be answered is: "What are the interests of children in Biblical material?"

Many studies have been conducted along the line of children's interests in what may be termed secular matters, but concerning the Bible little has been ascertained. In the *Pedagogical Seminary*, edited by the acknowledged leader in this work, out of eighty-two studies five deal with religious questions and but three of these have any direct bearing upon the subject now under consideration. Only one, Dr. Dawson's study of "Children's Interests in the Bible,"<sup>1</sup> is entirely pertinent, and this covers but four of the elementary years in which it is generally expected that some form of Biblical instruction will be given. The analysis of the one thousand cases considered shows that, while interest in the New Testament predominates at eight years of age (when this study begins), the change to preference for the Old Testament occurs soon and increases up to the beginning of the adolescent period.

Realizing the necessity for further knowledge, and for a study of the first four years of Bible-school life as well as for the later periods, Dr. A. B. Van Ormer, through the Elementary Department of the Pennsylvania Sabbath School Association, and with the co-operation of the New Jersey Sunday School Association, sent out a questionnaire in 1901 which covered the elementary years, four to twelve inclusive.<sup>2</sup> This study corroborates Dr. Dawson's in some particulars, but there is a discrepancy regarding the interests of children at eight years of age. Of the children from four to eight, 53 per cent. of the boys and 59 per cent. of the girls expressed a preference for Old-Testament stories. Of those from eight to twelve, 65 per cent. of the boys and 59 per cent. of the girls preferred the Old Testament; and what makes these percentages the more significant is that the study was made when, for those who had been in the Bible school that length of time, the lessons for the preceding eighteen months had been taken from the New Testament.

Both the conclusions of Dr. Dawson and those of Dr. Van Ormer agree in general with what has been learned of children's interest in stories drawn from other sources than the Bible; but even with this

<sup>1</sup> *Pedagogical Seminary*, July, 1900, pp. 151-178.

<sup>2</sup> *The International Evangel*, December, 1902, p. 571.



reinforcement, and valuable and suggestive as these studies are, no one will be ready to assert that they furnish sufficient data on which to base so important a matter as the determination of the order in which Scriptural truths shall be presented to children. It is earnestly to be desired that further studies shall be made along this line, for what has been done has served to bring about a larger agreement among religious workers regarding principles, though the various courses of lessons which have been prepared upon a topical basis, and published either as outline suggestions or as text-books, show the widest diversity in material selected.

2. Biblical material to have the highest culture value must do more than meet the interest and be within the experience of the child. It must be of such a nature that it may immediately enter into the life, working out into a new experience, creating a new interest the symptom of a new need, and lifting the nature Godward; this to be accomplished, of course, by the force of the story itself, and not by any adventitious moral or application. If impression does not lead out into expression, the impression becomes valueless and may do actual harm; and yet material is often selected for children which is incapable of realization in the life of any but an adult.

3. Lange quotes Lazarus as saying: "Clearness in thinking all the way up to the highest region of concepts is dependent on the distinctness of the underlying sense-perceptions;" and adds: "How incomparably important then are the concrete ideas acquired in early youth for the intellectual life of man."<sup>1</sup> If this is true regarding mental growth, it is much more true of things spiritual. In Biblical material there is a large amount that is abstract in statement and spiritual in quality, and these can be comprehended only through the concrete and natural in which some similar idea exists. We all understand that the child cannot assimilate abstract truth, but must have everything presented in concrete form; and we know that both his interests and his experiences are largely concerned with the phenomena of nature which he sees in the world about him, and that through these he may learn many valuable truths to which his responsive nature can give immediate expression; but is there any reason why both sense-perceptions and concrete ideas should not be made also to prepare the way definitely for large spiritual truths?

A study of existing courses of lessons for children does not give evidence that the leaders in the movement for a wiser selection have taken a telescopic view of the whole field in order to choose among

<sup>1</sup> LANGE, *Apperception: A Monograph on Psychology and Pedagogy*, p. 156.

many possible lessons the ones which will have the greatest future as well as present value. The law is "first that which is natural and then that which is spiritual." The final realization of the spiritual is our aim from the beginning, but we seem to lose sight of the fact that any given spiritual truth must be comprehended through the natural *which is akin to it*.

To illustrate this, consider the numerous references in the Bible to sheep, lambs, flocks, and shepherds. There are nearly one hundred and fifty verses in which these words are used in a symbolic way to represent some phase of the relationship which does or should exist between God and His people. Some of these passages, notably the twenty-third Psalm, certain verses in Isaiah, and the tenth chapter of John, are among the most spiritually helpful utterances of Holy Writ. But for a perfect understanding of all such references not only some knowledge of sheep and shepherd life is necessary, but knowledge of the life of an oriental sheep under the care of an oriental shepherd. One can easily see how a series of lessons could be prepared on this subject which, while pure and simple—though Biblical—nature lessons, arousing intense interest and suggesting ideals of tender care for the dependent, of unselfishness and bravery, would at the same time lay broad foundations for an understanding of the deep things of God at a later period.

4. It must be remembered that after Biblical material has been selected, the contact has not yet been made between that material and the child. And here we find the critical point in our problem; for it is possible to have the most wisely selected material so abused in the presentation that it will utterly fail to accomplish for the child any of the purposes for which it was chosen. Take, for instance, the story of David and Goliath, in which the youth of David, the sling, the intense action, and the climax appeal strongly to children. The untrained teacher, or one who thinks only of the children's interest, might so present the story that the chief impression would be of a fight in which the smaller and weaker conquered, and the picture left with the child that of the youthful victor holding aloft the gory head of his late antagonist. Told in such a way the story would have no more religious value than the story of Jack the Giant Killer.

But imagine the same story told by a teacher who has in mind, not only the immediate purpose of the narration, but the future spiritual truth for which it is to prepare the way. Such a teacher will know that neither David nor Goliath is the prominent character in that chapter. It is the living God, the God of the armies of Israel, the God who enabled his servant the young shepherd to kill the lion and the bear

and in whose strength the lad went confidently to battle with the enemy. The story will be so presented that the children will see in it the triumph of right because God is for the right, will gain from it new ideals of bravery, and will also have a foundation for a later apprehension of God as their Helper when, through severe temptation, they are called to fight battles with the unseen enemy of souls.

It is evident that all labor will be vain unless an intelligent presentation of chosen material can be secured; and this phase of the problem, realized as important to a greater or less extent for some time, is now being rapidly pushed to the forefront. Of course, the vast majority of those who stand as interpreters of Biblical material for the child are teachers in the Bible schools, and so far the only opportunities for training offered to these teachers, which do not cost so much as to be practically out of their reach, are teacher-training courses, graded unions, schools of methods, and institutes; and these have sprung from their own ranks and in response to their own demand for help—a fact greatly to the credit of the voluntary teaching force of the country.

If a person inclined toward religious work desires to become a minister, missionary, trained nurse, or deaconess, there are schools for technical training supported by the various churches in which the worker may be fitted for his task. But if one wishes to become a Bible-school teacher, no preparatory school is provided by any church, in spite of the fact that in the Bible school of this generation 95 per cent. of the preachers, 85 per cent. of the church members, and 95 per cent. of the church workers of the next generation are being trained. It is quite probable that if the apostle James were writing a general letter to the churches of today, either upon the subject of their own perpetuation or regarding their care for the lambs of the flock, he would emphatically say of present conditions: "My brethren, these things ought not so to be."

The problem presented by the endeavor to bring the Bible to the child is not a simple one. To its solution must be brought both the learning of the theorist and the experience of the practical teacher, if it is ever to be effectively solved. Each of its phases is important, and to each must be given its proportionate attention; or when the work is analyzed by the Master, the workers will hear Him saying: "These ought ye to have done and not to have left the other undone."

## THE CONTACT OF BIBLICAL MATERIAL WITH ADOLESCENT LIFE

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The contact of Biblical material with adolescent life is but a part of the larger problem with which all education has to do. This larger problem is, how to get human beings adjusted to the things and forces that promote sane and efficient living. The vital adjustment of men's lives to the world they live in is coming more and more to be recognized as the central aim of human effort in every sphere of wisely directed activity. This, indeed, is the intrinsic meaning of civilization. Nothing else can make human history intelligible. It is everywhere implicit in biological development; it has been erected into conscious purpose by all the great educators of mankind; it was declared in the words of Him who said: "I am come that they might have life, and that they might have it more abundantly." Let this be our point of view, therefore, in seeking to discover the contact between the Bible and adolescent life.

The adjustment of the adolescent to conditions that shall make his life more complete involves two things: (1) the discovery of his needs, and (2) the discovery and application of means adequate to meet these needs. An understanding of the specific needs of adolescence is therefore the first step in getting adolescent life adjusted to the Bible. It conditions absolutely the choice and use of Biblical material. Before a physician can wisely select the means and methods of treating the body, he must be able to diagnose the needs of the body. Before an educator can wisely select the means and methods of treating the mind, he must know the needs of the life involved in the process of mental training. The neglect of this important principle has led to all sorts of quackery, both in medicine and in education. The first problem that confronts the religious teacher, therefore, is not: "Given the Bible, or parts of the Bible, how may I get the life of the adolescent adjusted to it?" The problem is rather: "Given certain clearly ascertained needs of adolescent life, how may I select and use Biblical material in meeting these needs?" That is to say, the contact between the material of the Bible and adolescent life is not effectively established by approaching the pupil through the Bible, but rather by approaching the Bible through the pupil. This is no more than to say that the Bible was made for man, and not man for the Bible. Here, as in medicine and



general education, the point of view will determine whether religious education shall be really a vital process or mere quackery.

We have, then, to consider first the needs of adolescent life. These needs may be grouped under three general heads:

1. *The needs involved in self-adjustment.* By this is meant adjustment to physiological and psychological laws operating in the individual life. The first need of the human soul is that it shall be put in conscious possession of its own resources. These resources involve self-knowledge and self-control. The individual must know himself, and be able to control the forces resident in his own being, whether of good or evil, if he is to survive in the struggle for existence. This need is especially great in adolescence. Adolescence is the birth-time of a larger self. Radical organic changes are taking place. New areas of the brain, bearing the stored-up experiences of ancestral ages, are coming into functional relationship with the rest of the nervous system. Feelings, ideas, ambitions, hopes, fears, appetites, passions—all more or less strange and insistent—throng the consciousness. Here is where the creative intellect emerges from the chaos of sense-impressions and attempts to shape for itself an orderly world of thought. Here is where feelings become more complex and conflicting, running the gamut of higher and more exquisite pleasures, or of more subtle and excruciating pains. Here is where self-conscious, self-directing personality begins to discern its duties and assert its rights. All students of adolescence agree that at this time are made the beginnings of the greatest successes or failures. During the adolescent years have poets, artists, philosophers, warriors, and priests discovered their gifts and their missions. During these years also have criminals and the morally weak and vicious often entered upon their careers of abandonment to the sins whose wages is death.

At such a time, adjustment to the physiological and psychological laws of one's life, through self-knowledge and self-control, is indispensable to sanity of body and soul. All education should aim to insure this adjustment. Religious education, while it may not attempt to cover the entire field of human needs, must nevertheless be sufficiently broad in its outlook and its choice of means and methods to contribute definitely and constantly to such an adjustment. If it does not do this it is a failure. Like all other agencies dedicated to the amelioration of human life, religious education is to be judged, in the last analysis, by the extent to which it helps men to get adjusted to those laws of body and mind upon which the sanity and efficiency of life depend.

2. *The needs involved in social adjustment.* This means the adjust-

ment of one's life to that of others—as parents, brothers, and sisters, the opposite sex, and men and women in general. That is to say, it implies the relationships of the home, of men and women, of business, of politics, and of the more general types of social life. Social adjustment, like self-adjustment, is necessary for the preservation of the individual. It is also, in a more direct way, necessary for the preservation of society. Complete self-realization depends upon social co-operation; while, without such social co-operation, civilization could not exist. Next to the need of self-adjustment, therefore, the most important need in the economy of human life is the adaptation of the individual to his fellows.

Especially important is this adaptation for the adolescent. All that has been said about the awakening of feelings, ideas and ambitions, as affecting the self, applies with equal force to the feelings, ideas, and conduct that affect others. This is especially true in the relations of the sexes, and in business and political relationships. There is no time of life when the ideas, feelings, and conduct that affect the life of sex should receive such wise and tactful treatment. Most of the wrong opinions and ideals reciprocally held by men and women concerning each other are due to misinformation, or no information at all, at a time when such opinions and ideals are being formed. So, too, most of the perversions of feeling which find objective expression in misconduct, or expend themselves subjectively in disorganizing the emotional life, may be traced to the ignorance or neglect of those responsible for adolescent education. As regards business and political relationships, the importance of adolescent adjustment, at least in the later years of that period, is also great. At the time when young men are anxiously thinking of their economic and political relations to society, it is clear that right opinions and ideals should be obtained from some source.

In all these social relationships the adjustment of the adolescent to his fellows involves fulness of knowledge and correct ideals. These things education must supply to adolescent life, and religious education should contribute definitely to this end. No place is more appropriate than the young people's Bible classes for imparting sound knowledge and establishing correct ideals concerning the relationships of men and women, and the business and political relationships of men in general. If Bible classes had occupied themselves more with such themes in the past, the state of social morality would be better than it is at present, and much of the misunderstanding and estrangement between laboring men and their employers would have been prevented.

3. *The needs involved in religious adjustment.* By this is meant not only adjustment of the life to the generally accepted beliefs and

institutions of the Christian religion. It means also a spiritual adjustment to the things and forces of nature, and to men and their laws. One of the greatest and most urgent tasks of religious education is to get the present generation of children to look upon so-called natural laws as modes of the divine Will, and, with religious zeal, to reverence and obey them, as their fathers have *not* done. In short, by religious adjustment is meant a religious attitude toward all the surroundings and activities of life whose impact upon the soul must modify it for better or for worse.

The importance for adolescent life of religious adjustment thus conceived is manifestly great. Every instinct of self-preservation demands it. Every instinct looking toward the preservation of the species demands it. Every ideal and ambition, every yearning for larger self-expression, every quest for the inner meaning and content of life, demands it. It is therefore of prime necessity that whatever else religious education may do, or may not do, this adjustment of the adolescent life religiously should be effected.

Having thus determined in outline the needs of adolescent life, we have next to determine how we may select and use the material of the Bible to supply these needs. Two principles of selection may be adopted. In the first place, with the analysis of adolescent needs to guide us, we may choose such Biblical material as enlightened judgment suggests. Where, then, shall we look for this material? Clearly, it seems to me, for the most part in the New Testament, and, within the New Testament, mainly in the four gospels. Here we have presented the character and teachings of Christ. Here we find just the personality and regimen of conduct that will best supply the ideal and method of right living. Whether considered religiously or scientifically, there can be no question but that Christ is the most perfect model of a complete life, and His gospel the most explicit exposition of the principles of human welfare that have been given to men. In him the process of self-adjustment is complete. Physiologically and psychologically, we may believe that He is in harmony with the forces of the universe that make for the larger life of which He came to put mankind in possession. No better standard of self-adjustment, therefore, and the conditions upon which self-adjustment depends, could be provided for adolescence, than the character and teachings of Christ.

The same may be said in regard to the adaptation of adolescents to their fellows. Christ was to all men what an enlightened conception of human society requires that men in general shall be to one another before civilization is put upon an enduring basis. He defined the normal



relations of men and women. He stated the conditions upon which business, political, and social relationships must be based. He outlined, in short, the principles of a social organization adapted in aim and method for the most complete realization of the happiness and efficiency of its members.

As to the religious adjustment of adolescence, it is certain that Christ and His teachings, as set forth in the four gospels, yield material that is all-sufficient. Here have centered Christian faith and hope for nineteen hundred years. Here are rooted all customs and institutions that deserve the name of Christian. Here is revealed most completely the God we worship. Here have life and immortality come to light. Here are made manifest the divine content of human life, and the spirit of goodness and truth that was in the world and the world knew it not. In no better way can the adolescent mind get its religious bearings than through long and close contact with these four gospels whose rôle in Christian civilization has been so great.

But, while this selection of Biblical material may seem adapted to the needs of adolescence, there is another, and surer, way of determining whether it is really so adapted. We may test it by the standard of adolescent preference or interest. Now, all the studies that have been made of children's natural interests, in literature, history, and the Bible itself, bring to light the fact that the adolescent mind inclines to types of feeling, thought, ideals, and character such as the New Testament, and more especially the four gospels, set forth. Such studies indicate, in short, that the four gospels have a distinctive adolescent interest, and that the personality of Christ has also a distinctive adolescent interest. The choice of Biblical material already suggested is thus confirmed by the preferences, or interests, of the adolescents themselves. In view of the emphasis which current educational theory is placing upon the natural interests of children, we may be doubly sure of the wisdom of our choice.

My conclusion is, therefore, that the contact between the material of the Bible and adolescent life is established (1) through a knowledge of definitely ascertained adolescent needs, and (2) through approaching the Bible in the light of these needs and their associated interests, and selecting the material accordingly. This material we have found to be, in general, the character and teachings of Christ. Our conclusion should not be understood to affirm that other parts of the Bible are to be ignored in adolescent teaching. It affirms merely that the Bible should be given to adolescents through the personality and teachings of Christ as the elements of central interest.



It remains to consider the method of selecting and organizing the material derived from Christ's life and teachings. Here let us recall that we are approaching the Bible through the human soul, and not the human soul through the Bible. Our topics for study therefore will not be primarily Biblical topics, but psychological topics. We are not primarily concerned with who wrote the various books of the Bible, or when they were written; nor with the exegesis of special texts; nor with Biblical geography or history; nor indeed with Christ's birth, baptism, temptation, Sermon on the Mount, miracles, parables and the like. All these things are valuable as subsidiary aids to our purpose, to be sure. But we shall not draw our lesson topics from them. We shall draw them rather from the lives of the pupils we seek to affect. For does not the topic of instruction take form in a teacher's mind according to the direction of his primary intent? And is not this intent determined by what concerns him more—the life he is influencing or the thing he is teaching? This was Christ's method, as it has been the method of every great teacher who has understood the final aim of education.

To illustrate what is meant by a lesson topic growing out of the life of the pupil: Let us take, "The Relation between Physical Hygiene and Righteousness." Here we should select our Biblical material mainly from the character and conduct of Christ, and the program of living He enjoined upon others. Thus we would try to understand the physical Christ, the miracles of physical healing He wrought, all that He said bearing directly or indirectly upon physical salvation. We might also get Paul's opinions upon the relations between body and spirit, as well as the views of Old Testament writers. Or, again, let us take the topic, "The Relationship of the Intellect to Righteousness." Here we would study Christ as an intellectual man—His attitude toward truth, His life and works as a revelation of truth, His teachings in regard to human adjustment to the universe of fact. In all such topics the material would be chosen, organized, and applied with reference to the particular aspect of life we desire to affect.

There are certain distinct advantages in this method of selecting and using Biblical material. In the first place, if a series of topics is carefully arranged, so as to give a unified conception of human life and its possible successes or failures, then will there be secured in the pupil's mind a unified conception of the Biblical material. Such material will have coherence, and not be merely a chaos of isolated facts. In other words, if we approach the Bible from a psychological point of view, its material will be readily unified and comprehended by the pupil. The Bible, indeed, is a psychological unit. In no other sense is it a unit at

all. We cannot study the character of Christ or His teachings in the four gospels, merely as Bible topics, such as parables, miracles, discourses, or episodes, and readily discover unity in them. It requires a large unifying principle to bind together any one of the four gospels, or all of them, and such a principle does not exist in external facts. It is found only in the human soul which, for the mind of men, is the final standard of unity. I submit that this explains why Biblical knowledge is so fragmentary and chaotic in the average mind; why, with all our recent attention to Bible study, young people, as we are told, have little comprehensive knowledge of the Bible. They have been given Biblical facts selected on a principle external to their own lives, and having for them no unifying power.

Again, the method of selecting and using Biblical material here suggested brings the adolescent into definite and tangible relationship with Christ and his teachings. If Christ is studied with reference to a particular adolescent need, felt as such, He takes on a new interest and meaning. Christian life is adjusted to Christ in specific, definite qualities of belief, impulse, and conduct, or not at all. Religious education ought to have done with that vague and general acceptance of Christ, of which crude evangelistic efforts make so much. Such a vague emotional acceptance is condemned by any intelligent analysis of the human mind. It can result in nothing but an illusion of salvation not at all superior, in the psychical order, to the illusion of physical health produced by thaumaturgy, in the physical order. This vague, unintelligent, and unintelligible adjustment to Christ that religious mysticism has cultivated will, when men know better, be looked back upon as one of the greatest impediments that human ignorance and credulity have ever placed in the way of actual Christlikeness. There is no doing anything with a man or woman whose conception of salvation is a matter of thrills and paroxysms, or of unthinking faith that serves as an anodyne for the pains of unrighteous living, so long as they hold such a view. There may be no efficient realization of Christ's character in their lives. Degeneracy may undermine their health, blunt their intelligence, and pervert their emotions; yet they think they are saved. This is *the* tragedy of souls. It can never be ended until men are brought into an adjustment with Christ that enables them to feel His impulses, think His thoughts, and do His deeds. I know of no surer way of effecting such an adjustment than by establishing a definite contact between specific qualities of Christ's life and correspondingly specific qualities of human life.

Finally this method involves the use of a new type of material sup-

plementary to Bible study; namely, the facts and principles derived from the human sciences. We have long been used to geographical, historical, literary, and other types of material drawn from general culture or practical experience. But thus far little use has been made of modern studies of the human soul and of life in general. That is to say, the biological sciences have made scarcely any impression at all upon religious education. Now, it is well known that these sciences are reconstructing the ideals and programs of secular education. Will it require another century of groping and blundering for religious educators to discover what secular educators have already discovered, and are applying to practical ends?

The central purpose of this paper has been to suggest that the contact of Biblical material with adolescent life involves mainly an approach to the Bible through the needs of the human soul. In other words, the selection and use of Biblical material must proceed from a psychological point of view, rather than from a Biblical point of view. I submit that the interest of religious workers is, for the most part, too bibliocentric. There is a more general attempt to adjust human beings to particular Biblical truths, or, to be more exact, particular interpretations of the Bible, than to adjust Biblical truths to well-ascertained human needs. There is vastly more zeal and enthusiasm among religious teachers for Bible-study than for the study of human life, for which the Bible was given. We have not, indeed, risen to the point of view at all where men shall believe that it is a religious duty to know to some extent at least, what the human life *is* before they lay their holy, or unholy, hands upon it. All this must change. The very existence of current religious institutions depends upon whether or not they will get themselves adjusted to the facts and principles of modern science as they affect the life of man. Not only is the Sunday school on trial as never before. The same is true of the church itself. *Mene, mene, tekel, upharsin* is written upon the walls of many a Sunday-school class-room, and of many a church, for anyone to read who has the power to see things as they are, and as they ought to be. Other institutions are rapidly growing up to discharge the functions necessary for human salvation which the Sunday school and the church have failed to discharge. For we may be assured that the Eternal God does not care what set of men, or what institutions, do His work, providing His work be done.

## THE CO-ORDINATION OF THE BIBLE WITH OTHER SUBJECTS OF STUDY

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When a new idea enters the mind, its power to work permanent changes in character and life depends chiefly on the intimacy of its relations to ideas already there. If it comes as a stranger and remains unrelated and alien, it is powerless to mold life, and it either soon vanishes or remains as a foreign substance constituting an impediment and danger. When a meteorite falls to the earth, it forms no relation to anything here. It can only be labeled and placed in a museum. When a seed falls into the same soil, it begins to put forth tentacles, to reach upward and downward, to absorb and assimilate, and makes itself a part of its environment. The new becomes efficient only by establishing relations with the old.

The same thing is true in the case of any system of ideas such as is presented in a definite course of study. The best students of education have been largely occupied in recent years with the problem of the correlation of studies. They are agreed that the study of any subject which is regarded as an end in itself, which is isolated from the rest of the pupil's life, involves much waste of time. The injury done by the old memory drill was not that it exercised the memory, but that it exercised nothing else. To spend years in memorizing isolated facts and dates regarding royal families or famous battles is not to study history, and is devoid of any result. The isolated data were inserted in the mind as dead branches thrust into the boughs of a living tree, soon to drop out again. If a student acquires by patient drill a foreign language, and then fails to relate it by daily use to his daily occupation, it speedily slips from him as a temporary attachment. Facts are useless except as we perceive their relations. It is their relations that constitute their value.

Worse yet, the isolation of any study leads inevitably to a divided personality in the student. To produce strong character we must have a unified harmonious personality. Mind is not a mere aggregation of insights or knowledges, and character is never built up by the agglutinative method. A superintendent of schools in a western city has said that he has found many pupils who have never connected in their own minds the Mississippi River of the school geography with the great



stream forever flowing past their very doors. Many a boy has hated trigonometry until he has discovered that it would help him in sailing a ship. To regard geography and mathematics as belonging to the hated tasks of school, and rivers and ships as belonging to the fascinating realm of action, is to live intellectually a double life with dubious results.

Indeed, without such correlation there is a constant sense of unreality which may end in insincerity. Under the spur of the schoolmaster's rod, or the marking system, or the offer of rewards and prizes, the pupil may perform feats of acquisition; but the play of great motives is wanting, the great deeps of personality are stagnant, and the will is unstirred.

All these considerations apply with peculiar force to Bible study. If Paul could say that some of the early Christians so misused the Lord's Supper as "to eat and drink condemnation to themselves," it surely may be true that some students so use the Bible as to produce mental disorder and moral insincerity. Bible study may damage the harmony and efficiency of the personality, and lead to pronounced religious reactions. It may result in a mere series of inhibitions, paralyzing native strength and will. It may be so separated in time, place, method, aim, and point of view from all other studies as practically to compel the student to choose between the intellectual attitude of the public school or the college, and the intellectual attitude generated, if not demanded, by the church. This painful opposition produces restiveness, if not revolt, in some of the best minds of our day. Thousands of students are now hesitating between the attitude of the pulpit and that of the professor's chair. If on Sunday the appeal is to authority, but on Monday to experiment; if on Sunday the appeal is to the receptive powers, but on Monday to the motor and constructive faculties; if on Sunday the appeal is to fear, on Monday to hope and love; if in the church we point to the supernatural and other-worldly, but in the school to the natural and the tangible; if in the church we address the sense of sin, in the school the sense of self-respect; if the church addresses the feelings, while the public school addresses the intelligence—the fault may lie on both sides, but the result is lamentable. It is this sad choice of imaginary alternatives that sent Francis W. Newman into the ranks of the rationalists, and John Henry Newman into the priesthood.

Our Puritan fathers faced no such problem, because for them the Bible was the norm and goal of all study. They had achieved what the Herbartians call the concentration of studies, and the Bible was the center. They learned to read that they might read the literature of Israel; their writing was heavy with noble Old Testament phrases; the names of Old Testament heroes they gave to their children; its words

of immortal hope they inscribed on their tombstones; its Mosaic commonwealth they sought to realize in England and America; its decalogue was the foundation of their laws, and its prophecies were a light shining in a dark place. Such a unification of knowledge produced a unified character, simple, stalwart, invincible. They spoke, planted, builded, sailed, governed from one center, saved by their education from the desultory disjointed activity of those educated under a mass of heterogeneous impulses. The Greeks achieved marvelous results through the unity of their education, though using slender materials. They had only the elements of science, no language save their own, no music that we dare to repeat. But out of Homer they got training in language, music, rhetoric, history, geography, cosmogony, theology; and their life was well proportioned, strong, and serene. So the Puritan, drawing his science and literature, his philosophy and political economy, his law and gospel out of the Bible, achieved a co-ordination of studies which, however narrow, was most effective.

We can never return to the Puritan point of view in education. Our thoughts have widened with the process of the suns. We can no longer regard the laws of Deuteronomy as binding on us, or the morality of the Old Testament as complete. We no longer look to the Bible for our astronomy, our geology, or even our psychology. The center of studies is for us the nature of the child, made in the image of God, and revealing God at every stage of its growth. But because we believe that the word of God as revealed in the Bible is absolutely essential to the education of every human being, we ask for a close and constant co-ordination of Bible study with all the studies of the schools. The uniqueness of the Bible does not mean the isolation of the Bible. Because it is unique it is needed at every stage of the child's growth, and needed in vital contact with all the subjects of study. Religious education is simply education at its best, education developed to its full meaning and possibility, just as a religious man is simply man at his noblest attainment. Religion is not brought to the school as a new piece of furniture, to be thrust into a room already crowded. It comes into the crowded room as the sunlight, revealing the meaning and value of all that was there before. The study of the Bible is not to be laid as a new burden on an overloaded curriculum; it is to be welcomed as a supreme help in realizing the present aim of every true school and every teacher who has learned to echo the primeval cry, "Let us make man." If the principle of graded instruction is valid in the study of American history, it is just as valid in the study of the history of Israel. The principle of uniformity has the same value and the same defects in the study of

English literature as in the study of Biblical literature. The personal contact, the touch of soul on soul, which has been so strong a feature of our Bible schools, is equally needed in the teaching of physical science in the public schools. The Bible comes as the ally of all other study, and the interpreter of all mental and moral growth.

In the earlier years of childhood it is universally agreed that the story should be the main vehicle of instruction. The child needs not the proposition or the lecture, but the vivid, concrete, objective fact; the "truth embodied in a tale." So we go to the great storehouses of classic and mediæval stories. We make the children acquainted with Ulysses and Hector and Priam, with the heroes of the Norse mythology, with the Knights of the Round Table, or with the folklore and fairy-stories common to all civilized peoples. But the best material of this kind in the world is to be found in the stories of the Old Testament. The stories of the garden of Eden, of the tower of Babel, of the flood, of Jacob's dream, of David's struggles and victories, of Samuel's call, are bright with color, free from complex detail, moving in the realm of large and simple motives, packed with moral purpose. While in the public school the children are learning of Hiawatha and Sir Launfal, they may learn at home of Goliath and Daniel and Isaiah. I know at least one boy that longs for Sunday to come that he may hear the Bible stories, reserved for that day only. Yet it may be questioned whether they should be reserved for one day only. It would be a base concession to sectarian prejudice if we should exclude from the public school the lives of heroes, simply because they happen to be the heroes of Israel. If we may recount the wanderings of Ulysses, why not those of Abraham? If we may include the temptations of Parsifal, why not those of Joseph? It is impossible that a Christian people should discriminate against their own heroes, on the ground that somebody might misuse the story for sectarian purposes. Such narrowness must be transient. The stories of the Old Testament, with those of Greece and Rome and Scandinavia, form the best possible pabulum for developing the imagination, conscience, and will of childhood. Not all of the Bible is good for all ages. The attempt to teach children the Pauline epistles or the minor prophets is futile. But the material furnished in the Biblical stories is surpassingly vivid, and for childhood indispensable.

A little later in the child's life comes the study of language. But there can be no adequate study of English apart from our English Bible. The preference of the common people for the King James version is not the result of ignorance. It is the preference for a great English classic, rather than for a diluted version which has gained in accuracy, but



has lost in courage, resonance, and power. If two writers of so opposite temperament as John Ruskin and Charles A. Dana can direct all would-be masters of our English speech to the Bible, we may well believe their witness. Burke and Webster, Wordsworth and Tennyson, are unintelligible apart from knowledge of the Bible, and no child brought up in the atmosphere of the Bible can fail to get command of his mother-tongue.

When the growing child comes to the serious study of literature, he ought to realize that no nobler literature exists than that of Israel. Side by side with the development of the literatures of modern Europe should go the study of the growth of the poetry and prophecy of the Old Testament. Job is as worthy of study as Æschylus or Goethe. The exquisite letter of Paul to Philemon cannot be matched by anything in the correspondence of Cicero or Seneca, and the proverbs of Solomon deserve at least as much attention as the maxims of poor Richard.

I should like to see the Religious Education Association appoint a committee of representative men from various churches to compile a book of selections from the Bible, suited for use in our schools. It would be easy for Protestant, Catholic, Jew, and agnostic to agree on certain historical and ethical selections from the Bible, which, if I mistake not, would speedily find their way into general use in the public schools of America.

When the boy comes to the study of history, he needs to realize that Semitic history is quite as valuable to us as that of Greece or Rome. The student of the development of laws and institutions cannot ignore the laws of ancient Israel or the origin of the Christian church. If these things cannot be taught in the public school, they certainly can be in the home and private school and the Christian college. Thirty years ago there was not a college in New England where a student could get any instruction in the Bible. Yet every one of these colleges was founded deep in Christian faith. This surprising omission of a former generation is now remedied, and we are offering courses in Biblical history and literature in every institution of the highest collegiate grade. Surely no study of ethics is worthy of college men which deals with Aristotle and Kant, but ignores the epistles to the Corinthians, or the Sermon on the Mount. The ethical content of the Pauline world-view is quite as important for us as the system of Schopenhauer or of Nietzsche. The organization of the New England town-meeting is no more weighty for the American boy than the organization of the early Christian church. John Adams and John Hancock and Abraham Lincoln are only the natural successors of the great Hebrew champions of liberty and right-



eousness who faced Pharaoh and Ahab, and "put to flight armies of aliens." No study of philosophy, ethics, sociology, or political institutions can be called serious which does not give large place to the conceptions and dominant impulses of the great leaders of the Hebrew people.

It will be said that this study of the Bible from a literary or historical or sociological standpoint will never replace the old reverence for the Bible as an oracle, as the infallible teacher and guide on all subjects and in all realms. Perhaps not. We have already admitted that the Puritan attitude cannot return. But I have faith enough in the Bible to believe that the better we understand it, the more influential it will become. I believe that its power is not enhanced by keeping it aloft on some pedestal of adoration, but by bringing it home to men's business and bosoms. The most important question is not how to co-ordinate the Bible with certain studies, but how to interrelate it with the daily life of our children and young people. Our best public-school teachers are today trying to destroy the fatal divorce between school and home, or the school and society. The real problem for us is how to relate the study of the Bible to all that our pupils are doing during the week. The aim of Jesus in this respect was very clear. He constantly settled present-day questions by referring to Old Testament characters and principles. His constant formula was, "It is written," and His constant question, "Have ye not read?" When they asked Him about marriage, about sabbath-keeping, about the resurrection, He referred them directly to Israel's history. To Him the Old Testament was no mere storehouse of antiquities, but alive with truth of momentous application to the present. So the great Reformers of the sixteenth century strengthened themselves by the thought of Moses before Pharaoh and Elijah defying Ahab. The power of such books as *The Prince of the House of David* in a former generation, and of *Ben Hur* in our own, springs from the correlation of the old Biblical material with the hopes and fears and aspirations of our present life. The Sunday school of the last generation derived its main power from the fact that the teacher, however ill equipped, did incessantly apply the truth to life.

Indeed, the church has an advantage here which few public schools possess. It is a community of men and women who are learning to live together. Its object is not merely to know, but to do, and to learn by doing. The laboratory method may be slowly and painfully introduced into our schools; it is the very life of our churches. The church was organized, not to study methods of poor-relief, but to relieve the poor; not to prove the existence of God, but to worship Him; not simply to explain Christ, but to follow Him. The church began in Palestine

with the formation of a society of twelve men, and by its origin and history and genius is committed to practical ends in real life. The method of experiment has been long in penetrating secular education; but insistence on experience as the test of truth is as old as the New Testament. Whatever is taught in the schools of the church should be interwoven with all the church is doing during the week. Then, to speak in the language of the educator, we have correlated instruction with experiment; or, to speak in the language of the Christian, the "life becomes the light of men."

## DISCUSSION

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It would be difficult to add a new thought to the papers which have been so exhaustive, strong, and beautiful in their treatment of the subject. All that I can hope to do is to give the impression of the Bible which their discussion has made more vivid, that is, its educational value as a Book of Life.

History is the story of human life and progress; yet to many it means simply a collection of dates, a category of kings and battles and successions. To enter into the life of the men and women of other ages and distant lands, to realize that they were of like passions with ourselves, *living* beings, not simply names on a printed page—men and women with hopes and ambitions, joys and sorrows, with as vivid a sense of life, of reality, as is ours today—that is the first step for one who would read history aright. And the educational value of the Bible in giving this historic sense is not easily overestimated. Its men and women *live*. Its records are valuable not simply as “sources.” We are taken into the confidence of the writer, introduced into the life, told the story as if by word of mouth, in so simple and graphic a way that Joseph and Samuel and David belong, not to a shadowy past, but to a living present. In no other history or literature do the characters, drawn in such simple lines, make so vivid an impression of reality.

But it is not only from the point of view of the historian that the Bible is educationally valuable. In these days of advance in methods, equipment, and the training of scholars, there has not been a corresponding development in the art of expression. Students understand scientific investigation and historical research better than the art of self-expression, of giving wings to their thought. Frequent reference has been made to the testimony which the masters of English style have given of their debt to the Bible, and the corresponding loss which lack of familiarity with this literature has meant to the present generation. It has been truly said that “the Book which begot English prose still remains its supreme type,” so that we cannot afford from the literary point of view to ignore the Bible in our educational systems. The vividness of the narrative, the poetic power and beauty of psalm and prophecy, the direct logical appeal of the epistles, the simplicity and charm of the gospels, are a rich heritage for the lover of literature.

Educational value is not to be measured only in the scales of the historian or of the *littérateur*. "The aim of all education is to prepare for more complete living," is the thought of today, expressed in many ways. "The Hebrews had a genius in finding the truth to live by," was said in one of the discussions this afternoon. The Bible is not a collection of creeds or of precepts; it is a book of *lives*; and by means of these lives the fundamental truths of human life and its relationship to the divine have been taught. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me," said the Master. Education as a preparation for more complete living must turn to the record of that Life which by the shores of Galilee and among the hills of Judea gave to all life its permanent ideal and inspiration.

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I wish to speak particularly of Bible study and teaching in the colleges. It is not my purpose to try to make any large contribution to the philosophy of it, but chiefly to report some facts concerning it.

Bible study in colleges is of two kinds, personal and organized. The personal study includes the purely devotional reading and such other study as individuals may do. It has a very large manifestation in the observance of what is known as the "morning watch." It is of course impossible to say how much of this there is. It is enough to say that there never was more, and that the quantity increases. Organized study is of two kinds: the voluntary classes formed by students themselves, and the class instruction offered by the institutions. The former is usually under the direct care of the Christian Association, and has now reached immense proportions and a very high state of efficiency. Perhaps you do not know either the character or the extent of that work. Let me tell you then. There is a preparatory-school course in "The Life and Works of Jesus, according to St. Mark;" a freshman course in "Studies in the Life of Christ Based upon the Harmony of the Four Gospels;" a sophomore course in "Studies in the Acts and Epistles;" a junior course in "Studies in Old Testament Characters;" and a senior course in "Studies in the Teachings of Jesus and His Apostles." The method of the last course is the inductive, topical method. The other courses employ the historical method. In summer conferences and in colleges these courses are pursued. They have been prepared by the best Biblical scholars and teachers among us. I have personally watched this work through several years with keen interest and growing satisfaction.



And such courses are popular with the students themselves. Twenty years ago Professor Austin Phelps deplored the lack of interest in Bible study, and wondered whether a course, if offered at Harvard, for instance, would awaken anything like the interest that a course in Shakespeare would. That was twenty years ago. I have pleasure in reporting to you that there are in the colleges today more than eighteen hundred of these voluntary Bible classes enrolling nearly twenty thousand students. These are the figures for the men alone. I could not obtain the figures for classes among women in time for this discussion. These classes are in every kind of institution for higher learning. The busiest man in the employ of the International Committee of the Young Men's Christian Association is the Bible-study secretary.

Now, do not imagine that there is a wild rush on the part of college students to form or get into Bible classes. All this requires work and effort. These college students are not saints—any more than you are. They are just as busy as you are, and have as many excuses for not doing any Bible study. Nevertheless, they are doing this. They are doing it in this large way. And they like it.

The other form of organized instruction is the direct class-room instruction offered by the colleges themselves. I doubt whether there ever was so much of this before. An institution is hardly respectable now which does not provide courses in the English Bible. The colleges of the Methodist Episcopal church are required by the law of the church to provide for the literary and historical study of the Bible. Two or three things ought to be said about this. These courses must not be so conducted as to be merely "snap electives." They have to be on the same intellectual basis as the courses in English literature or history are. Professorships in the English Bible are no place for pious incompetents or well-meaning men with a demoralizing tendency to moralize. This work cannot be done by the belated or "ignorant good man." Nor are these the chairs for the display of smart scholarship or the destructive temper. This work calls for the best ability and the highest order of personality to be found anywhere.

And it calls for a surer financial basis than it has yet had. It cannot be tacked on to the work of another department. The day will come when this department will be as well endowed and as adequately equipped as the department of science. Then Bible study in the colleges will come to its kingdom. I commend this to men and women of means.

I speak finally of the spirit in which this study ought to be, and in the main is, conducted by both students and teachers in the colleges.

It is characterized by the passion for reality. The student is a human being in college. He has his vices as well as his virtues. But the love for reality is one of his virtues. I sometimes think it is his cardinal virtue. Nowhere else does the real word go so far and the unreal word count for so little as in college. Genuineness in either utterance or life appeals to the student. He carries this attitude into his Bible study. He likes the real ring of its pages. Its men, its frank dealing with manhood, and its perfect candor appeal to him. Above all in his search for reality is he gratified and satisfied with the supreme Person there in the gospels. That figure seems to the student the most real and genuine, as it is the most perfect of all the lives he has seen or is likely to see. The passion for reality finds its highest expression in a passionate devotion to Jesus Christ. I never have seen so much of that as there is in the colleges today.

I borrow a sentence to describe this temper still further. The student "wants to keep the faith." He does not study the Bible that he may doubt or cease to believe in Jesus Christ, but that he may believe. Do not be disturbed by the fear that the colleges are secretly conspiring to destroy faith in the Bible. The end and aim of all they are trying to do is a firmer and more living faith. Not a smaller but a larger faith is desired and sought. But, borrowing another word, he wants also "to keep an open mind as regards the truth." The student cannot separate his faith from his thinking. That would be to destroy both. He seeks "to knit up Christian truth with the rest of the furniture of his mind." The spirit of this Bible study might be expressed in the words:

Let knowledge grow from more to more,  
And more of reverence, too.

And finally he seeks to correlate all this Bible study with his personal life and its activities. He does not always use that fine word, but he does the thing itself. We roll the word like a sweet morsel under our tongues. It would hardly be respectable not to say something about correlation. But the students—taking them by and large, recognizing the exceptions—are studying the Bible and thinking of life's problems in village and country, life's difficulties in the big, bad, good cities, and the larger interests of the world-wide kingdom of Christ.]

The Bible is the least academic of all books. It is the most vital. And it must be so taught and so studied as to get related to life. The literature of Hebrew and Christian arose out of life. It must return upon life. Knowledge of it, bringing knowledge of the Lord of life, must enrich, ennoble, and empower the life into which it comes. And it does.

## FOURTH SESSION

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### THE ANNUAL SURVEY OF PROGRESS IN RELIGIOUS AND MORAL EDUCATION

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In preparing this "Annual Survey" I have thought it to be my first duty to record the impressions made upon my mind by the mass of facts coming under observation.

The impressions of an individual can claim no absolute authority over the minds of others; but, in the nature of the case, they possess relative value for the end in view. The appointment of a person to prepare "The Annual Survey of Progress in Religious and Moral Education" carries with it the obligation of the appointee to place himself sanely and sensitively in contact with the sum total of concrete facts, and to register the impressions made by them upon his self-consciousness as nearly automatically as possible. Thus, in the last analysis, the deliberations of many minds working on many lines focus themselves upon the problem in hand, and approach fundamental principles and methods of procedure.

Six distinct impressions have registered themselves upon my mind in the process of analyzing and arranging the body of details collected as the basis of the annual survey of the field of religious and moral education in this country. The first part of this address will consist in the enumeration and interpretation of these six impressions. Stated concisely, they are these:

1. The vastness of the field of religious and moral education in this country, and of the forces operating within it.
2. The lack of co-ordination between the constructive forces in this field—a deficiency somewhat counterbalanced by the underlying homogeneity of ideal and of purpose beneath these forces.
3. The presence of certain inimical conditions that must be reckoned with.
4. The prevalence of unorganized sentiment in favor of the better things.
5. The timeliness of the Religious Education Association as a possible agent of an adequate co-ordination of principles and methods.

6. The conviction that the Association records progress in recording at this early stage in its life an intelligent perception of the need of progress.

To the interpretation of these impressions I shall now proceed:

1. *The vastness of the field of religious and moral education in this country, and of the forces operating therein.* The first year in the life of the Association has revealed the size of the problem undertaken. The general education of the American people is a subject the proportions of which have been ascertained by the labors of a national organization of teachers (the National Educational Association) that has been in operation for years. But the range and magnitude of the matters distinctly bearing upon the religious and moral aspects of education are now, for the first time, to be massed in bulk, and classified for investigation. I am aware of the objection raised against the apparent separation thus made of moral or religious education from education in general. The president of Yale University contributes a valuable caution against arbitrary divisions in the field of education, when he says in a letter addressed to myself:

Speaking broadly, we disbelieve in the idea that moral and religious instruction should be separated from other instruction. We regard any good course in law or in ethics, in history or in literature, as having good moral and religious effects; but we should hesitate to draw up a scheme that should separate those courses which were distinctively moral and religious from those which were not. Dissent from these sound words is, I think, impossible. The indirect relation to character sustained by all educational subjects and methods, and the un wisdom of introducing arbitrary lines of division may be assumed; but this assumption does not reduce the demand for an organization charged with special duty toward institutions and subjects directly affecting moral culture and religious conviction. The democratic spirit of American life not only brings the people at large into contact with such institutions and subjects, but it evolves such institutions and subjects out of the common thinking and common living of the people themselves, upon an impressive scale of numerical strength and ethical significance. One cannot travel far in any section of the country without having reason to know that education in righteousness and in the practice of religion lies close to the heart of our national commonwealth. The field covered by these primary ideas is as broad as the continent itself. The methods chosen to express them exhibit every gradation from weakness to strength, and call for all emotions from admiration to compassion and concern. But the ideas themselves are present in the soul of the American people, struggling for expression—demanding broad and prudent oversight.



2. *The lack of co-ordination between the constructive forces in the field of religious and moral education—a deficiency somewhat counterbalanced by the underlying homogeneity of ideal and purpose beneath these forces.* The first “Annual Survey” of this vast field brings to the mind of the observer a striking impression of lack of co-ordination between the constructive forces at present operating in our country with a view to moral and religious education. The energy is almost unbounded; but, through lack of co-ordination, much of its effect, relatively, is wasted. One is reminded of St. Paul’s words concerning Israel: “I bear them record that they have a zeal of God, but not according to knowledge.” “The zeal of God,” as represented by popular opinion on the side of moral and religious education, impresses one greatly by its genuineness and in some degree by its inventiveness; but some of these constructive forces are working at cross-purposes with others; there is much duplication, much misapplied or non-applied energy, much beating of the air. There is a striking need of oversight: not of mandatory authority, but of that higher type of authority born of friendly counsel among large-minded men. This Association, for its convenience, has divided the field of religious and moral education into seventeen Departments: the Council of Religious Education; Universities and Colleges; Theological Seminaries; Churches and Pastors; Sunday Schools; Secondary Public Schools; Elementary Public Schools; Private Schools; Teacher Training; Christian Associations; Young People’s Societies; the Home; Libraries; the Press; Correspondence Instruction; Summer Assemblies; Religious Art and Music.

Into whichever of these Departments we look, penetrating beneath the mass of concrete facts in search of principles, we find relative lack of co-ordination between the constructive forces working in that section of the field. We obtain evidence that opportunities are emerging in advance of the capacity of institutions to assimilate them; or that men are groping after principles by the flickering light of experimental methods, rather than using methods that are the natural outcome of settled principles. It is but just to say that, in my opinion, the Department which exhibits the least loss of power through indirection, or vagueness, or imperfect self-realization, or duplication, is the Department of Christian Associations. When we regard the seventeen Departments collectively, as seventeen co-workers in one common field, the lack of co-ordination between them arrests attention and suggests many searching inquiries. The waste of power appears to be enormous; the argument in favor of systematic co-operation approaches demonstration. Yet beneath the limitations of the present status is one

countervailing fact—the underlying harmony of ideal and of purpose. In method there may be occasional waste of energy, indeterminate counsel, barren expediency; nevertheless in purpose, in ideal, men see eye to eye. Except for our community of purpose and ideal, this Association could not have come into being. It is because our hopes and our aims are one that we have organized, with God's blessing, to co-ordinate our methods and to conserve all energy for the advancement of our common work. The words of the president of Otterbein University, Ohio, may be accepted as prophetic of a spirit that shall manifest itself throughout the country, as the purposes of the Association become clearer to itself and better understood by the public:

We shall be glad to get the help of the Religious Education Association, to make our Christian work here more systematic and thorough and to widen its scope.

3. *The presence of certain inimical conditions that must be reckoned with.* It is not to be expected that a movement of the magnitude and comprehensiveness of the Religious Education Association shall meet only favorable conditions. Evidence is not lacking that it must prepare itself to deal wisely, patiently, and sympathetically with opinions and practices that represent active or passive resistance of its policy and purpose. Nor must it unadvisedly interpret that resistance as directed against religious education, but as representing divergent views of its relation to the individual or to society. I refer especially to three conditions more or less inimical to the broad purpose of the founders of this Association: (1) the restlessness of young minds in a period of general intellectual transition; (2) the tendency on the part of old, established usages in churches and Sunday schools toward the passive resistance of educational progress; (3) the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship.

With regard to the first of these instances—the restlessness of young minds in a period of general intellectual transition—the words of the president of Brown University are illuminating:

It is difficult to describe in a sentence the moral and religious life of any institution. I believe that our moral life is purer than at any previous time. I believe that young college men today find much more difficulty than thirty years ago in reconciling new views of the world-order with the religious teachings of their childhood. A certain state of perplexity thereby often results; but I believe the fundamental attachment to religious conviction is as great as ever.

In the material that has come under my eye in the preparation of this survey I find ground for expressing the earnest hope that the Religious Education Association shall consider this whole subject with a view to

obtaining for young lives, if possible, more ample assistance in their school and college curricula in adjusting the religious difficulties inevitably created by the growth of knowledge.

With regard to the second of these instances—the tendency on the part of old, established usages in churches and Sunday schools toward the passive resistance of educational progress—it may be said that nowhere in the vast field is there more need of patience and consideration than at the points where passive resistance of educational progress represents attachment to cherished inheritances. There are modes of procedure in public worship tolerated in certain parts of the land that are detrimental to reverence and religious progress; there are methods of instruction practiced in religious schools that must be regarded as incompatible with sound educational principles. These methods of worship and instruction offer, and for some time may be expected to offer, a formidable passive resistance, against which little is gained by abruptness and lack of consideration. The inertia generated by long usage, and the sentiment born of familiar personal association, must be reckoned with upon any theory of substantial progress. The work of analysis and forecast done in the Department of Religious Art and Music, and the research conducted in the Department of Sunday Schools, would seem to indicate that the Religious Education Association will neither underestimate the inimical force of passive resistance in this part of the field of operation, nor strengthen that force by a policy involving hasty and irritating procedure.

With regard to the third instance of an inimical force that must be reckoned with—the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship—it is to be said that the situation in secondary public schools, state universities, and many colleges not supported from the public funds suggests the presence of this tendency. It is obvious that certain difficulties stand in the way of positive religious teaching as a part of the policy of institutions offering training in arts and sciences to students of various faiths. But, apparently, there is not at present an adequate sense of the bearing of religious conviction upon citizenship, or an adequate anxiety in view of the fact that education in this country so largely is nonreligious. The alertness of pedagogical leaders upon every question of intellectual advance stands in alarming contrast with the lack, apparent in certain quarters, of a sense of responsibility for promoting religious conviction as an integral part of the training for citizenship. In response to inquiries which I have been conducting in all parts of the United States with a view of ascertaining if there be a

tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship, the following reply from the president of a state university containing nearly a thousand students represents an acceptance of the *status quo* which, I fear, is by no means uncommon:

The University, of course, is a state institution; consequently no religious doctrines whatever are taught in the institution. We have only one hour per week set apart for chapel purposes, and the students are left entirely free as to whether they attend these exercises. So far as I observe, the moral and religious tone in the University is fairly good.

It is gratifying to receive from the heads of certain state and private institutions indications of the gravest concern in view of the significance for citizenship of a practically nonreligious education, and to be assured of their hearty appreciation of voluntary movements on the part of students to supply themselves with religious opportunities not offered in their curriculum. But a careful survey of the situation suggests the fear that in American life in general too little appreciation exists of the obligation to surround our youth with religious ideals and influences officially associated with the institutions that provide opportunities for training on other lines. It is my conviction, based upon material gathered at first-hand for this "Annual Survey," that, by reason of a tendency toward tolerant nonreligion which is growing in American life, this Association is challenged to devote its best endeavors to awaken and to educate a public sense of religion as a vital part of education for good citizenship.

4. In analyzing and arranging the body of details collected as the basis of this "Annual Survey," I have been impressed with *the prevalence of unorganized sentiment in favor of the better things*. The country is filled with unclassified aspirations. The tendency toward tolerant nonreligion, to which I have referred, is counteracted by an earnestness which even now is in the process of self-adjustment to new religious conditions, and only imperfectly understands itself. In the church, in the college, in the press, in the family, unorganized sentiment favoring the better things is becoming more pronounced and relatively more authoritative. The influence of psychology upon the moral point of view is potent. All questions affecting personal, domestic, and social well-being are restated in terms suggested by the new conceptions of individuality. And it is a beautiful fact that this aspiration for a greater and better use of life is the force that is drawing together those who differ in their sectarian affiliations, their theological convictions, or their political opinions. It is a part of the new spirit of desire



for the better things that these differences, which are the proper result of independence and intelligence, are less and less regarded as involving personal alienation or mutual distrust. We are loving and honoring those who differ from us in matters of opinion, because we are finding out that, in our aspirations for the triumph of righteousness and the spread of religion, we are thinking the same thoughts and praying the same prayer: "Thy kingdom come; Thy will be done, in earth as it is in heaven." I have been impressed with this oneness in aspiration, as communications have arrived from institutions differing widely in their respective attitudes toward denominational and critical questions. A calm review of the situation, following a careful analysis of extensive data, suggests the hope that the moral forces of the country, stimulated by large recent advances in psychological and social thinking, are in a state of aspiration, if not of expectancy, waiting for some directive agency, sufficiently broad, comprehensive, non-partisan and wise, to organize and apply these glorious energies upon a basis of systematic co-operation.

5. *The timeliness of the Religious Education Association as a possible agent for the adequate co-ordination of principles and methods in the various departments of the field.* It will be seen that if this be the function of this Association, it is a function innocent of any purpose to assume authority over institutions, or to promulgate the opinions of any school of thought. If the Association were to assume authority over institutions, or to appear as the champion of opinions, it would thereby disqualify itself from discharging the duty which is the reason for its existence. Apparently the psychological moment has arrived in the moral and religious evolution of our country when many mighty forces, working in the same field, for the same high ends, need a medium of intercommunication. They need this medium for mutual self-realization and for practical, systematic co-operation. Here are seventeen great forces working simultaneously for the moral and religious development of this country: the Council of Religious Education; Universities and Colleges; Theological Seminaries; Churches and Pastors; Sunday Schools; Secondary Public Schools; Elementary Public Schools; Private Schools; Teacher Training; Christian Associations; Young People's Societies; the Home; Libraries; the Press; Correspondence Instruction; Summer Assemblies; Religious Art and Music. Is it conceivable that the best results can be obtained, in the pursuit of the common end, if these seventeen groups of noble aspiration and endeavor remain segregated from one another? Is it in accordance with scientific principles that such segregation should exist? Is it not likely that duplication

of effort, or unintentional antagonisms and misunderstandings, or waste of energy through misdirection, may occur by reason of this segregation of interests working in a common field for a common end? Is it not possible even that the lack of correspondence arising from segregation may hinder the advance of the Kingdom of God?

The Religious Education Association appears to have come, in the providence of God, to afford relief from the segregation of interests that exist for a common end. The need of such relief is seen in the tendency toward closer relations between certain of the forces in the field of religious education. Theological seminaries are tending toward closer relations with universities; Christian Associations, with universities, colleges, seminaries, and secondary schools; teacher-training and libraries are drawing closer to Sunday schools. These are examples of involuntary reciprocity of influences, brought about by advance in the science of education. The Religious Education Association stands for the scientific recognition of the principle of reciprocal influence between forces working for a common end in a common field. It believes that this reciprocity is necessary in order to mutual self-realization on the part of the co-operating forces, and in order to conserve energy for wise distribution and intelligent application. It represents a modern illustration of St. Paul's theory of unification for service among the members of the body of Christ: "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. God hath tempered the body together, that the members should have the same care one for another."

6. An examination of the material collected as the basis for this first "Annual Survey" convinces me that *the Association records progress in recording at this early stage in its life an intelligent perception of the need of progress and the opportunity for it.* It is to be borne in mind that the Association stands for a larger synthesis than heretofore has been attempted in the field of moral and religious education. The first step toward the attainment of this larger synthesis is the collection of evidence showing that a need exists for such synthetic effort. When the proceedings of this Convention shall be published, it will appear that a large part of the evidence required has been obtained. Through the study of this evidence, the Association shall gain a clearer knowledge of the problem with which it proposes to deal, and shall be in a position to take up methods of procedure in view of the existing opportunity. So far as it is possible to pronounce, in this survey, upon the degree of encouragement afforded by the evidence already collected, I should say that it is very great. This appears from the cordial responses of

those representing diverse schools of theological and ecclesiastical opinion. New brotherhood of moral and religious effort seems to be developing, wherein conscientious differences in matters of belief and of practice no longer impede, but rather add freedom and comprehensiveness to, the common eagerness of all good men to work together for the advancement of the nation in righteousness and reverence.

The evidence collected in these responses exhibits the large amount of sound thinking and of good work already present in every department of the field of moral and religious education. Never was a nation more blessed than ours in the possession of right-minded educational leaders, both men and women, who are to be found all over the land, as moral and religious light-bearers in their generation, holding forth, for the confirmation or the correction of others, ideals, principles, methods worthy of imitation. To bring these leaders into systematic co-operation, so that their individual earnestness and excellence shall become a cumulative force for the making and guiding of right-minded public opinion—this, in the largest sense of nonpartisan devotion to the country's good, is the aim of the Religious Education Association.

Thus far I have sought to record the impressions made upon my mind by the great mass of material which has been considered in the preparation of the "Annual Survey." It has been my aim to receive, without prejudice of any kind, and to report as nearly automatically as possible, what appears to be the present state of our problem. I wish now to offer some observations upon certain specific departments of the field of moral and religious education, as such departments have, for the sake of convenience, been indicated by the Association.

I do not regard it as my duty to make this survey a catalogue of details, but rather a record of suggestive consideration reached by the study of details; I shall introduce occasional details merely for purposes of illustration.

1. The Department of Religious Art and Music represents a section of the educational field where reconstructive work requires to be done from the foundations. The growth of institutions in our country has been rapid; detached from historical influences; largely affected by considerations of necessity or expediency; deficient in restraints which are imposed by the adoption of a carefully thought out method of procedure. As a result, critical observers in this Department find themselves in the presence of conditions inviting the most careful and thorough reconstruction. The questions involved in such reconstruction will be, among others, the following: church-building, viewed not in its mechani-

cal or sumptuary aspects, but as a form for embodying religious sentiment and as a method of molding that religious sentiment; church music, not as a technical branch of composition or performance, but as an outlet for devotion, and as a constraining and uplifting influence upon both the devout and the undevout; hymnody, regarded as a channel for both expression and impression in religious services of every degree; and, still further, the whole literary and liturgical side of public worship, in which the popular religious spirit embodies itself, and by which in turn it receives its form. Upon these and kindred questions it will be the privilege of the Religious Education Association to work, having in view to gain a correct knowledge of existing conditions, to ascertain what changes and advances are desirable in the several questions touched by the Department of Religious Art and Music, and to advocate methods by which common thought and practice may be encouraged to move in the directions that may seem desirable. It will be seen that between this Department and that of Churches and Pastors, and Sunday Schools, comparison of views and interrelation of methods will be constant.

2. The Department of Libraries already contributes important elements to the general value of the Association. Its inquiries have brought out suggestions of great interest touching modes in which libraries may augment (and in many cases are augmenting) their effectiveness in ministering to the moral and religious education of communities. One of these modes consists in inviting counsel from leading members of the community representing various faiths, in the purchase of books bearing upon the religious side of culture. Another mode of effective library service appears in the growing movement to bring Sunday-school libraries into co-operative relations with general libraries—relations which are beginning at certain points to invest the Sunday-school library with new dignity, making it a true instrument of religious education, worthily corresponding with the new pedagogical principles that are entering into the Sunday school.

3. The Department of Sunday Schools is engaged in a field of research where the abundance of material is equaled by the absence of co-ordination in its use for educational ends. Religious earnestness, energy for organization, zeal for progress, numerical strength, are at the basis of this institution. But its application of power for educational result is as yet relatively unsatisfactory. In every part of this country is a more or less developed conviction that, as an instrument of religious education, the Sunday school requires to be brought into closer correspondence with the established principles of psychology and pedagogy;



the collection of data already in the possession of this Department seems to show that, viewed in the largest relations, the present state of Sunday-school development is tentative and provisional. There is reason for believing that, if the Religious Education Association shall conduct its investigations with scientific thoroughness, and shall in due course shape its recommendations with that freedom from partisanship which is worthy of an organization assuming to represent all parts of the country, it may become in time a medium through which this whole extended and complex movement of the religious training of youth shall pass beyond its present state of experimentation and attain complete pedagogical self-consciousness. In that way the Sunday school shall assume its rightful place in the educational system, and the Bible shall wield its divine influence over the conduct and character of our youth.

I must refer in this connection to the intimate relation between the Department of Sunday Schools and the Department of Young People's Societies. It is inspiring to reflect upon the rapid advance that may be made in the educational value of Sunday schools, if complete co-operation of these cognate interests can be secured. Development of Bible study in Young People's Societies is a very striking feature of recent progress. In illustration of this may be cited the remarkable advance in this direction during the last two years in the Epworth League since the introduction of the text-books prepared by the Missionary Society of the Methodist Episcopal Church. The first of these text-books, *Studies in the Life of Christ*, was issued in November, 1901. By the end of that calendar year it had been taken up by 295 classes with 4,500 members. By the end of the next calendar year these numbers had been increased to 863 classes with 13,737 members. The ratio of progress since then has not diminished. It is easy to see that there is a demand for religious education in the Epworth League as an advance upon the mere repetition of devotional meetings. The significance of this development of Bible study outside of the Sunday school, in Young People's Societies and in Christian Associations seems to the Religious Education Association very great, as pointing to possible readjustments of the highest interest.

Allusion should be made also to the rapid growth of interest in the problems of teacher-training for the work of religious education. Evidently the numerous movements of this kind springing up within the past few years in various parts of the country point to an educational principle pressing for formulation and application. In the Bible Training Schools of Chicago, Nashville, and other important points in

the West, in the Hartford School of Religious Pedagogy, in the Extension Courses for Lay Students at Union Theological Seminary, in the courses conducted by Dr. W. W. White in New York, in the careful study of the subject by the Sunday School Commission of the Diocese of New York, in the important work done in this direction by Hebrew educators, and in many other recent movements, one sees the possibility of an educational advance to be brought about should the Religious Education Association be privileged to draw these cognate, but at present unrelated, movements into systematic co-operation, for the discovery of underlying principles and for the promotion of correct public opinion.

4. Christian Associations: Investigation in no single department of the field yields more satisfactory results than are reached in the Department of Christian Associations; and this by reason of the clearness of the thinking and the soundness of the pedagogical methods appearing in the development of this institution. Vigorous, alert, rational, wholesome, sympathetic, the Young Men's Christian Association has related itself to the moral and religious education of the country in a manner and measure that may be called unique. Apparently this success as an instrument of popular religious education has come about through the sincerity of purpose and the administrative ability of the leaders, joined with the fundamental reasonableness of the educational principles adopted. The conception of man as a unit needing development in every part of his being, and the educational principles that now have recognition and observance in the Bible-study department, are the chief sources of the remarkable power exhibited by the Young Men's Christian Association. To these must be added the cosmopolitan spirit which has expressed itself in international movements and in the study of missions.

The principles of Bible study have included the inductive and historical methods, and the recognition of the need for adequate courses—comprehensive, not partial; definite, not vague; practical, not visionary. To these principles are added a rational correlation of courses and the construction of special courses with a view to their adaptation to the needs of special classes of men, whether railroad men, shop men, boys, or college and university students. Fifty thousand men are now in the Bible classes of the Young Men's Christian Associations in the United States and Canada. The most significant aspect of Christian Association work, from the point of view of a general survey of the field of religious education, is its influence in university and college life. In one hundred and ten reports from presidents of universities

and colleges situated in all parts of the United States, sixty-seven make extended reference to the importance of Christian Association work in the student body, and in a large number of instances it is represented that the religious education within the university or college is supplied wholly or in large part by the Christian Associations. It is also remarkable that this non-official means of religious education has been recognized and is highly valued in nearly all the theological institutions of the country. In these institutions a very rich contribution has been made by the Christian Associations to an enlightened interest in world evangelization. The reflex influence of mission study upon religious education is found to be powerful and, from every point of view, desirable.

5. Theological Seminaries present a most interesting field of investigation, and the responses received from large numbers of these institutions are made with a fulness of detail which suggests a very general interest on the part of seminaries in the possibilities offered by the Religious Education Association. It is impossible to present within the body of this survey the complex results of a comparison of these responses. At present I confine myself to certain features of the situation common to larger or smaller groups of seminaries: (1) The strong accent placed upon the maintenance of a high standard of personal character. It is evident that the identification of religion with ethical conduct is becoming prominent in the training of the ministry. (2) The increasing interest in the study of applied ethics and of social movements and conditions. (3) The increasing tendency to form university connections, bringing theological training within the circle of general culture. This tendency is by no means general, there being many theological institutions that stand for retirement and detachment, and some that advocate the maintenance of long-established courses of study upon the settled basis of authoritative text-books without regard to recent theological and critical readjustment. (4) The increased interest in world-evangelization is marked as a feature of recent seminary progress. The study of missions appears to be gaining a desirable vitality. (5) In certain quarters the homiletical discipline is taking on new and important functions. The accent is placed less on the attainment of formal precision and more on the assimilation of Biblical conceptions. This is with a view to making the preacher more than an ethical counselor, more than an academic essayist, even a constructive factor in religious education, as a teacher of the essence of the Biblical conceptions in their bearing for righteousness and for inspirational power upon the conditions of modern life.

6. Universities and Colleges must, I think, be regarded as upon the

whole strategic points in any adequate system of moral and religious education designed to affect the country at large. And this for two reasons: (1) because of their relatively close association with each other as a center of influence distributed throughout the land, interested in all that concerns the national life, and conducted by persons endowed with a high grade of intellectual and moral earnestness; (2) because of the significance for leadership sustained by college-bred men in all average communities. By reason of the larger vision acquired in college life, and the advantage for self-knowledge and self-culture derived from training in the liberal arts, it is to be expected that a corresponding forcefulness for good in the community shall result from the presence of men of broader training than their fellows. It is therefore with solicitude that one studies the present status of the problem of distinctively moral and religious education in institutions of the higher learning. In making this investigation I have been aided by the great courtesy of all with whom I have communicated. There can be no question of the nobility of the ideals that are cherished in our colleges and universities; nor of the positive sympathy on the part of heads of colleges with whatsoever shall advance morality and religion in student life. Yet when one considers that our colleges are filled with youths imperfectly acquainted with the essential truths of the Bible, and not initiated by large experience into the moral values of those truths for the culture of personal righteousness, it is impossible to repress the question: Do not the university and the college stand under obligation to provide officially for these youths the means of thorough acquaintance with the invaluable material of moral and religious education? In many instances I find that this provision is made, but made inadequately, often for upper-class men only; and where it is most adequately made, the response from student-life seems to be most satisfactory. But a large study of the subject reveals a striking absence of uniformity in the acceptance by colleges and universities of the duty to provide officially for their students the opportunities of religious education. I recognize the technical difficulties standing in the path of state institutions. Nevertheless, the results of my inquiries suggest as a subject for the widest and most impartial study by this Association whether, without any entanglement of religion with state control, without prejudice to any interest, and without invading the liberty of any individual, it be not the duty of institutions of higher learning, and of all secondary schools, public and private, to provide adequate and continuous opportunity for all their undergraduates to receive religious instruction as a part of their training for citizenship.



## FIFTH SESSION

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### THE BIBLE'S RECOGNITION OF THE SOCIAL NEEDS AND RELATIONSHIPS OF MAN

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The Bible is not a book of political economy, or a book of science, or a book of philosophy, or even a book of theology. The Bible is a Book of Life. There is, in the strict use of words, no such thing as Christian economics, or Christian sociology, or Christian science. The Bible, it was once said, was written to show people how to go to heaven, not how the heavens go. The Bible, it may now be said, was not written to show how society is to be constructed, but to give the motive power which makes society go. A machine, however perfect, is dead until there is applied to it the appropriate form of power, and the power which moves society is life. I am come, says Jesus, not that they may have a social program, but that they may have life. Jesus Christ, as Sabatier has lately said, does not describe Himself as a philosopher, but as a physician. The Bible is not a text-book of celestial or social mechanics, but a Book of Life.

If, however, this is the nature of the Bible, is there not left for such a book, under the conditions of the present age, a restricted, if not an antiquated, sphere of usefulness? A book whose theme is life, character, personality, seems to be written for the individual; while the interest of the present age is social, economic, political. It is the age of the social question. The mind of the age has been led from a Ptolemaic conception of life, where the single soul was the center of the universe, to a Copernican doctrine of life, where the single soul is set like a planet in a larger universe, and finds its orbit, with multitudes of other souls, round a common center. Rich people and poor, scholars at their desks and workingmen at their benches, men and women, are giving themselves as never before to problems of social amelioration, to programs of social transformation, to desires of social service. Have they, then, any further concern for the teaching of the Bible? As the horizon of their interest expands, must they not look for new guides to explore the new world which they see? Must not the Book of Life be reserved as the guide of pious reflection and personal resolution within the individual

soul? Is not religion irretrievably individualistic, atomistic, self-centered? Is it not a just statement of the Christian faith to affirm that the whole duty of man is to glorify God and to enjoy Him forever?

To such questions it may be confidently answered that this limitation of the Bible to its personal message is the natural reflection of an age of individualism. One of the most striking traits of the Bible is its applicability to changing conditions and needs, and a time which was dominated by the philosophy of individualism found and utilized the individualism of the Bible. As we enter the age of the social question another aspect of the Bible confronts us. The Bible deals with social ethics quite as directly as with personal ethics. The Book of Life is a book of life in common. The Lord's Prayer is a common prayer. "Our Father," repeats the Christian, even if he be in his closet with the door shut. It it were true that Christian ethics is comprehended by a self-cultivating and self-assuring faith, then it would have to share the fate of the philosophy of individualism, and would become a historical curiosity in the age of the social question. The fact is, however, that the main stream of Bible teaching runs not only through the experiences of the single soul, but through a world of social experiences and relationships, as a great river runs between changing scenes of town and country, society and solitude, light and shade. One who embarks on the current of the Bible story floats down through political changes, national problems, social reforms, the sins and repentance of Israel, the needs and hopes of the gentile world, until at last the stream deepens and broadens, until the traveler sees before him the distant spires of the city of God, rising beyond the frontier of the perfect social world. It is not an accident that when Jesus is asked to define the purpose of His mission He cites the books of Deuteronomy and Leviticus, as though He would draw the two ends of the nation's history together under a common law. Still less is it an accident that this law is twofold, commanding first the love of God, and secondly the service of man. Least of all is it an accident that Jesus says of these two laws that the second is like to the first; the first the inspiration of the second and the second the corollary of the first. The Book of Life is not a book of religious individualism. "For their sakes," says the Master Himself, in His final summary of the law of duty, "I sanctify myself." "The Bible," said John Wesley, "knows nothing of a solitary religion." To glorify God and enjoy Him forever, men must glorify and enjoy together. Not alone through the seclusions of the soul at prayer, but through the busy city and the competing multitudes flows the river of life. It was

in the midst of the street, according to the last chapter of the Bible, that there was shown the river of life.

If, then, the Bible has a message for the age of the social question, what is the nature of that message? It cannot be affirmed that it is a uniform teaching. A Book of Life deals with a growing, expanding, living world, with life in its origins, with primitive conditions, with elementary experiences, with changing environments; yet the perfect flower which at last issues from this process of growth has its roots in these imperfect and sometimes unlovely beginnings of experience. The social teaching of the Bible is at first restricted by the limitations of Israel, as a stream is at first obstructed and undetermined in its course; but the flow of the teaching gets momentum in the Prophets and depth in the Psalms, receives its tributaries, deposits its sediment, is purified by its very movement and change, until at last it issues into the broad calm current of the message of Jesus Christ. What, then, was the nature and scope of this final message in which the Law and the Prophets were fulfilled? What form and aroma does this flower assume whose roots are in the life of Israel? What is the social teaching of Jesus Christ? How shall the disciple of Jesus regard the pressing and perplexing problems of the modern world? These are the most immediately commanding questions with which we can in our day go to the Bible.

The answer to these questions is not to be derived from any fragmentary or textual use of disconnected sayings, but from one's total impression of the purpose of Jesus as indicated by His habit of mind and conduct of life. In one of His parables, however, He describes the nature of His social teaching with such beauty and such completeness that His entire social mission seems summed up in a single picture, and it is sufficient for our present purpose to recall this illuminating scene. It is one of the least considered of His parables, and when remembered it is as a rule misapplied. It is what is commonly called—as the evangelists themselves called it—the parable of the tares; but, in fact, the final emphasis is not on the tares, but on the good seed and the harvest. The tares indeed are burned, but the parable does not end with this disposition of the weeds. It proceeds to trace with warmer emphasis the destiny of the good seed. "The righteous shall shine forth," concludes the parable with splendid rhetoric, "as the sun in the kingdom of their Father." The parable, then, is but another statement of that likeness, on which Jesus with loving reiteration dwells, between His mission and the work of the sower. On no other scene does He linger with such assurance that each detail is significant. The stony places, the thin earth, the devouring fowls, the choking thorns—all these condi-

tions and impediments of seed-time and harvest made the grain-fields of Palestine to Jesus a perpetual symbol of the Kingdom of God. "Behold," He says, "a sower went forth to sow," and as He speaks He lifts His eyes, perhaps, from the lakeside where He sits, and points to some distant figure striding along the hillside, silhouetted against the deep-blue eastern sky. In this second parable, however, He enters more profoundly into the lesson of the harvest. It is not of the single sower that He now speaks, but of the entire process of the farmer's work. It is not the ethics of the individual, but the ethics of society, which He is interpreting. His whole social teaching—its scope, its instrument, and its end—are taught by Him through the processes of the growing grain; and each of these three aspects of His teaching—the field, the seed, and the harvest of His social mission—lie before His mind as plainly as the wheatfields lay before His hearers by the lake of Galilee.

"The field is the world"—that is the scope of the social purpose of Jesus. It is not alone in single hearts that the seed is to be sown. The parable of the single sower does not teach the whole gospel of the Kingdom. Beyond its picture of the single seed lies this second scene, where the world is seen as one great field. "The world," as one of the most notable books of this generation announces in its title, "is the object of redemption." "This gospel of the kingdom," says Jesus, "shall be preached in all the world," "Go ye and teach all nations." The scene which lay before His mind was not of some narrow valley among the Galilean hills, such as lay before His eyes when He pointed to the sower at his lonely task; it was a scene such as His eye never saw, but which was plain to His imagination and hope, where the harvest should reach beyond the hills, beyond the sea, all-inclusive, abundant, secure—a scene like some vast level western plain, where the grain-fields seem endless, unbounded, sufficient for a hungry continent, and where one says: "The field is a world! Here is enough; blessed are they that hunger now, for they shall be filled." "The field is the world." So far at least the modern mind is ready to receive the teaching of Jesus. This is precisely the confession of the age of the social question. The field of modern thought is the world. Philanthropy, politics, business, philosophy, all look out on this broad horizon. The Christian church hears, as never before, the call to its social mission. A generation ago the message which seemed the whole of religion was the message to the individual. A lost world, but a saved soul; a wrecked ship, but a life-buoy flung to oneself; a field where acres of tares must be piled high and burned, so that here and there a precious stalk might grow to harvest; that was the self-considering salvation of Christian individualism. By



the great mercy of God the Church of Christ has been led to understand Him better. A new horizon of the purpose of Jesus has come into view. It is not an outgrowing of His teaching, but a growing into it, which has brought modern thought from atomistic ethics to organic ethics. The field is the world! The purpose of Christ is a social as well as a personal redemption. The Church of Christ has a legitimate part in the new philanthropy, the new dissensions of industry, the new national decisions which confront the modern world. So far at least we have come in our understanding of the Christian religion—from ethical limitation to ethical expansion; from the redemption of the single soul to the redemption of the social order; from the escape out of a wrecked world to the braver task of bringing the world itself safe to port; from the parable of the sower in his fenced field to the parable whose first teaching is, "The field is the world."

When, however, we pass to the second aspect of the social message of Jesus, a different confession must be made. The field, we repeat, is the world, but what, we ask, is the instrument of social service, the seed which must possess and control the world? The good seed, answers Jesus, are the children of the Kingdom. And by good seed, as the parable goes on to show, Jesus does not mean sentimentally or piously good. Seed is not proved good because a good label is on the package. Good seed is strong seed, with reproductive power, effective, sure to grow. Such, says Jesus, are the children of the Kingdom. The Kingdom is to come through the good seed, but seed is not good unless it is good for something. Good seed has fertilizing power. The good seed of the Kingdom has capacity, effectiveness, serviceableness, fruitfulness, applicability to that field which is the world, redemptive power among the circumstances of its time. Does the social teaching of Jesus, at this point, coincide with the prevailing thought of the modern world, or is it, on the contrary, in direct issue with it? How is it that social redemption is, for the most part, in our day proposed? Is it not expected to arrive through processes of external, mechanical, political, and economic change? Industrial conditions, we are taught by scientific socialism, are the source of character. "*Man ist was er isst.*" The ethics and the religion of any civilization, we are told, are the product of its economic circumstances. Given a certain rate of wages and scale of living, and one can prophesy the civilization and the ideals which will ensue. The world is not a field, but a factory. The workingman is not primarily called to be good, but to get goods. Social mechanism is to transform social life.

Now, nothing in the teaching of Jesus depreciates the effect of con-

dition on character, or deters the Christian from the amelioration of circumstances. The demand of the age for more human conditions of industry, for industrial peace, for stability of employment, for a *menschenwürdiges Dasein*, is a call to the magnanimity and consecration of the Christian world. Yet when the teaching of Jesus considers the essential instrument of social progress, it turns quite another way. Antecedent to all stable improvement of conditions is the problem of securing persons who can make conditions work for good. A golden age, said Mr. Spencer, cannot be made of leaden instincts. No conceivable amount of tinkering the machinery of the world can make that machinery move if there be no motive power. No fertilizing, or plowing, or fencing of the field of the world can make it fruitful, if there be no seed. Form is not spirit; wheels are not steam; a field enriched, but not yet sown, is a field of weeds. And what is the power which Jesus introduces into the mechanism of society? What is the good seed of the field which is the world? It is the force of personality, the good seed of the children of the Kingdom. The salvation of the world is not to be by schemes of salvation, but by saviors, and the saviors of society are persons fit to be strong, good seed.

Here is the most serious lesson which the social movement of the present time has to learn. An abuse is to be corrected, a cause is to be enforced, a world is to be redeemed, and forthwith we devise machinery to do the work. Let us legislate and organize, we say, and have a president and secretary, an alliance, a congress, a subscription list, and a membership list; and as the wheels go around the work will be done. And why is not social redemption accomplished by the vast movement of social mechanism, in which we are all so much involved that every man's trade—as Robert Louis Stevenson once said—is that of a joiner? It is because human society is not a factory, but a field; not a mechanical unity, but a vital unity; not made of wheels, but made of people. What is needed in our day, as never before, is not new social machinery, but new personality, more wisdom, sanity, patience, light, capacity to control the already elaborate mechanism of the time; and without these traits the wheels will soon run down and the work be undone, and the workers be smitten with despair; and the children of the Kingdom will find themselves good people indeed, but not good seed, fit for the field of the modern world.

Does not the Christian church especially need to listen to this teaching of Jesus? Devotion, generosity, charity, pity—all these are permanent traits of the Christian religion, but with the new expansion of the field of the church is there not laid on Christian people a new demand

for consecrated capacity fit to occupy that field? A better preparation for service, an extension of the studies appropriate to the Christian ministry, a delivery from precipitancy in social judgments, a training of leaders fit to give counsel to the modern world—these are new demands which the times make of the church. Why is it that the influence of the Christian ministry counts for less than it once did among the moral decisions and political problems of the present time? It is because the world has become vastly more complex, while many a minister deals with the world as though it were unchanged. This is the last of times when religious leaders may speak without knowledge, remain uninstructed in social laws, pledge themselves to social panaceas, or stamp irrational programs of reform with the name of Christ. Yet among the perplexing problems of these last years, what more unguarded or more silly words have been spoken than by well-intentioned Christian ministers? They have fancied that any seed which pious intention might sow must be good seed, and their misdirected precipitancy has borne such social weeds that many a thoughtful observer has been tempted to say, "An enemy has done this." Intemperance in the name of temperance, almsgiving in the place of charity, industrial utopias instead of industrial reforms, political quixotism instead of political justice—these are not the sins of the sinners, but the sins of the saints.

The only effective social service today must proceed from those who are fit to lead. A shepherd cannot go before his sheep if he does not know the way. Passion, sympathy, sacrifices—these spiritual traits of religious activity are as essential as ever; but superadded to them, a Christian faith should insure a distinctive quality of sanity, wisdom, and interpretative power, if the church is to demonstrate, not only its desire to lead, but its right to lead. Among the great words of the New Testament perhaps the greatest is the word "power." "His word was with power;" "in manifestation of the spirit and of power;" "the power of our Lord Jesus Christ"—that was the impression of leadership, authority, and effectiveness which the first Christians found in their Master's teaching. It must be the same today. What the Christian religion needs is not fortifying as an institution, but utilizing as an inspiration. It is a form of power, applicable to the needs of the modern world. It is not one more machine of social service; it is a source of power for social service. The work of the world is like the myriad lines of diverging travel which radiate through a city's streets, bearing the multitudes to their business and their homes, but dependent on power from a power-house, set in some corner of the busy town. That is the place of a true Christian church. It is a power-house. It does not do

the work of the world, but it makes the work of the world possible to do. It generates the force which sends the people on their way. Along the myriad lines of modern life the spiritual dynamic of pure religion gives momentum and continuity to the schemes and desires of the world; and the power goes singing over the wires: "I am come that they may have life, and may have it abundantly."

Such is the scope and such is the instrument of the social purpose of Jesus. And what, finally, is to be the end of His social teaching, the harvest of His social hope? How is it that the field which is the world is to grow white and the tares to disappear? That is to happen, answers this parable, through the superior vitality and dominating productiveness of the good seed. It will prove itself fit to survive in the struggle for existence. It crowds down and crowds out the tares until they die for lack of sun. In a flower garden with its scattered growths and empty spaces the weeds and flowers may compete on equal terms, but when the field is the world there is no need of weeding. "Let both grow together," says Jesus. The large processes of nature are sufficient to subdue the weeds. Given enough strong seed, and seed that is strong enough, and the less vigorous tares languish beside the growing grain, until at last the field weeds itself and the harvest stands straight and white along the furrows. That is the rational optimism of Christian faith. The sower is not a gardener, nursing his flowers lest they be choked by weeds. His method is confident and masterful. "He that soweth the good seed," says the passage, "is the Son of man." He does not surrender to the tares; He does not pull up the tares; He simply sows good seed; and one day, as He looks across that field which is the world, behold, instead of the tares choking the grain, the grain has choked the tares. Weeds there are still left to bind and burn where the field has been unsown or its soil is thin, but across the furrows of the field the force of nature has conspired with the sower's task, and the problem of evil has been not so much solved as sunk beneath the growth of good.

What a message of patience and hope is this for the restless mind of the modern world! The besetting sin of the reformer is his impatience. The world must be redeemed at once. "The trouble seems to be," said Theodore Parker of the anti-slavery cause, "that God is not in a hurry, and I am." "If my scheme is not sufficient to redeem society," said a labor leader not long ago, "what is yours?" as though every self-respecting man must have some panacea of social salvation. The fact is, however, that a time like ours, whose symptoms are so complex and serious, is no time for social panaceas. As one of the most observant of Ameri-



can students of society has remarked: "When I hear a man bring forward a solution of the social question, I move to adjourn." Jesus proposes no surgical operation which at one stroke can save the world. He offers no assurance that the tares of the world shall be exterminated by one sweep of the scythe. He adds to faith patience. In the conflicts and schemes and dreams of the present world the Christian sees, not signs of degeneration as of a perishing world, but signs of the evolution, through much friction, pathos, and even tragedy, of social stability and peace. The defects of charity do not obscure from him the gradual growth of wisdom in charity. The misdirected enthusiasm of temperance workers does not quench his faith in temperance work. The bitterness of industrial conflicts does not hide from him the hope of industrial peace. He has been taught of the patience of God, of the scope of God's plan, of the education of the human race, of the seed, the grain, and the harvest. In the midst of the feverish programs of the time he says:

One lesson, nature, let me learn of thee,  
One lesson which in every wind is blown,  
One lesson of two duties kept in one,  
Of toil, unsevered from tranquillity.

A Christian faith is thus the best basis for social optimism. The Christian is one who, as the epistle to the Hebrews says, "has tasted of the powers of the world to come." The tares of modern life, its greed of capital, its revolt of labor, its break-up of the home, its curse of drink—these are not regarded with the despair of one to whom the world is an unconquerable jungle, but with the hope of one who is sure of the overgrowing and dwarfing of evil through the strong growth of good. Each wise, just business method mitigates the conflicts of labor; each united home crowds down the weed of divorce; each adequate substitute for the saloon crowds out the solicitation of drink. Weeds are intrinsically less tenacious and persistent than good seed. Social evils are not to be legislated away, or abolished by statutes, or rooted out by force; they are to be choked by the superior vitality of multiplying good. The Christian minister gives himself not so much to weeding as to planting; not to contention, but to creation; not to protecting his tender growth from the world, but to setting his superior stock to redeem the world. Nor is this the whole of that process by which the good seed possesses the field. It is not only true that the tares are crowded down; there happens also that mysterious transformation, not unknown in nature, through which the tares themselves become converted and taken over into the growth of good. Just as many a weed under skilful discipline becomes a gar-

den flower of unsuspected beauty, so, by the contagion of the excellent, evil is not only suppressed, but transformed. There is not only a survival of the fit, but a corresponding revival of the unfit; and the field which is the world blossoms, not only with the naturally selected grain, but also with the divinely converted tares.

And when, at last, the tares and wheat of the present time have thus grown together, what shall be that final harvest which the Christian church foresees, and for whose speedy coming we pray together here? Let me tell of that harvest as I once saw it before my eyes in one remote corner of the great field of the world. Over the barren hills that lie between Damascus and the sea I rode one day, through sterile valleys and squalid villages, where the huts were mud, and the men idle, and the women sullen, and where the children spat at one as he passed; until of a sudden there was a total change of scene. The next village was clean and sweet, and there were flowers in the windows, and children ran to greet the traveler, and the women asked a blessing as he passed. What was the meaning of this social miracle? It was the Christian village. Fifty years before there had been set by the sea at Beirut a Christian school, and this village was fifty miles away, and I had reached the zone of this regenerating radiation.

About a mile a year across the desolate plain and over the sterile hills the good seed of the Kingdom had spread, ripening for its harvest and crowding down the squalor and hopelessness, until at last for fifty miles the weeds had failed for lack of sun, and the stalks of Christian self-respect and kindness stood straight and full across the Syrian plain. It was a picture of what the world will be when the work of the sower, who is the Son of man, is done. Through the great city where good and evil contend so openly; through the country where their contention is less dramatic, but not less real; through the conflicts of industry and of politics; through the perplexities of philanthropy and reform, walks still the sower who is the Son of man. He does not strive or cry; His voice is not heard in the street; He simply sows the good, strong, dominating seed of the children of the Kingdom. Each wise work which they perform, each settlement and church and school, each brave and modest ministry, contributes to the field of the world its superior vitality; until in the slow processes of the providence of God the tares find no root save on the edges of the field, and the Master, walking His furrows, lifts up His eyes and sees the field which is the world white already for His harvest.

## DEPARTMENTAL SESSIONS

### *I. THE COUNCIL OF RELIGIOUS EDUCATION*

#### A SCIENTIFIC BASIS FOR RELIGIOUS AND MORAL EDUCATION, FROM THE STANDPOINT OF ETHICS

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I shall take the liberty of using the expression "a scientific basis" in a somewhat comprehensive and perhaps not altogether accurate fashion. I shall not stop now to draw fine distinctions between what might be called a scientific and what might be called a philosophical basis for religious and moral education, but shall employ the term "scientific" in a sense wide enough to include both, as indeed I must if I am to discuss the subject from the standpoint of ethics; for no large question in education can be settled independently of ethical principles, and a valid ethical theory means a philosophy of human life.

By "a scientific basis," then, in any realm of action whatever, I should simply understand all knowledge that has any bearing on the achievement of the end aimed at in that realm of action; and this would include, first of all, such a knowledge of the facts and laws within that realm as would enable the worker to proceed intelligently and effectively to produce the result which he desires; and, secondly, such a conception of the ultimate significance and worth of what he is doing, and of its place in the whole context of human life and action, as would enable him to distinguish between those results at which he ought to aim and those at which he ought not to aim, as well as to distinguish those results that may, from those that may not, be reasonably hoped for in the actual conditions.

A scientific basis for education in general would consist, on this principle, in a thorough understanding of the nature of the being whom you are endeavoring to educate, the natural laws of growth pertaining to his personality, together with a clear conception of what your aim really is and ought to be, and of the nature of the limitations under which you labor.

What is true of education in general is true of moral and religious education in particular. The religious and moral teacher requires to

be thoroughly equipped with regard to *fact* and *law* and *aim*. Without a knowledge of the facts, as we find them in the actual personality of the pupil and in the circumstances surrounding him, our efforts must be largely abortive. Without a knowledge of the laws that obtain among the facts, and especially with regard to the natural order of development, we should be almost certain to do violence to that natural order, and proceed along the line of greatest instead of least pedagogical resistance. And without a conception of the end or ideal, our whole work would be devoid of that insight and inspiration which alone can save it from becoming mechanical and mercenary drudgery. The religious teacher is in possession of a complete scientific basis for his work only when he thoroughly understands *what* he is to do, the actual conditions under which he must do it, *why* he wants to do it, and *how* it is to be accomplished.

These requirements sound simple enough, but they are well-nigh boundless in what they involve. Complete knowledge of the pupil, as a being capable of moral and religious education, would include the whole field of psychology, and implies everything that can have a bearing on the development of the pupil as a moral and religious being. An adequate conception of the ideal aim in education would require, not only a thorough acquaintance with the best types of ethical and religious character as they adorn the pages of history, both sacred and secular—especially the character of Him in whom the ideal was for the first time realized on earth—not only a thorough acquaintance with the positive teachings of the sacred Scriptures, but also matured reflection on the ideal itself, in a philosophical spirit.

These two things—a knowledge of the actual, and a conception of the ideal—reinforce and illuminate each other. The conception of the ideal comes to us, not only through transcendent insight and prophetic vision; not solely by means of revelation, not solely through intuition, but partly by the study of the actual. We divine what a child may become partly by observing what he is. We form visions of what our race may achieve in the future by observing the course which its achievements have taken in the past. On the other hand, the ideal illuminates the actual. You really know what the pupil is only when you have an idea of what he may be, of what he has it in him to become. The facts and laws are for the first time really understood when they are apprehended in the light of a vision that reveals the ultimate significance of human life.

How much knowledge have we now, in systematic form, bearing, first, on the nature of the moral being as we have to do with him in



home and school, and, secondly, on the character of the moral ideal itself?

On both these questions there is a great deal that we do not know, but also some things which we may affirm with a measure of confidence. Psychology, philosophy, Bible study, and Christian experience are all co-operating to make these things clearer to us.

We have learned, for example, something of the close and vital relation subsisting among the diverse elements of the inner life; in other words, that the inner life is a unity amid variety. The so-called "faculties" are interdependent. The only thoroughfare to the feelings and the will is by way of ideation; and, on the other hand, the nature of all knowledge-processes is such as to involve the self-focus of attention; and this is volitional in its essence. Thinking and feeling and action are but different phases of the one inner life.

It follows from this that whenever we really teach, we appeal to the entire being of the pupil. We make demands upon his whole personality. The relative emphasis may vary according to circumstances; but there is no such thing possible as purely intellectual culture, or purely volitional training.

We have learned that the intellectual, the moral, and the religious are strands in the single cable of the inner life. Moral and religious education are not concerned exclusively with the will, or with the affections, or with the understanding. They involve all of these in the closest relation. The intellectual cannot say to the moral, nor the moral to the intellectual: "I have no need of thee." No doubt there is a marked periodicity in child-development. No doubt each broad, distinctive phase of the child's being has its own most favorable season for special unfolding. No doubt early childhood is especially the period of sensuous growth, and early adolescence the period of deep moral and religious questionings. But we have learned that it is unscientific to regard these periods as absolutely separate from each other, or to look upon these "faculties" as radically unlike in their nature and independent of one another in their operations.

When we have become fully and finally seized of this great truth, that throughout all the diverse phases and aspects of his personality, the human being is a living unity, in whom the intellectual and the emotional and the volitional thoroughly interpenetrate, and whose undivided personality is involved alike in the mental, the moral, and the religious, then we shall be finally delivered from many pedagogical fallacies, and shall be able to steer our course wisely between two vicious extremes, one of which marred much of the religious teaching of the

past, while the other threatens to mar a great deal of the religious teaching of the future.

The first error is that of regarding the religious life as a sort of separate compartment, having no necessary connection with the other parts of a man's life, such as buying and selling, eating and drinking, marrying and giving in marriage. The act of faith that saves the soul is, from this point of view, a sort of arbitrary act of the inner man, having no necessary connection with the ordinary functioning of his intelligence, and producing its results exclusively on the other side of the grave. When this view of the Christian life is held in this extreme form, the chief anxiety seems to be to read one's "title clear to mansions in the skies." And the theoretical question whether a man who had once secured the title deed to those fair mansions could ever become dispossessed, is debated with passionate fervor.

This, of course, is the one extreme. By way of recoil from that extreme, we are now hearing on all sides the voice of the religious teacher, emphasizing the doctrine that Godliness is profitable "for the life that now is;" that Christ came to save men, not so much by and by in heaven, as "right here and now" on the earth; to make men good citizens, diligent in business, honest in all their dealings, true to their obligations; yea, and successful in their worldly undertakings.

Now this, in its best form, is a healthy reaction against a vicious and one-sided view of the Christian life; but obviously it may, unless carefully safeguarded, become a still more vicious and one-sided view than that to which it is opposed. It may pander to the basest materialism and the most paralyzing skepticism of our age. It may divert men's attention from the "mansions in the skies" only to fix it upon the infinitely less worthy mansions that are made by men's hands and paid for with men's money. It may encourage a pre-occupation with "the things that are seen and temporal," to which the majority of us are already sufficiently prone.

Psychology, moral philosophy, Bible study, and Christian experience unite to condemn each of these one-sided views as inadequate and mischievous, and to insist that a true view of the Christian life transcends both, while it unites in itself the essential truth of each. This true view gives no sanction to the separation of the religious life from the other phases of man's life, nor to that separation of "the life that now is" from "that which is to come" that encourages absorption in either to the exclusion of the other. It emphasizes the unity of man's life. It declares that "saving faith" is saving faith in the sense that it secures the heavenly mansions, and also in the sense that it enters into the very warp and woof of the life and character and conduct of the Christian

now and here on the earth. It emphasizes good citizenship, but points out that no man is so good a citizen of the earthly state as he whose real citizenship is in heaven. It absolutely denies the dualism of human life, and bears testimony to the permanence of character and the continuity of being. It teaches unequivocally that faith and love and purity are intrinsically rather than extrinsically to be desired, and that, in comparison with personal character, nothing else in time or eternity is worth while.

But an objection may be made, that in all this we have not shown how the moral life and the religious are related to one another. To which we may answer that from the standpoint of ethics the ideal inevitably takes the form of personality. Hence the supreme embodiment of that ideal would be an absolutely perfect Person; and this is what we mean by God, and what we require for religion.

Personality is woven into the very fiber of morals. Those ethical systems that seek to dispense with personality, and build with no other materials than an animal organism, and a variety of natural forces, leave unexplained the very thing that most of all presses for explanation, viz., the recognition of personal identity, continuity, and responsibility. I do not deny that a complete system of morals might be built up apart from theology; but I do maintain that with the development of morality, on the one hand, and religion, on the other, into their highest forms, we observe a progressive approximation of the two toward each other. Most heathen religions are either non-moral or positively immoral. Judaism is highly moral, and Christianity is ethical to the very core.

With psychology constantly making us better acquainted with the complicated processes of the inner life, and at the same time making it constantly more difficult to take a materialistic view of the subject of that life; with ethical philosophy rejecting hedonism, and declining to be satisfied with any account of the moral nature that makes it a mere product of natural forces; with metaphysical philosophy showing more and more inclination to explain matter in terms of mind, instead of the opposite course; with metaphysical theology finding itself compelled to ascribe to the Supreme Being, not only power and causality, but also intelligence and personality; with Biblical theology and psychology declaring that God is a spirit, and that man is made in His image and after His likeness; with Christian experience corroborating all this, and finding any other theory except that of the spiritual kinship of God and man insufficient to account for the facts; with all this we have, it seems to me, a very genuine, though as yet not very thoroughly understood, "scientific basis for religious and moral education."

## A SCIENTIFIC BASIS FOR RELIGIOUS AND MORAL EDUCATION, FROM THE STANDPOINT OF THEOLOGY.

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I understand that by "a scientific basis" is meant those conclusions that are the result of scientific investigation of every sort, which pertain to religious and moral education. The criteria, therefore, are two: (1) trustworthiness in the light of properly conducted research, (2) pedagogical value. I further understand that the education under consideration is not merely that of the Sunday school or of professedly Christian institutions.

Such criteria would exclude many matters which are taught with confidence by various denominations. It would be difficult to hold that such theological matters as foreordination, the Trinity, the person of Christ, the location of heaven and hell, are suitable to serve as a scientific basis for religious and moral education. If we are to have any religious education, it must be one that deals with realities, and not with philosophies, be they never so logical.

From the point of view of theology, four matters appear to me to be of primary importance as constituting a basis of religious and moral education:

1. *The universe can and must be interpreted in terms of personality.* This underlies all theology. And it is in this region that within the last few years we seem to have been gaining most valuable data. As much as anything it has led to the new conception of God. The ancient world, and for the most part the modern religious world, still thinks of God in terms of king or mechanician. In such a view God is not merely transcendent; He is actually distinct from the world. Whether admittedly or not, He is actually located and spatially distinct from the world. Such a view constantly passes over either into deism or a materialism which attributes to matter the capacity of doing things deemed impossible for a distant deity whose very existence is with difficulty judged necessary. To the modern religious thinker God is immanent. Undismayed by the fear of pantheism, he sees in the forces of the universe the expression, not of a machine, but of a living soul. The mathematician and astronomer, whenever they generalize phenomena into a mathematically exact law, are to his mind bearing testimony to the rationality of the universe itself. The argument for design in its



original form may cease to appeal to him, but in its place he finds new data, which not only imply, but actually demonstrate, the existence of reason everywhere.

If in our education these considerations were seriously advanced, and the young mind taught to realize that it is not necessary to argue from the universe to God, but to see God in the universe, it would inevitably come under the controlling concept of theism. It is one thing to prove to a young man or woman that there is somewhere a God controlling the universe, and quite another to show them how reason is everywhere present in the universe. Unless I mistake, it is the latter that is more easily done, and when done will be possessed of splendid pedagogical value.

The crying need of all our educational as well as of our religious work today is a new conviction concerning God. The apperception of too many people lacks the thought of God. For years our religious teachers have discussed matters of conduct or refined problems in theology, assuming that the belief in God was either an intuition or something so deeply grounded as not to require treatment. It is inevitable, therefore, that any sharp, intelligent conviction concerning God should disappear, to be replaced by anthropomorphic conceptions of His moral qualities, such as that of fatherhood, or by mere rhetorical impressionism. From the point of view of theology, the first step that religious education must take is to furnish the children with a rational, even though a simplified, theistic conception.

2. *The moral imperative is rationally to be based upon the existence of this immanent God.* It is one thing to assume that a given statute for conduct was formulated by the Deity, and quite another to show that a given course of conduct is contrary to the reason and love exhibited by this immanent God in nature. In the one case you have an extra-rational morality; in the other, right is seen to be a conscious adjustment of the individual to his situation, with a determination on his part to be one with the teleological process in which he discovers himself involved. In dealing with children it is of course necessary to treat such matters concretely, but it is a great mistake to assume that there should be two conceptions of the theistic basis of morality, the one for children, and the other for adults. Nothing can be more dangerous for the moral life than a conviction that it is subject to arbitrary or unintelligible commands. It is a serious mistake to hold that the orderly processes of life, whether social or cosmic, are any less divine than the exceptional. While the present age would not deny the possibility of the miracle, properly defined, it finds its strongest theistic arguments

in those things which occur in sufficient numbers to be classified. Its interest is in law, not in apparent exceptions to law.

It is at this point that morality really appears and should be so taught to the young. The will of God is to be seen in natural and sociological law. Moral sanctions are to be formulated from this increasingly understood divine purpose. We want our children grounded in the belief that such sanctions are based, not upon an extra-natural divine Will, but upon an immanent divine Will. What is more, we want them taught that the wisdom of conforming to this Will is not a matter of arbitrary decision by parent or teacher, but is solidly grounded in the eternal wisdom of the God of things as they are.

3. *The historical Jesus embodies the principles which should obtain in all morality.* This is not to say that everyone should live just as Jesus lived. By the very necessity of the case, He was conditioned by His age as we all are conditioned by our age. He was a Jew of the first century, and not an Italian of the thirteenth, or a German of the sixteenth or an Anglo-Saxon of the twentieth century. It would be an exceedingly artificial morality which would insist that His life should be copied. It is not to be copied; it is to be followed. The principles which He embodied in His surroundings are those which we should embody in ours.

At this point we are not discussing the matter of Christian as opposed to Jewish Christology, or of orthodox as opposed to radical theology. The authority of the life and teaching of Jesus does not lie in a metaphysical definition of His personality, but in its agreement with the known will of God. The unalterable conviction is produced by it in every thoughtful mind that the Divine mind and will, if ever they were to be expressed in the human individuality, would adopt the same course of conduct as that followed by Jesus.

It is difficult to see why the life of Jesus thus interpreted should not be utilized as a basis for religious and moral training. The process of historical criticism, while it may have weakened confidence in certain details of the gospel story, has certainly tended to increase our confidence in the historicity of Jesus Himself. Waiving, in the interest of harmony, all Christological questions, we find in His teaching material which is something other than that furnished by the poet. In His life the highest ideals and the noblest self-sacrifices are reinforced by the record of His actual conduct. I am not saying that the gospels themselves should be used everywhere as a basis of religious instruction. They contain material which by the very nature of the Christian origin of the New Testament books must prove distasteful to the Jewish mind. But I

am saying that the life of Jesus, as distinct from the records of that life in their precise form, can be and should be so used.

And one must go farther. Christian faith and Christian morality cannot be divorced from a certainty of immortality. It may be that, despite the optimism of the Psychical Research Society, it is too early to speak of a scientific demonstration of immortality; but it is not too early to realize that the whole force of the evolutionary philosophy is toward immortality; or that, for the man who accepts the historicity of First Corinthians, there is historical evidence of the immortality of Jesus. It may be too soon to insist that such a scientific basis already exists as to warrant making it of universal application; but personally I am convinced that, just as humanity was potential in the lower orders of life, so an immortal, non-animalistic future is implicit in humanity. Some day our moralists will recognize the supreme value of this fact.

If we could see our children firmly convinced as to the presence of God throughout his universe, of the absolute necessity of living in accordance with the Divine will and mind in all respects, and of the exemplary worth of the life of Jesus, there can be little question that their moral life would be enriched and their religious life deepened and made rational.

4. *The results of impartial criticism are to be adopted as regards the Bible.* This is not to say that one is to adopt all the conclusions of the most radical scholars. It is, however, to say that the scientific method will give results in the case of the Bible just as certainly as in the case of any other collection of historical matter. It is also to say that the entire Biblical material is to be approached through the history from which it sprang and for which it was intended.

We have gone far enough in our Biblical study to take these grounds with confidence. The thoughtful Christian will never again accept the doctrine of an absolutely inerrant Book whose every word was divinely dictated. The growing mind should not be led to believe that any approach to such a view is demanded of it. One of the most serious injuries which can be done a child is to ground him in a set of religious convictions which must be abandoned rather than developed in his later life. Much of the theological reconstruction of the present consists in freeing theological thought from the traditional doctrine of inspiration which involved the accuracy and the permanent authority of every element of the Bible. Every theological teacher can testify how delicate and often how tragic the work is of adjusting theological belief to a growing knowledge of the universe.

At the same time, it would be a serious mistake to shut the Bible out

from religious and moral instruction. The Bible is something more than the doctrine of inspiration, and its inspiration is something far more real than the theory of a scholastic of the Middle Ages. No religious instruction can be satisfactory which ignores the Bible. It is a decided gain that the present state of criticism permits us to use its contents with a larger degree of certainty concerning the precise situation under which particular teachings were formulated and for which they were intended. It is the testimony of every historical student that the Bible has gained far more than it has lost because of a generation of criticism. The time has come for a wise and constructive use of critical results in instructing the young. Their faith may be made more definite, their confidence more secure, and their devotion to the things of the spirit more vital.

A God revealed in his universe, a morality that has a rational as well as a religious basis, a Christ who embodies such a morality, and a Bible that is an epitome of the noblest moral and religious life of centuries that are past, and of teachings for centuries that are to come—these seem to me to be, from the point of view of theology, four of the most important elements of a scientific basis for religious and moral education.



## A SCIENTIFIC BASIS FOR RELIGIOUS AND MORAL EDUCATION, FROM THE STANDPOINT OF EDUCATIONAL PRACTICES

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It was my privilege some years ago to question a number of Christian business men as to the Sunday-school instruction that they had received as boys. My questions covered the nature of the instruction, the subject-matter, the person of the teacher, the duration of the service of each teacher, the personnel of the class, the size of the class, and the duration of class relations. The answers to these questions appeared to be sufficiently uniform and clear to warrant certain tentative conclusions; and these conclusions have in the main stood the test of subsequent thought, experience, and research.

I divided the group into two classes, according as they appeared to have been more or less affected by their Sunday-school teaching. It was then my endeavor to discover the respects in which the more influenced group differed in their Sunday-school experience from the less influenced group.

1. Subject-matter. The answers to the questions showed the greatest diversity as to the subject-matter of the instruction. They were all instructed from the Bible as a text-book, but the emphasis of the instruction varied with the taste of the teacher. Emphasis was apparently laid by some on the historical portions of the Old Testament; by others, on the material facts in the life of Christ; by still others, on the interpretation of prophecy. I could not discover any particular relation between the subject-matter and the character-affecting results; that is, the division into the two groups of the more and the less affected did not appear to correspond to any classification that I could make in the subject-matter. It is true that the individuals could recall more of the subject-matter in certain divisions than in others, but here again the most deeply affected group did not appear to correspond either positively or negatively with the group that had retained the greatest intellectual quantum.

2. The teacher. The classification of the teachers by sex seemed to have no significance. The classification by learning seemed to yield no results. On this point positive information could not be given. Still, the classes taught by business men appeared to be as largely repre-

sented pro rata, in each group, as those taught by pastors, who presumably had more technical knowledge of the Bible than the business men.

When I asked for facts as to the personal character of the teacher, a divergence in the answers of the two groups was evident. One group had clear and most pleasing remembrances of the teacher. The other group, while equally affirming goodness and the like, had on the whole no such vivid personal impression. The effective group of teachers were in the main social. Not that they of necessity emphasized the deliberate and formal side of social life, but they were deeply and personally interested in the boys individually. They seemed to desire to lead the boys aright because of personal friendship, rather than to establish personal friendship in order to do good. The more effective teachers knew the boys outside of their Sunday-school relations to a greater extent than did the less effective group.

In practically all cases the boys felt a sense of real personal interest and intelligent sympathy—a sympathy based upon an appreciation of the boys' real nature, temptations, ambitions, and power. The effective teachers believed in the boys they helped. They often saw in the boys power and good that others failed to see and even denied. This belief was the turning factor in a number of lives. Teachers whose attitude was largely one of opposing evil seemed to have but little power.

3. Method. Here again evidence was largely negative. Some teachers had the pupils place chief emphasis upon committing to memory extended portions of the text; others, upon an exact knowledge of the sequence of events. The methods were exceedingly varied.

4. Duration of teaching. Here the evidence seems reasonably clear to the effect that long relations between a teacher and a pupil had greater character effects than the same length of Sunday-school experience, but under a more rapidly changing group of teachers.

5. The personality of the class. Classes reasonably homogeneous as to age, sex, outside school life, temptations, financial ability, etc., seemed on the whole more affected than under the opposite conditions.

6. Size of the class. Whatever the causes, the general fact appeared that classes which were very small or very large were on the whole inferior to those of average size. The small class seemed to fail of that consciousness of itself which is basal to public opinion. The large class was beyond the capacity of the teacher to assimilate into personal, individual friendship and knowledge.

7. Duration of class relations. Classes that long remained together seemed more influenced than those in which the personnel was constantly

changing. Personal friendships of a life character were often formed in Sunday-school relations. A body of class public opinion seemed to grow up in long-continued classes under strong leadership that in itself served as a great inducement to right action and thought, and deterrent to the wrong.

These facts, and others of a similar character which I have gathered, seem to yield certain general truths which are basal in the pedagogy of religion and morals.

The metaphysical truth or falsity of a belief or practice is not a primary factor in its propagation. It is of course important in the present day that the belief shall be able to stand the test of reason when applied by the adult. My point is that it is not their reasonableness that secures their adoption by the child—hence the appeal to reason as a *chief* factor in religious instruction is a mistake. The religious and moral attitude is one that is usually established before the reasoning faculties acquire the independent power needed for the examination of such complex subjects as either religion or morals.

Even during the years of reason mere intellectual assent is powerless to induce belief and change of character. Belief is something that is underneath reason, which in many persons cannot be established or removed by reason.

The foundations of religion, then, appear to be some other thing than mere intellectual appreciation of truth. This is fortunate, for otherwise a permanent basis for religious life is unattainable, and each successive generation must with pain and anguish tear down a part of the intellectual basis of what it thought was religion itself.

If religion is not to be propagated by means that are chiefly intellectual in their nature, we need to examine the emotional basis. We find that religious people are reverent; that in the main there have been established in their early lives certain emotional reactions and associations. The fact of the praying mother, the manifest and absolute certainty of her belief in God, the association of certain tunes and hymns with her character, her constant reaction from the bad and toward the good, is contagious. It is my present conviction that the sympathetic system is so influenced by the unconscious example of the mother as to tend to react thereafter to certain religious and moral stimuli in a definite way, and that this accounts for the return to the religious life of so many who have Christian mothers and of so few who do not.

I venture to suggest that this is a primary fact in religious and moral pedagogy; that religious feelings and beliefs have an organic basis that is made by the attitude and reaction of those who surround the child

during the earliest years. Children are most apt to discover the "put on" or the false. I doubt if the attitude and feelings of religion can be so well put on that children will copy the apparent rather than the real. This subject spreads out to include all the family religious ceremonial life: family prayers, blessing of food, singing of hymns, personal prayers, attendance at church, etc. Where these represent the real need and spiritual life of the parents they differ markedly in effect from where they are carried on as matters of form, the inner life having departed from their observance.

This matter of fundamental emotional response will be related to the successive periods of growth. The influence about a child may be constant during his successive years, but the elements in this environment to which he will respond during the successive years of growth will constantly change their emphasis.

The other great powers which deserve to rank with the development of proper emotional reaction are the personal habit, social custom, and public opinion. Patriotism develops best where it is firmly established as a custom, where patriotic ideals are glorified, where examples abound, where every evidence of patriotism is approved of, where the individual does not by becoming patriotic divorce himself from the habits and customs of those who constitute the real world for him. This is equally true with reference to religion. The boy or girl in the midst of a group, all the traditions of which point to a real spiritual life for each one, has much more favorable conditions for developing religious life than under the opposite conditions. Most young men who profess conversion need to be placed in a group of believers if their awaking is to prove lasting.

Religion is a life. In the main it is extended from life to life. The printed page and the spoken word have their place, but neither of these compares for a moment with the contagion of personal character. This power works under conditions for the greatest efficiency and permanency when it is allowed to influence the fundamental organic emotions of the young, solidifies into personal habit, is established in social custom and is enforced by public opinion.

It is not my desire to ignore the very real place held by the intellectual content of instruction in religion and morals. What I wish to show is, that a scientific basis for religious and moral education must rest upon the emotional in the child; must be initiated largely by unconscious imitation, and can best be brought to wholesome growth under conditions favoring personal habit, social custom, and public opinion. I yield to none in my desire to have children intellectually educated; to have them know the truth just as completely as it is possible for them to



know it. In our own family we answer the children's questions on any subject whatever, whenever they are asked. But in view of the fact that good character and an intelligent appreciation of the truth very often do not go together, I do not place general reliance for character development upon intellectual things. Intellectual things are important, but secondary. Primary forces are, as John puts it, "the word made flesh." It is the spirit of God in human lives, for these are the "living epistles, known and read of all men."

## II. *UNIVERSITIES AND COLLEGES*

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### THE SUPERVISION OF THE RELIGIOUS LIFE IN EDUCATIONAL INSTITUTIONS

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In the early times it was the business of the college president to watch personally over the lives of his students. Nobly this service was rendered by men like Wayland and Hopkins, and nobly it is rendered today by many presidents of small colleges. But as colleges and universities grow, it becomes first difficult, and then impossible, for a president to have much personal influence over his students. In our largest institutions he perhaps does not know one student in twenty, and it sometimes taxes him to remember the names and faces of all the members of his teaching staff. He can still do much for his students, but nearly all of it must be done through others.

As professional departments were added to universities, the pastoral function of the president was supposed to descend to the deans. With the growth of departments, deans find it difficult if not impossible to render this service.

But is it not the duty of every teacher to lift his students to higher life socially and religiously as well as intellectually? Undoubtedly it is. But, since the whole system of training ought to be toward character, ought we to depend solely upon the general good-will of teachers and officers? We do not depend upon so unstable a foundation in providing for chemistry, or English, or athletics, or even for our dining-halls. For all these things expert talent is sought. Are religion and morals of less importance?

In one modest university that I know of the salaries in chemistry exceed \$10,000 a year. The enrolment in this science last session was about 250. The only money that the institution paid that year specifically for the religious and moral betterment of its students was \$200 toward the salary of a secretary of the Young Men's Christian Association. The expenditure for chemistry was justifiable, but was it justifiable to spend so little for religion and morality? The same university pays the dean of its College of Agriculture handsomely; he does not teach at all, but supervises the work of his department and watches

over every relation existing, or capable of existing, between the college and the agricultural interests of the state. The same institution pays a good salary to another man to supervise its Department of Education and to watch over the relations that exist, or can be created, between this department and the other educational forces of the state. The same university employs at a good salary a third man who also does no teaching, but devotes his time to watching over athletics. Now, why should this university not pay the salary of a man capable of thinking wisely concerning life on the campus, and of marshaling for its betterment every available power? And if the work proves too great for one man, why should he not have a staff of assistants?

In at least two eastern universities the steward of the dining-hall receives \$3,000 or more a year. No doubt he deserves it, but students do not live by bread alone. The cost of athletics reaches fabulous sums. In some institutions it does not fall short of \$10,000 a year, not including the salaries of coaches provided by the students. In sixteen of our larger universities the receipts from football last year were nearly \$500,000. I have no quarrel with football, but why should not a university be willing to spend money as liberally for moral, social, and religious exercises as for bodily exercises? Let it not seem strange that I place side by side these forms of exercise. The Apostle to the Gentiles in writing of spiritual things rarely forgot the stadium. I would that we, in remembering the stadium, always remembered spiritual exercises.

The truth is that in most of our larger institutions of learning presidents and deans and professors are not now generally chosen for ability as spiritual leaders. Nor does it appear how they can be. Good character, scholarship, and administrative ability are indispensable in presidents and deans; and in professors, good character, scholarship, ability to teach, and productiveness in research. Few men can be really effective at one time in several spheres of activity. A man profoundly intellectual, profoundly spiritual, and able in administration is exceedingly rare. I know of no deans or presidents that are not sympathetic toward religious life, but if great power in spiritual leadership were suddenly demanded of them all, many high offices in our larger educational institutions might become vacant. I know of very few professors that do not feel sympathy toward everything that is good, but when free from constraint they rarely show much zeal in spiritual things. Consecrated to well-beloved studies, they are inclined to serve God and their fellow-men by scholastic teachings, by erudite writings, and by blameless lives.

This is the situation as I see it. Some denominational schools insist upon evidences of piety in every teacher, but their faculties are rarely

foremost in intellectual qualities. To cut down the intellectual side of a university in bringing up the spiritual side is like robbing Peter to pay Paul, forgetting that both Peter and Paul are apostles of God. When, after a hunt for a man in some subject, I find one of unblemished character, who believes in the essentials of Christianity, sympathizes with what it stands for, and meets my intellectual requirements, I do not reject him because his record does not show zeal in leading prayer-meetings and conducting Sunday schools. If in the University of Missouri I were to get rid of every man that is not zealous in behalf of spiritual life, I should have a small faculty left; yet they are all men of good character, nearly all of them belong to churches, they are all in sympathy with Christianity, and are willing to do something to promote the social and religious life of the students.

The same probably is true of other universities. Officers and teachers are ready to give some help to good causes, but they need a leader to suggest methods of work and to co-ordinate efforts. They are ready to do specific things, but they are too busy to see what ought to be done. To provide for them a spiritual leader with ample time and ability ought to be like turning a guerrilla band into an organized army. So far from lessening in others the sense of responsibility, a leader of the right sort should greatly increase it. A man that would try to do everything himself and to march at the head of every procession would fail. Keeping well in the background for the most part, he should organize and direct the activities of others. Above all, he should keep the president, deans, professors, and students hard at work for him. Would the other officers and teachers lay down their responsibility at the feet of the new man? Not if he were a man of the right sort. Does a president lose interest in a department as soon as it is placed in charge of a dean? Does not a good dean keep the president keenly alive to the interests of the department? Is the interest in athletics diminished in anyone when an able director is first appointed? Is not zeal stimulated in everybody? So if the right leader in morals were secured, the whole university would become a laboratory of good works for officers, teachers, and students. Would the president cease to be in spiritual things the ultimate leader? By no means. Does he cease to be the ultimate leader when a dean is put over a new department?

The success of the experiment would depend largely upon the leader. In some universities the ideal man can be found in the faculty. In such a case his scholastic work should be reduced or made nominal. In other institutions it might be better to appoint a new man and let him lecture say three hours a week, in the subject of his preference. Fortunate



would it be if that should happen to be the history and literature of the English Bible. In one university the leadership of which I am speaking is exercised largely by a man whose title is secretary, but he has an ample clerical force. Some seem to think that concealment of such a service would be indispensable. In my opinion, if you get the right man, it makes little difference whether you keep him under cover or not. Like a wise general, he ought to keep others, so far as possible, marching at the head of his processions and achieving results for him.

The spirit of my contention is that the importance of this service should be recognized, and that ample provision should be made for it at such expenditure of money as may be necessary, and under such conditions as the environment of each institution may suggest.

Far be it from me to say that our larger colleges and universities are doing nothing in this direction. It is my belief that Harvard through the processes of administration looks rather well after the life of its students, and that Yale and Princeton accomplish much through college spirit and the salutary influence of the upper classmen upon the lower classmen. Much is done, I believe, at the University of Chicago. Some of these universities have chaplains. The noble work at Oberlin ought to be known to everyone. But Harvard, Yale, and Chicago have theological seminaries which are of great assistance, and Oberlin was so founded in piety that it has acquired remarkable traditions. In general in our older institutions, where English traditions were firmly established long ago, there is better care of student life; but with the Germanic influence that for half a century has largely ruled our country educationally there has come, in some younger institutions, a feeling that after all a university has little to do with the life of its students. The German universities aim chiefly to train investigators, while the English universities aim chiefly to train men. There is no reason why the American universities should not aim to do both of these things.

Many thoughtful people are inquiring whether it is wise to send a student from his high school at home into the multitudes that throng our larger colleges and universities. Is it not better to send him first to a small college that will watch over his life as well as over his studies? One reason why multitudes of people risk sending immature students to large institutions, irrespective of their watchfulness over the lives of students, is that colleges generally are either small and inadequate, or progressive and large. As soon as it acquires a dozen good professors, three or four well-equipped laboratories, a modern library, a gymnasium, and respectable dormitories, a college generally becomes thronged with students. If we had a hundred or two hundred colleges, excellent in

faculty and equipment, that would limit their enrolment, the number of undergraduates in our larger institutions would quickly decrease. Let me not be misjudged. While my own university has not yet reached the enrolment of some others, it is large enough for a student to be lost in it. It is not one of the smaller, safer institutions.

A hotel that entertains daily five hundred people looks after the comfort of each guest more carefully than the small hotels generally do. Railroads that transport thousands of people daily care better for the safety and comfort of their passengers than those that carry but few. There is no reason why a large institution of learning may not exercise all the supervision that can wisely be exercised over freshmen and sophomores. While a university is primarily for things intellectual, the best intellectual results are attainable only by those who care for their bodies and order their lives aright. Faith, hope, humility, truthfulness, justice, and unselfishness are virtues without which the fairest bloom of scholarship is impossible. The best things intellectual and the best things spiritual are interwoven like warp and woof.

Of course, dangers beset the proposed plan. But is it a valid objection to anything that by abuse it may become a bad thing? This service might drift into espionage, or become the handmaid of discipline; or it might shift into unwholesome paternalism; or it might rob the students of initiative in good works, which is fatal. Moreover, the whirr and hum of spiritual organization sometimes deaden the fruits of the Spirit. If the president is not to be stimulated and the deans awakened and the teachers made more active, the proposed scheme is undesirable. But in many universities the present inactivity could not grow much worse. Mr. Weller, in boasting of the pains he had spent on the training of his son Samuel, adduced as crowning testimony the fact that he had let him sleep under London Bridge. So boast some institutions of their *Lehrfreiheit* and *Lernfreiheit*—noble terms, but unfortunately often abused to cover indifference to the attitude of teachers and to the conduct of students.

The proposed Dean of Manners and Morals must be broad enough to stimulate the Jewish Club, the Catholic Club, and the Young Men's Christian Association. Personally he might desire that every Jew should become a Christian, but as an officer of a university he would have no right to tamper with anybody's creed. Yet he might help Jews to that righteousness whereunto Abraham attained, trusting the promise of our Lord—made originally to Jews—that if any man will live up to the light he has he shall know of Christian teaching, whether it be of God or not. Personally he might long for all Catholics to become

Protestants, but not as an officer of a university. He might, however, help Catholics up to the heights of holiness whereunto multitudes of Catholics have climbed.

In my own university I would prefer that this spiritual leader should not be a preacher. The training of the clergy is liable to disqualify a man in a measure for this service. Preaching is necessarily emphasized in the training of a preacher. The spiritual leader of a college should have power to hold his tongue. Then, too, the pastor acquires the habit of marching at the head of the flock, which often would be unfortunate in the leadership I am speaking of. In the state universities there would be danger of bombardment by the denominations if a minister of any denomination were put in charge of this work. For my own university I would look for a layman that by birthright had a good head, a good heart, and a good stomach. Dyspepsia might ruin everything. If he were an athlete, he would suit me all the better. The English develop in numbers men that represent a muscular Christianity full of manliness. Many students will avoid you if you come with a Bible in your hand. The ideal leader must have the Bible in his heart, but sometimes he might well have a boxing glove on his hand. If the students will not give him the highest title that they give to anybody—that of “good fellow”—he will not achieve the largest success. His scholarship should be amply sufficient to maintain his respectability on the campus, but his interest should be in men rather than in scholarly things. Yet I would not have him divorced from scholastic studies. He ought to lecture a few times every week, and ought to do it admirably. Above all, he must be a man of deep personal piety, but broadly catholic.

## COURSES BEARING ON THE BIBLE IN PRACTICAL AND INTELLECTUAL LIFE

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What ideal should we have of Biblical literature as a subject for scientific study? Rightly conceived, this would determine of itself the question of the proper place of the Bible in the curriculum. Faithfully lived up to by the instructor, such an ideal would of itself dispel the varied prejudices Biblical instruction is wont to encounter.

In the past the Bible has been conceived as a text-book of science. The principle that it was given to teach us "not how the heavens go, but how to go to heaven," although old as the persecution of Galileo, has not even yet fully established itself. I remember from student days lectures from a distinguished geologist who felt it incumbent on him to "reconcile Genesis and geology" for the benefit of his college classes. There are still those who feel that Scripture must be regarded as an authoritative text-book, superior to all other evidences, at least in the science of history. But the decline of Bible study from the place it occupied little more than a century ago in all the higher institutions of learning is directly traceable to this abuse, this wrong ideal of Scripture as a text-book of science. We must be grateful for its slow but sure disappearance, making room for a less magical, and therefore more edifying, conception. The evils incurred through our misconception must be repaired as best we can.

Recently we have witnessed a much more serious exclusion of the Scriptures from the field of popular education; and this too would not have occurred but for an analogous abuse, or wrong ideal. The exclusion of the Bible from our public schools, whatever the degree of sincerity in those who procured it on the ground that it was made the means of a sectarian propaganda, would have lacked even the needful color of plausibility had the average public-school teacher been really free from the notion that the Bible is a kind of text-book of theology, a catechism of orthodox doctrine, perverted by all sects save the instructor's own. A right ideal of the place of Scripture in the public school consistently followed might have prevented a woful set-back to real enlightenment on subjects pertaining to morality and religion. But we had first to learn what this ideal is, and how Biblical science should be taught.



Perhaps the reaction may come when the notion of the Bible as a compendium of standard religious doctrines, a text-book of theology, has yielded to a more reasonable faith. Perhaps its beginning may be when the public sees the right ideal maintained, and the right system of Biblical science pursued in our Christian colleges and universities.

How, then, must we conceive the Bible as a subject for scientific instruction, or, in its bearing on practical and intellectual, as distinguished from devotional and religious, life? In a single word, we must regard it, not as a *text-book*, but as a *field* of study. It furnishes the subject-matter from which must be drawn a philosophy of history from the religious point of view. As the geologist traces the development of physical life through ten thousand successive generations toward the "human form divine," reading the record of progress written by the finger of the Creator Himself on tables of stone, so the historian of religious thought employs the literature of past ages as the record of progress of the spiritual creation. The canonical literatures of the religiously advanced peoples embody successive strata of human reflection upon the great problems of man's origin and destiny, the meaning of existence, and of the moral and religious instinct.

Most of all have we in the surviving fragments of Hebrew literature a record of spiritual creation culminating in that of the New Testament. This is a record whose goal is not yet, but which points to that "manifestation of the sons of God for which the whole creation groaneth and travaileth in pain together until now." Without an appreciation of the advance of the moral and religious consciousness of Israel, through the successive stages of Old Testament literature, we have no adequate appreciation of the consciousness of divine sonship possessed by Jesus of Nazareth. And this is the supreme spiritual fact of human history. The literature, therefore, which exhibits the advance and culmination of this highest religious consciousness of the race, which is manifestly destined to make conquest of the world, is a subject worthy of the profoundest, most patient, most critical and scientific study our universities and colleges can give. Especially have we in the New Testament a literature wherein Semitic and Aryan religious genius have combined to throw the clearest light upon the divinest drama of history. The Biblical record as a whole deserves the name "divine" in as real a sense as the geologist's record of the rocks; and at the same time a sense as much higher as moral and spiritual development outranks physical development.

But science and religious reverence unite in the demand that we do justice to the truly divine authorship of this record by treating it objec-

tively. The interpretations of history and life which we find upon its pages are not ultimate. They confessedly differ in successive ages. They are the *phenomena* with which a science of spiritual biology has to deal. And the more scientific, objective, critical, and historical we are in dealing with them, the more reverence do we pay to the divine record, which is the process itself, not the particular interpretation placed upon the process by any particular man at any particular time. Not only so. We at the same time remove every legitimate obstacle to making Biblical literature a subject for university study. In fact, the difficulty will be rather in the great demands it must make upon the keenest and best-trained faculties in the sphere of history, archæology, criticism, and philosophical insight, than in the adaptation of the subject-matter to scholastic discipline.

In short, courses bearing on "The Bible in Practical and Intellectual Life" can be introduced into university curricula in proportion as the study is conceived and carried on from the purely objective, scientific, critical, and historical standpoint. The limitations upon the employment of such courses will be only such as are intrinsic and self-imposed. As a matter of proportion, they must of course be adjusted to parallel investigations into other domains of history and natural science. Some regard must perhaps be given to popular feeling until a juster appreciation is manifested of the scientific value of Biblical study. But the lack of appreciation is transitory. It is already yielding to a new perception of the meaning of historical interpretation. Intrinsically there is no study more deserving of a large place in the university curriculum.

But it may be answered: This objective, scientific, critical, and historical method—this ideal of Biblical study as an investigation of the spiritual process through which man's religious consciousness has been evoked during the course of the ages—is only a bare, bald, scientific inquiry. It involves no attempt to use the Bible for culture of the religious life, or of the devotional spirit. This is not what we understand by Bible study.

True, this is, in a sense, mere Biblical Science, and not Religious Education. We are speaking in fact of university courses in biblical literature, not of Sunday-school lessons, nor of devotional and religious training in the college chapel, or in the rooms of the Young Men's Christian Association. But my contention is that it is just by making the courses purely—but not for that reason coldly, or unsympathetically—scientific, objective, critical, and historical, that they will become most surely effective in the interest of genuine religious culture. The religious culture will necessarily be incidental and not direct; it will

be such as each student's own heart prompts him to draw from it in the privacy of his own reflection, not the moralizing or preaching of some representative of this sect or that, more or less impartial, more or less well equipped for the purpose. And for that very reason it will of its own accord infallibly, yet quietly and without observation, overcome every one of those types of prejudice that now confront us.

Manifestly sectarian prejudice can find no room where the study is a purely scientific question of fact, conducted in the genuine spirit of impartial historical inquiry. But with college and university students, at any rate, it is an unquestionable fact of experience that sectarian and traditional prejudice is at a minimum. In my judgment, we have with this class of hearers a more serious obstacle in the prejudice which emanates, consciously or unconsciously, directly or indirectly, from anti-religious views. The trouble with your average student is not that he is narrowly sectarian and intolerant, not that he is the bigoted slave of tradition. The danger is rather that he will hold Bible study in a more or less veiled contempt, as a mere pretext for "preaching."

So long as any such impression prevails of the meaning of courses in Biblical Literature, or the History of Religion, it would certainly be injudicious to give them any place among the required studies. Most of all would it be unwise if the mode of teaching gives any justification for such an impression. Professor Moulton has warned us above all things not to be guilty of the hypocrisy of tempting a child with the offer of "a nice Bible story," just in order to cover up the unwelcome dose of some preachment of our own. Professor Peabody says experience at Harvard proves that what students want at prayers is *prayers*. Any admixture of supposed outside interest is immediately resented as an intrusion. My own conviction regarding methods of instruction in Biblical Science is equally strong, and rests, I believe, upon grounds just as logical in the inverse sense. The way to dispel the most dangerous of all prejudices against such courses—prejudices for which Bible teachers are themselves largely responsible—is this: When you teach Biblical Science, let it be *Science*, not a mask for preaching.

True, the subject-matter is one which requires, more than all others, sympathetic and spiritual insight in the teacher. That is true with all teaching of literature. Unsympathetic drill in the Latin classics has given to many a boy since Byron a loathing rather than a love for Horace. How can English literature be taught by mere analysis? And, if so, in how much higher degree must this be true of the literature of religion. But what do we mean by science? Is it "scientific" to grasp

the shell and miss the kernel? Is it "scientific" to be unsympathetic with the essence of the subject-matter? I remember to have heard it told of Wellhausen (certainly not an uncritical or unscientific instructor) that a friend met him hastily wiping his eyes as he came from the lecture-room door, and inquired as to the cause. "I can never go over that fifty-first Psalm," said the great critic, "without being so touched that I can hardly conceal it from the class."

My colleagues, it will be almost as much by what you do not say as by what you say, that your classes will get the deepest benefit in your courses in Biblical Science. Let the aim be always simply and purely scientific, and the edification be incidental. Permit the student, each for himself and in his own way, to apply to his own spiritual need the inspiration that may come from the glory of the view of God midway in his spiritual creation. The great astronomer Kepler, when he found the law which governs the revolution of the planets, fell upon his knees, exclaiming: "O God, I am thinking Thy thoughts after Thee." A scientific exposition of the record of God's revelation, bringing man at last to the consciousness of His own Fatherhood, should not need the factitious aid of a "Lo! here, Lo! there" from the instructor, to make the student who has capacity for such things "behold the Kingdom of God."



## DISCUSSION

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If the Bible is one of the world's great literatures, then, ideally, it may be introduced into a college or university curriculum just as far as any other literature of similar value; if truly broad culture involves some sympathetic knowledge of the life and thought of the nations that have most vitally influenced our own civilization, then those who direct the development of higher education should strive toward placing Biblical courses in every well-balanced curriculum. On this test of relative value we must rest the introductory claim of the Bible. That the study of the Bible which so generally formed a part of undergraduate work a generation or two ago was introduced on other grounds than these, that its presence rested on other claims than those which chiefly supported the classical languages and literatures, is highly probable. For this reason, I believe, its disappearance may be explained. During the past seventeen or eighteen years there has been a gradual reintroduction of Biblical courses in our colleges and universities. This movement is actuated, it would seem, by the same motives that support the study of other literatures and histories, namely, an appreciation of intellectual, æsthetic, and practical value. Only thus can the results of the present development become widespread and permanent. At best, the rapidity of the spread must be limited by the whole force of educational tendency and tradition that has emphasized other histories and literatures rather than this one. It must be limited, too, by present popular feeling as to the true function of the Bible, by present interest of students in the modern rather than the ancient, by present lack of suitable teachers and endowments. A growing recognition, however, on the part of educators of the true claims of the Bible as a part of a liberal education will steadily overcome these difficulties.

Further, Biblical courses are not the only ones in which traditional and sectarian views have to be more or less replaced. In the departments of political science, biology, and philosophy, it is necessary to discuss freely facts and theories opposed to traditional and partisan ideas; but if the methods adopted in the instruction in economics be those of dogmatic propagandism, justifiable offense is given; if the instruction in philosophy or biology treats with supercilious contempt views held by persons worthy of intellectual and moral respect, it gives

justifiable offense; if instruction in Biblical lines be given in the spirit of dogmatic propagandism, or of supercilious contempt for views widely and honestly held, it, too, will give justifiable offense.

More than this, all who are in touch with the work of higher education must be impressed with the great transformation in spirit and methods that has taken place within the last twenty-five or even fifteen years. Objective, scientific, critical, and historical training has, in large measure, replaced authoritative instruction by text-book or lecture. The teacher of philosophy who imparts his personal system of philosophy is almost extinct. Text-books are being relegated to a very subordinate place; used, perhaps, to offer a tangible outline for the course, while their statements are constantly put to the test through reference reading in many authors, and the presentation of different views in critical lectures. Students are encouraged to give full hearing to diverse points of view and to draw their own conclusions as to the right interpretation of facts gathered from personal investigation. If courses in the history and literature of the Bible are introduced because of their relative value in world-history and literature, they can maintain themselves only as they are conducted in the prevalent, undogmatic, scientific spirit. Date, authorship, mode of composition, historical credibility, all such questions, must be subjected to the most scientific, critical, and historical investigation. The entire Biblical history and literature as a part of the world's life and thought must be viewed objectively and dispassionately.

And yet, must the study be wholly of this character? This question is to be answered just as it would be if asked concerning other great literatures and histories, unless local or temporary conditions require special temporary methods. There is a danger, recognized today, that the study of any literature may be made too exclusively critical and historical. Among teachers of English literature the difficulty of maintaining the right balance between scientific analysis and sympathetic appreciation is a grave problem. The history of literature—its epochs, order of development—is taught with comparative ease by the methods of the present day, but teachers of literature recognize that, when this is accomplished, literature yet remains untouched.

Sympathy with the thought, the emotions, the ideals of a nation and its writers is necessary for a full appreciation of that nation's life and thought. Such sympathy involves true enthusiasm and love for the subject on the part of the instructor; it also urges him to lead his students into something of the same spirit. Ought not the Biblical teacher to realize that he shares this double necessity with the teachers

of other literatures, and to be keenly alive to its magnitude? Fullest, deepest sympathy with the thought, feeling, and ideals of the writers must permeate instruction in Biblical courses. When this instruction adds to thorough scientific method the true appreciative spirit which gives itself up to the writer, which lives for the time with him and glories in his noble utterance of common emotion—then will Biblical courses be a worthy part of a curriculum.

An especial danger, however, must be zealously guarded against. The fact that the most intense emotion of Biblical literature is a longing and thirsting after the living God, that its great and significant thoughts concern the nature of God and man's relation to Him, makes it peculiarly difficult for the teacher to realize this higher ideal in the class-room. From the nature of the subject, he who enters with full sympathy into its spirit is liable to forget that in the class-room he is a teacher of history and literature, and not a preacher. This danger may compel repression on the part of the true teacher; but Biblical literature has not been taught till the student is influenced, in some degree, to live in the atmosphere of those whose writings he is studying.

I have emphasized this conviction, but I would not be understood as wavering for one instant from the position that scientific, critical, and historical methods are fundamental, if we are to avoid offense. Only as these are made fundamental can we hope to lead persons who have been trained in traditional, sectarian, or anti-religious views into a true understanding and appreciation of the great literature and history of the Bible.

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So far as my observation goes, prejudice against Bible teaching is a negligible quantity. Students entering college have no opinions concerning the Bible which are seriously offended by the historical and scientific method of presentation. Such presentation arouses first surprise and curiosity, usually followed by acquiescence and interest. A great majority of entering students are both ignorant of and indifferent to the Bible; and this is without regard to sect. It seems to me then that we can largely eliminate the element of *offense*, and reduce the question to that of effective practical teaching. It is probably true that there are colleges a larger percentage of whose patrons would feel strongly in this matter. But a frank, straightforward presentation of the truth, the whole truth, and nothing but the truth, will not often offend; and in the

few cases where it does offend, I believe the remedy is just more frankness.

But our chief problem is still before us: the place of Bible study in a practical college curriculum. Is it merely another subject added to the list, a history of another people, a study of another literature? If so, it takes its place side by side with other courses and learns method from the experience of centuries of teaching. In my judgment, this is not a full statement of its place. Instead of merely taking its stand among other studies and adopting their methods, this study should reciprocate for their gifts of plan by a greater gift in substance. As the sciences, by forcing their way among the classics, have transformed teaching in all branches, so Bible study should introduce a new and truer sense of proportion into all teaching. The current historical method would not allow the skin-clad prophet Elijah to overshadow King Ahab, nor the herdsman Amos to outshine the great expansionist Jeroboam II. Ordinary literary study would consider the recurrence of the idea in the Psalms rather than the recurrent idea itself. And modern criticism might rest content with pointing out myth and tradition instead of laying chief emphasis on the special race genius which saturated myth, tradition, poetry, and history alike with an unquestioning sense of an ordered moral world under a covenant-keeping God.

What teaching is truly practical? The college of our grandfathers undertook to impart a certain mellowness of culture by way of the classics. The college of today gives a man a broad survey of human achievement in many lines and gives a basis for a prosperous life. But the college of the future must produce a more unselfish manliness, a higher nobility, a more exalted character, than it has yet achieved. This will not be advanced by adding another *merely* "objective, scientific, critical, and historical" study to those already taught. The Bible is history and it is literature; it calls for critical and scientific study; but more than these it is a book in which is set forth the grōwth and culmination of certain ideas and of certain ideals. These ideas and ideals constitute its peculiar value—not the sequences and coexistences of ordinary history. And it is not enough to study *about* these unique conceptions. They must be considered and assimilated for their present value. The study of the Bible should eventuate in principles of conduct rather than in the acquisition of knowledge. The aim of the teacher should be to induce in the student nobler ideals—a truer conception of what constitutes success and failure in life—the knowledge of the contents of the Bible being a tested and efficient means toward that end. To this end there should be frequent frank and full discussion of the principles of conduct



suggested by the study, a discussion free from dogmatism and usually without conclusions.

I will go a step farther—though again with some hesitation and deference—in saying that a teacher must teach *himself*. He should teach his honest inferences from experience, study, reflection—that which seems to him true and vital. If he is erratic and unreliable, or if he attempts to enforce his views by the authority of his position, instead of by the evidence which has given him those views, he should cease to be a teacher. What is the practical truth? Do we know things when we have weighed and measured them by gravitation and by extension? Must all energy be measured solely in foot pounds? Must all things be tested in terms of matter and motion? Is the king or the prophet, the warrior or the seer, the right unit of history? Shall we best know humanity by the thought of its heart or by its external acts? Shall we best know the world as integration of matter and dissipation of motion, or as an infinite and eternal energy which by its effect on man makes for righteousness?

I believe the teacher of the Bible should magnify his office. He has to offer among the elements of a college education one which is radio-active and should affect all other studies. He does not merely introduce the history of another nation along with that of the Aztecs, Eskimos, Goths, or Anglo-Saxons; he does not merely present a new literature to be added to Chinese, Sanskrit, Greek, or Latin. He brings to the curriculum that which should bring about a shifting of the center of gravity of all education; which should put into the lives of students a new and better directing power; which should in due time so transform our standards of value that men will see success in self-control rather than in social prominence, in character rather than in acquisition.

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When Dr. William C. Cattell became president of Lafayette College, his brilliant administration of twenty years was inaugurated by an address upon the Bible in the college curriculum. He outlined a plan which has been in successful operation for forty years, his successors having been in sympathy with his views and able to rejoice in the steady growth of his work.

In our catalogue an announcement is made which I summarize as follows:

The Monday morning recitation in every class of all departments is given to Biblical instruction. The Freshman class is divided into three sections and takes a general survey of the Bible, with special attention to chronology, history, and

geography. The Sophomore and Junior classes, also in three sections, study portions of the New Testament—in the original if they are classical students. The Senior class is under the instruction of the president. The Bible is the central object of study throughout the course. It is dealt with reverently as the Word of God, and as the inspired and infallible rule which God has given to His people.

We have over four hundred students on our rolls, about equally divided between the collegiate and the technical departments. About half are Presbyterians, the majority of the others are connected with the various Protestant churches, but there are always Roman Catholics and Jews and foreigners of all sorts, as, for example, in the present Freshman class three non-Christian Hindoos. Almost every year we have a request from an orthodox Jew to be excused from the New Testament study of the Freshman year. It is explained that there is no effort to proselyte and that it is important that educated men should know what others think of their own religion. I have never known a student to leave college on account of our requirement, nor can I recall a request to be excused after Freshman year.

The teaching is entirely constructive and expository. We study the Bible; not theories about the Bible, nor controversies over the Bible. Assuming its truth and authority, we seek to teach it. We endeavor to familiarize our students with its actual contents. That is the great need of our day. Then to develop its lessons, pointing out what they are. Only finally do we seek to apply those lessons to practical life.

Let me iterate and reiterate the thought that knowledge of the Bible itself is the great lack and the great need of our time.

As to offending those of various prepossessions, permit me to say that offense is rarely given by the loyal and reverent presentation of truth that is very dear to the teacher. The atmosphere of controversy is charged with repulsion. The teaching of critical theories, especially if they be destructive, must always be open to offense. I do not hold traditional views, but, taking simple Scriptural views such as I find in the Bible, I can give instruction to those who hold that the church is the seat of authority in religion without giving offense. I am as far as possible removed from rationalism, but I can teach what I believe to be the highly reasonable doctrines of Paul without offending one who is a rationalist. This can be done by showing what the Bible says; what Paul wrote. But if I turned and tried to teach in a college class that every individual in the class must accept my opinion as true for him, I should give offense. That application I leave for the pulpit, and the Christian Association, or, rising to a higher ground, to the Holy Spirit who bears witness by and with the Word in the hearts of those instructed in God's truth.

There is need, urgent need, for the teaching of the Bible, and it can be done without offense. There is no offense to be given by teaching the Ten Commandments and the Sermon on the Mount. There is great scope for instruction in the literary charms of Job, Isaiah, and Hebrews. Above all, there is room in every college and university for a straightforward exposition of the religion of Jesus Christ. It is true that some of the doctrines found in the Bible may give offense, but not necessarily the teaching of them.

I should not be faithful to my vocation if I did not say, ere I conclude, that I do not see how dogmatic teaching, which supports an anti-supernatural theory of criticism, which denies veracity to the Scripture narratives, or divinity to our Savior, can fail to give offense to every Christian student and carry alarm into every Christian home.

## RELIGIOUS ORGANIZATIONS AMONG STUDENTS

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How can the voluntary religious organization of students be broadened so as to represent all types of students? The question is not an easy one to answer; in fact, I shall attempt, not an answer, but some suggestions, with the hope that they may be of help in the solution of a very real problem.

The Christian Association should not be an exclusive organization, a religious club, embodying the "I am better than thou" spirit; rather its keynote should be service; and its results, the development of the religious life of the individual student, the co-operation of the college community in those efforts which make for righteousness, and the preparation in training and interest for the larger service following the undergraduate days.

The city university has a problem quite different from that of the country college—in many ways a more difficult one. It represents a larger number of types, has less solidarity and unity, and for both these reasons meets with greater indifference and actual antagonism. Without a doubt the question is a simpler one for the college; but notwithstanding the differences, there are lines of advance which are parallel, and it is with this thought in mind that the question will be discussed.

The first step in interesting various types of students is to provide various types of work; that is, in working "along the lines of least resistance," to borrow an expression popular in the educational phraseology of today, and win the student by gaining his co-operation in that line of effort which makes the strongest appeal to him. Associations may be and are many-sided in their activities, and include educational and social movements quite as legitimately as those which are considered more distinctively religious.

The city university has the advantage of a wider field and unlimited opportunities for broadening the work and aims of the Christian Association, and for interesting the different types of students; but the country college has no dearth of opportunities, if the eyes are but open to see them. Clubs for the shop girls in the neighboring town, or for the children of the tenement house; classes in athletics, in literature, or in the Bible; an effort to assist the poor students of the college by opening an exchange for work, or to bring Christian education within the reach



of young men and women in the far East by supporting teachers or establishing missions—these are but a few of the almost countless ways which skill and ingenuity will devise to reach those who would not be attracted by other means. The student who is interested in social questions will be glad of the opportunity to come directly into touch with some phase of the problem, even if it be no more than the attempt to teach half a dozen boys that there are other forms of entertainment than those of the street or the cheap “show;” or to vary the monotony of the factory girl’s life by a club in which literature and amusement share the attention, with the balance of power in favor of the latter. To say that the country college has no dearth of opportunities is hardly an adequate statement, since the village or small town, each in its own way, needs social and educational movements quite as truly as does the city, and is far more likely to be overlooked. A Sunday school in a lonely schoolhouse, to furnish a pleasant hour for the ten or dozen children of the region; an occasional entertainment for the inmates of that most cheerless of all substitutes for the home, the town or county poorhouse; Thanksgiving dinners and Christmas trees—even these simple manifestations of interest in the welfare of others appeal to students and enlist their co-operation, as well as help to make the community life brighter and better.

There is no change in the conception of religious life more significant than the one from that of personal salvation to that of personal service as the object of life. It is possible that disproportionate stress has been placed upon religious activities, and that we need to emphasize as an essential factor in the preparation for service more time for the development and deepening of the individual life; but the importance of actual service in arousing and maintaining interest cannot be questioned.

This differentiation and adaptation of work implies competent leadership. As in every other relation of life, success means work, skill, insight into human nature. The hold which the organization has upon the institution at large will depend in great part upon its leaders. If they inspire respect and confidence, have breadth of view, appreciation of values in students of different religious training and environment, a capacity for initiative, and the ability to bring together the worker and the work, the battle is more than half won. Although good generalship is of first importance, too often the theory that the Association offices are of comparatively slight importance has been responsible for its failure to represent all types of students. The leadership should be on a par, at least, with that of class organizations, student government, and other institutions of college life. In many colleges this can be secured as far

as academic qualifications are concerned, and in all it is possible to create a public sentiment sufficiently strong to control the situation.

This leads to a third point, the importance of faculty co-operation. The purpose of this Convention is in itself a reminder that religious education is as worthy of careful thought and effort as other aspects of education, and there is no more direct method of approach than through the voluntary organization. It should be co-operation, not dictation or domination. It is possible that there are institutions where faculty membership is neither desired nor desirable, but that is a misfortune, not a criterion. Members of the faculty among the members of the Association, on committees, on an advisory board, or in some one of many ways indicating their interest, can do much to bring about the desired result. The mere fact of membership gives a moral support which is too often underestimated, and in addition there is the opportunity to make the organization more representative by bringing a wider experience, a better understanding of human nature, and often a more tolerant judgment in determining the policy.

The fourth point may seem like emphasizing a purely mechanical means to an end—namely, the furnishing of a house to serve as a center for religious work. The mere fact of having such a center tends to broaden the organization by attracting students for conference and general sociability, and results in a new sense of oneness of aim and unity of interests. It is a curious fact that agencies which do not make for righteousness have long recognized the importance of providing an attractive social center for young people, and that religious organizations have been slow in applying this truth.

Finally, there must be the spirit of Christ, that spirit which is a synonym for charity, earnestness, self-sacrifice, brotherly love. All else is but the mechanism, the machinery, to be made effective, equipped with every appliance, but inert unless driven by the irresistible power of that love which is divine. The religious services and the classes for Bible study may and should be powerful agencies in the development of this spirit, but in order to accomplish this result their power must be felt. The haphazard character of religious services, the too apparent lack of plan or forethought, have often been the explanation of their ineffectiveness. Preparation for the Christian Association meeting should be made as carefully as preparation for the class-room; and the best music, the most suggestive and helpful thought, should be brought as an offering to beautify and enrich the service of worship.

What has been said during these meetings about the importance of Bible study might well be applied to the work of the Voluntary Religious

Organization; there again emphasis must be placed upon the character of the work, the necessity of strong leaders, and of courses which shall win and hold the respect and interest of the student body; for superficiality, a lack of genuineness, an attempt to hide incompetence by moralizing or anything which partakes of cant, will do more harm than good. Bible study should be interesting as well as earnest, wideawake as well as reverent. If it is without force and effectiveness, it will also be without spiritual power.

And in all things, in plans for work or for study, in leadership and in religious service, there must be an exemplification of that love which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

## DISCUSSION

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If it be true that the colleges and universities of our land furnish to society many of its leaders in thought and in action, then the attitude of these students to the subject of religion must be one of great concern to all who have at heart the realization of a kingdom of righteousness on earth. Yet the present religious organizations in our colleges, though performing invaluable service, are not fully meeting the needs of the present generation of students.

Hosts of honest, intelligent, forceful young men and women, coming often from Christian homes, prefer to remain outside the religious societies as at present managed. This is especially the case where a devotional service sums up the religious activity of the society. Three things, at least, conspire to keep them away: (1) There are so many interesting things to do in college that, in the crowding of other engagements, the prayer-meeting is thrust to one side. (2) The college student as a rule has a positive dread of cant and unreality. In many college prayer-meetings the young man hears stereotyped phrases which mean little or nothing to him. The ancient truths in many quarters have not yet been clothed in modern forms of expression. (3) College life usually represents the period when the conventional and inherited faith of many has received a shock. Students enrol in courses in philosophy, science, sociology, etc. New ideas appear to clash with the old. They seem to scent a conflict between science and their theological views. Their religion seems to be involved in a cosmology they no longer accept. They begin to drift. The great fountains of the intellectual and religious deep seem to be broken up. Their so-called faith appears about to be engulfed. Coming from provincial homes, encountering—often for the first time—a host of new ideas, a revolution takes place in their thoughts. It is the hopeful, though critical, period of the new awakening, the time of a renaissance, a new birth, old things are passing away, all things are becoming new. It is a time when the new intellectual and religious ideas begin to act and react upon each other. It is the period when the inherited and traditional belief is going to pass over into a reasoning and conscious faith, or it is going to be superseded in many cases by doubt, agnosticism, skepticism, or an equally distressing indifferentism.



Now, if the voluntary religious organizations are to be broadened so as to include all types of students, the bond of union cannot be found by merely trying to readapt old forms of worship or by changing our statements of faith. The difficulty is too deep for that. No easy-going religious eclecticism will solve the problem. No surrender of honest convictions, be they the affirmations of faith or the negations of doubt, will here avail. What may appear essential to one man is apt to appear nonessential to another. It is perhaps impossible to state religious truth in such a way as to suit all believers. Along the intellectual and the religious highways of life men do not advance in regular platoons. Humanity has been compared to a struggling mob in which there are representatives of all the stages of moral, intellectual, and religious development. If our religious associations wish to include all types of students, they must recognize this fact and be broad enough to include comfortably the most orthodox and conservative students as well as those who are honest yet doubting.

But how can this broadening be attained without the sacrifice of convictions? By making just two requirements of those who wish to enter college Associations: (1) a willingness to enter upon an honest and unbiased study of the Bible for the sake of the religious and ethical truths contained within it; (2) a willingness to adopt and to work for the realization of Jesus' ideal of a kingdom of righteousness, a brotherhood of man; and by engaging, where possible, in some form of social service, thereby emphasizing our religion as a religion of service for the advancement of humanity in all things pertaining to character and happiness.

One of the aims of the college and the university is to train men and women to think. With peculiar force to students must come, therefore, the exhortation of St. Peter to be "always ready to give an answer to every man that asketh you a reason of the hope that is in you." The primary need in our day is for honest and abiding convictions respecting the fundamental truths of our religion. To build the superstructure of one's faith upon uncriticised emotions and sentiments is to invite disaster, is to build one's faith upon the sands, is to endanger that faith when the storms of hostile criticism beat upon it. We must strike deep and build our convictions upon foundations that cannot be shaken.

To this end the religious Associations should throw their strength into the establishment of classes for an intelligent and thoroughgoing study of the Bible. In this study they must have an absolute confidence in the ability of truth to maintain itself. Our schools of science

have taught men to be fearless in the examination of the truths of the universe. We must respect this temper of mind and court the fullest investigation of our faith. We must assume that the Bible will stand investigation. Where possible, these classes should be formed and conducted under the leadership of religious experts. The one purpose of these classes should be the study of the fundamental religious and ethical teachings of the Bible. To this end they should seek the help of the best scholarship, employing all the critical and historical tests which devout scholars with much prayer and labor have perfected; remembering that the object of criticism is not to invent but to solve difficulties. It must be the conscious aim of this study to disengage the essential ethical and religious principles of our faith from the non-essential cosmological and philosophical theories with which many creeds have involved the gospels. We must endeavor to get back to fundamental principles. In these classes the most open and candid discussion of the vital truths of our faith should be invited and encouraged. The doubter should be met with proof, not with reproof. The effort should be made as far as possible to prove all things, always holding fast that which is good.

We who believe in the inspiration of the Bible and in the supreme value of the revelation which has come to us through the prophets and through Jesus Christ, need have no fear of results; for the truth is mighty and will prevail. If we follow this plan, the fearless study of the Bible and its problems will become interesting to students and will successfully compete with other interests. It will help to make our religion real and vital, and will serve to put meaning into phrases which now to the uninitiated sound empty and full of cant. Above all, it will furnish men and women with abiding convictions which neither science nor philosophy can subvert.

But the intellectual perception of religious and ethical truths is not sufficient. Clear and correct views do not make a religious man. Religion is life. It includes the entire psychological man—his intellect, his affections, his will. The honest thinking and sympathetic feeling must find an outlet and an active expression in our living. If we are seeking to give students convincing proofs of the truth of our religion, we need to emphasize something else besides the study of the Bible. The careful study of the written Word should be supplemented. Experience is also one of the best of teachers. The proof of a religion is always in the living, in its power to satisfy the religious feelings and the ethical demands of our lives. "If any man willeth to do His will, he shall know of the teaching, whether it be of God or whether I

speak from Myself." This was the bold challenge of Jesus. Make an experiment and you will get an experience which nothing can take from you. This is the religious as well as the scientific test of truth.

To meet this need, the voluntary religious societies should emphasize the active side of our religion—the doing of God's will, character, conduct, social service. Much should be made of Jesus' ideal of a kingdom of righteousness, of kindness, of social service, of a brotherhood in which culture, wealth, ability, and talents are to be held in trust for the advancement of humanity. College students are usually idealists. They are filled with discontent for the imperfections which they see round about them. Many of them believe in the possibility of creating a higher civilization. Their sympathies are keen. The religious Associations should endeavor to utilize this sentiment, and where possible should strive to harness it to some definite form of social or religious work. Where the college is located near a town or city this will be especially easy. Settlement work, mission work, club work, teaching classes, friendly visiting, charity work of various kinds—anything that emphasizes the active side of the religious life, especially the doing of something for the less fortunate, anything that helps on a better day, these are the kinds of endeavor which can command the respect and co-operation of all types of students and enlist their services. Indeed, this fact has already been demonstrated in several of our larger colleges and universities.

Of course, there is danger at this point. The primary duty of a student is to study and to prepare himself fully for his life-work. The religious society must be careful, therefore, that no student shall engage in an undue amount of social work to the detriment of his studies. On the other hand, where, owing to the location of a college, social work is not possible, the student's conduct and character as a contribution to the moral and spiritual health of the college community is the thing which can best be emphasized.

Along these two lines, then—an honest study and search for the truth, and service in behalf of one's fellows—the voluntary religious societies of our colleges can safely be broadened to include all types of earnest students, without involving any sacrifice of conviction, without making any impossible demands in the way of belief upon the beginner in the religious life.

To lead students to search the Scriptures for the religious and ethical truth they contain, in order that that truth may in turn be converted into power, into effective and efficient lives; to inspire with a religious motive the latent altruistic impulses common to all; to con-

nect those impulses to some definite work for helping others; to persuade men to accept as their own purpose the purpose of Jesus Christ, thus bringing in the kingdom of righteousness—these are aims which will appeal to most students; and they are aims entirely within the realm of possible achievement. Nothing short of this will meet the needs of the situation. No temporary revivals, no manufactured enthusiasm, will suffice. Men must be brought face to face with the realities of life itself. If the religious societies will but help students to secure deep convictions of religious and ethical truth as a foundation for a sturdy and an abiding faith, we may rest assured that the devotional expression of that faith will sooner or later take care of itself.



## THE PASTORAL OPPORTUNITY OF THE COLLEGE PROFESSOR

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No class of people stands more in need of wise and strong guidance than do college students. There are many obstacles to moral and religious development in college life that are not often to be found operating so strongly elsewhere. There is the upheaval that comes with the change from a possibly narrow home training to the broader ideas and manners of a modern college. The religious conceptions that the student brings with him he finds impossible in the new atmosphere; and because he cannot have his old word about God, he may have no word at all. There are new temptations in the new-found freedom. There may be undue absorption in athletics. Or one may devote himself to purely intellectual pursuits, giving attention to the mind to the exclusion of the heart and the will. It was this, no doubt, that Professor Peabody referred to when he once said: "A man in the university must fight to keep his soul alive."

There is moreover that natural, and the student thinks inevitable, break with close church connection. Instead of the church there are religious Associations which too often—not always—are in the hands of the weaker men. And the college student will not follow leadership that is not strong and virile. Places for these Associations and all other religious activities are not adequate and attractive. Chapel services are stale, flat, and unprofitable. The religion that students hear preached is too often formal and mechanical. There is a confusion of theology with religion. Religion as preached is not a real, rational thing. There is a lack of contact with a vigorous religious life, embodied in some man. There is too much professionalism in religious life. Adequate official recognition of the necessity for religious training is lacking.

Some would meet this need for pastoral care among our college students with a salaried pastor, employed specifically to do this work; and in some colleges this may solve the problem. But perhaps in most institutions the professional character of the worker would make against his influence with the very men there is most need to reach. Who then shall exert the needed influence? Who but the student's teacher,

guide, and—as he ought to be—friend, the college professor. Surely, it follows from the conditions just described that few men have such opportunities to help others as he. Students are still hero-worshippers. The college man thinks he has outgrown much of this, and feels more or less disillusioned; sentiment is squeezed down to its smallest compass. Nevertheless, covertly he is ready to pay tribute to a man whom he thinks of heroic mold. The student comes to see, if he is at all penetrating, a clearness of mind, a capability, and an energy, perhaps even an aptitude for affairs which, if it were turned into the channels of trade, would bring twice and three times the commercial return that comes from a college salary. Any student is quick to appreciate such sacrifice. It opens the way for entrance to his heart. If this is backed up by strong qualities, admirable traits, charm of person, no man may secure firmer hold on another's affections. He may nickname his professor, he may rail at him at commons, but in his heart the student admires, perhaps even loves, the man. In Morley's *Gladstone* there is a passage from the pen of the great premier, telling how, years after his Eton career, he sat down to a dinner in honor of the severe old headmaster who had flogged every boy in the school, most of them many times. They had all hated him, they said. But when he rose to speak at that dinner, such a storm of applause never greeted a triumphant parliamentarian; and tears of affection actually overflowed all eyes. What is true of the master is also true, let us hope, of the college professor, whether he knows it or not. No man has a greater leverage for good than he.

So keenly do the professors themselves realize this fact that almost uniformly do they declare that moral and spiritual qualifications should be taken into account in the selection of a man to fill a college chair. Not that theology or dogma should have a bearing, not that scholarship should be sacrificed, or that any man may maintain his place without the needed intellectual equipment. But, other things being equal, the moral and religious man should be chosen in preference to one lacking these requisites. Even further, a man of marked moral and spiritual power may well be chosen in preference to a better scholar lacking these qualities.

But what, now, specifically is the pastoral work a professor may properly do? Most of it, no doubt, is to be unconscious. Not so much what he sets out to do, as what he unconsciously is—that is the marrow. After all, this is the best of the work any man ever does anywhere—being is better than doing. One of Phillips Brooks's best sermons was on "Unconscious Influence." The best professor is not the man who

talks most, moralizes most, or even knows most, but the one who is most. In the class-room his pastoral power will be felt, even though he knows not that power goes forth out of him. His serenity, his equipoise, his self-mastery in trying moments, his uniform cheerfulness no matter what heart of depression may be in him, his willingness to confess his own ignorance upon occasion, will all have direct effect in molding the fine clay before him.

Class-room discussions, on most topics, open the way for molding opinions and volitions of students. These discussions often turn on principles of the highest idealism. If the instructor is a man of sterling character, his utterances, consciously or unconsciously, will shape the destiny of his hearers. His attitudes, his convictions, his ideals, will all be exposed; and, entirely without care on his part, he will lay bare his soul for inspection. There is no jury more keenly alert, more unbiased, more unerring, more relentless, than that which sits in those chairs before the college professor. No hidden weakness escapes them, and none but has its effect upon their own moral fiber. Is there pomposity? It excites contempt. Is there irritability? It begets its kind. Is there indolence? The effect is instantaneous on character.

Out of the class-room, too, the professor continues to exert, so far as he comes in contact with his students, the same unconscious influence. And here, perhaps, the small college has the larger opportunity, for such out-of-class companionship is more possible in the small college than in the large one. But in any institution there are always students who will eagerly follow up any encouragement from their instructors toward close relations. A walk together, a fifteen minutes' chat at a public reception, a chance meeting on a car or railway train, a little interview in the corner of the library, or after class in the lecture-room, may tell powerfully on the life of a student. He perhaps will never forget the teacher's words; or if he does, he will never escape from the subconscious impression left upon him. There are men powerful in these ways who would be greatly surprised if called pastoral professors, and who would very likely resent the imputation. But they are men honestly after truth, and truly after honesty. They are transparent men, simple men. They are not men working for money, nor yet men working for fame; but they are painting the thing as they see it for the God of things as they are.

Now, to turn to the possibilities for conscious effort. There are the same large possibilities open for the college professor here. He may call on men when they are ill, and that, too, without great loss of time. No call will be half so valued by the patient. Yet I have known many a man

to lie abed for days, even weeks, without a professor's call. Such a time is the very occasion when self-esteem is at its lowest, when the bars are down, and when approach is easy. Preaching is not desirable even then, but a cheery, honest, hearty entrance.

Evenings at home may be kept without any great sacrifice of time. There was one professor in former days who with his wife reserved Sunday evenings after church. Not many came at any one time; but a great many came in the course of the year. The wide window-seat looked inviting, the big chairs, the book-shelves, the soft lamplight, the open fire, and the smell of home—all softened the heart of a self-sufficient young citizen of the world. One or two men may occasionally be invited to dine. This means much to the students. It is surprising how many go a whole year, or possibly four years, without such an invitation from anyone.

A man bent on being useful can find no better opening than in teaching a Sunday-school class or an evening Bible class. Perhaps one reason why the college man refuses to go to Sunday school is that there are no teachers of the same caliber as those he faces every day. Let a popular college professor take a class, and there is no trouble to fill it. Perhaps the best Bible classes in this country are led by college men. Only the pity is that there are not more. One man in a state normal school out west—a professor of physics—has rented a hall in the town, furnished it out of his own pocket, and lectures there on the Bible every Saturday night to about five hundred men. The largest mission-study class in the world is conducted by a professor at an obscure little college in Ohio.

The chapel services may be turned to good account, if the presiding officer is aware of his opportunity. Has he a professor with large influence and the gift of speech? He will make use of such a man. Are there ministers or laymen who know how to deliver straight sermons without preaching? He will press them into service. Is there a robust soloist, or instrumentalist easy of access? There may be found room for such in the period of devotion, if the institution is short of funds for a regularly drilled and highly trained choir. Good hymns will be used. Attention will be paid to the reading of Scripture. The prayers will be carefully thought out. In all these ways the college—especially the small college, in which the chapel service is the center of the college life—has a great opportunity. And what a boon to the president is the professor who realizes and is willing to shoulder his pastoral responsibilities. This pastoral work of a college professor is a great joy. Indeed, a professorship is in itself a great joy. It has great compensations, great inspirations.



## DISCUSSION

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There is a general impression that the present-day college and university professor does not give as much attention to the pastoral care of his students as was formerly given by teachers. So far as I know, no data have been gathered on this subject, so we have no definite information upon which to base an opinion. My observation, however, leads me to believe that a large number in all our faculties do take a great personal interest in the social, moral, and religious life of the students, and are doing much wisely to direct it. If the facts could be gathered we would be agreeably surprised by the good showing they would make.

But there is evidence enough of the need of more attention to this subject. Two marked changes in college and university life have developed conditions calling for renewed attention to the pastoral care of students.

One change is due to the great number of students massed in our larger American institutions. Formerly it was an easy matter for the president and teachers of an institution to know by name most of the students; now in many universities it is difficult for the president to know all the professors and instructors, without attempting to know the students. And because of the large number of social organizations within classes, fraternities, clubs, etc., it is difficult for the professors to mingle freely with the students. No matter how keen the interest of the teacher in the individual student, this increased number of students and organizations makes it practically impossible for him personally to help any individual students when they need such help. Such help as can be given in a large way to the students in the mass is given by men well qualified. But students need the personal counsel of close friends on questions relating to their moral and religious life, and no one can give this so well as their favorite college teachers. It is probably true that some colleges are too small to provide adequate equipment, teaching force, and the varied activities of student life; but it is also true that the college department of a large university is too large when it is impossible for the students to receive this personal care and counsel during their undergraduate course. The most evident

lesson for the immediate future is that these large bodies of undergraduates should be reorganized into small colleges.

The other change of importance in this connection has come through the extreme specialization now demanded of teachers. This is a necessary requirement, but it narrows the interests and has developed a new type of college professor who is forced to give more attention and time to his subject than to his students; and since many of these subjects relate to life not at all or at best indirectly, there is a strong temptation to give over all attempt to influence the students in their moral and religious life. This work should be done by the student's favorite teacher; if his favorite teachers neglect it, he is apt to lose much of what he ought to get during college. Youth is the time of greatest interest in religion when the world problems are pressing for solution and the imagination is most alive to the realities of the spiritual world. Every teacher who has to do with the student during these college days should have a human interest in his life, should know something of the psychology of adolescence and of the fundamental character of religion as an element in education. This is a large requirement, but none too large if character is of first importance. We cannot trust character to grow without guidance. There is an increasing demand for teachers, expert in their own departments, who have a deep and true interest in the real religious life of their students.

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I wish to call attention to one special condition of student life which emphasizes the need of such religious influence as is contemplated in our present discussion. College students are almost inevitably cut off from any normal church associations. Their relation with their home churches can be little more than nominal; and, in the great majority of cases, a college body is so much a community by itself that the students come into no real and vital relation with the churches of the town in which the college is situated. This condition, which seems inevitable, makes more imperative the demand for whatever of religious influence may be exerted within the college.

I am disposed to speak of the pastoral opportunity of college professors in a somewhat narrower sense than that in which the phrase has been used by President Jenkins. Of course, the unconscious influence of a good life is felt by all who come within the sphere of one's acquaintance; and it is doubtless true that, in general, our unconscious

influence is greater than our conscious and intentional influence. Nor have I any disposition to undervalue the moral influence which a professor of the right type of character will exert in the lecture-room. The transparent candor which cares more for truth than for one's own imagined infallibility, and which is willing to answer a question with a frank confession of ignorance or of error, is worth more than a good many homilies on the law of veracity. But I incline to think that the phrase "pastoral opportunity" was intended to point us rather to the opportunity which the college professor has for more or less direct conversation with individual students on ethical and religious subjects. At any rate, it may not be untimely to emphasize this special phase of our opportunity.

There can be no doubt that the change which has passed over our American colleges in the last half-century tends toward the diminution of this sort of influence on the part of the teachers. We may express that change in a single word by saying that the American college has become "Germanized;" it has grown more and more like a German university. How far the change has been for good, and how far for evil, we need not discuss. The change is a fact; and its effects are inevitable. Fifty years ago the American college had a fixed and narrow curriculum, including no very advanced work. Any college graduate of high rank in scholarship was supposed to be competent to teach any study of the college course. In Yale College, in the distribution of work among the tutors, the senior tutor had his choice among the three departments, Latin, Greek, and mathematics; so that a tutor who remained for a term of several years sometimes had the three departments in succession. Now the fixed curriculum has given place in nearly all the American colleges to a very large range of elective studies. Undergraduates who choose to specialize in any one department do work of a much more advanced character than the work done in the colleges a half-century ago. Not only the larger colleges, but also many of the smaller ones, have a considerable number of graduate students, who are pursuing still more advanced courses of study. The wider scope and more advanced character of instruction necessitate the employment of thoroughly trained specialists as instructors.

These facts tend in two ways to diminish what may be called, in the narrow sense which I have indicated, the pastoral work of the professors. In the first place, the imperative demand for specialists leads inevitably to the result that qualifications other than special knowledge of the subject to be taught have less weight than formerly in the selec-

tion of instructors. When it could be assumed that any college graduate of high standing knew enough to teach any subject in the college course, the teachers could be selected largely on the basis of their general type of character—intellectual, moral, religious, and social. If, on the other hand, we are seeking for a man who will give a laboratory course in microscopic petrography, or bacteriology, or physiological psychology, the choice must be limited to the comparatively small number of available candidates who have made themselves experts in that specialty. It is almost inevitable that in some cases men should be selected whose general type of character is not such as to make their influence upon their students all that could be desired.

The same change in the character of our American colleges tends to diminish the pastoral work of college professors by the more exacting demands upon the professors in their departmental work. Not only must a man be a specialist in order to be called to a professorship, but he must make himself more and more of a specialist after he enters upon his official duties. The more advanced instruction which is given, not only in the great universities, but in the smaller colleges, makes great demands upon the time of the instructor. A single graduate student who is pursuing some investigation under the direction of a professor may require and may justify a greater expenditure of that professor's time than a large class in an elementary study. The spirit of the times demands that our colleges should be places of research as well as places of instruction. A professor is and ought to be deemed unsatisfactory if he is not doing something in the line of original investigation. Only the investigator can be the right sort of teacher for advanced students. Under the pressure of this exacting demand for work in instruction and research, the conscientious teacher finds it very hard to take time for personal conversation with students, however highly he may estimate the importance of that means of influence. There is a tendency which every college professor of our generation must feel, however conscientiously he may struggle against it, to limit his sense of responsibility to the conduct of his lectures and laboratory work, and to ignore any obligation to exert any moral influence upon his students other than that which comes spontaneously from his own purity of life and fidelity in official duty.

I believe that this Department of the Religious Education Association can do no better work than to protest against this tendency. Science was made for man, and not man for science. The development of character is a greater work than the discovery or the teaching of details of scientific fact and theory. In college administration we



must demand that greater attention be given to moral and religious character in the selection of professors. In our own life and work we must recognize that our responsibility for the character of our students is not all discharged by the maintenance of a good example in general conduct, or by the exhibition of manliness in the class-room, however important these things may be. We must recognize the obligation to make some direct and conscious effort to save the students under our influence from evil courses in thought and action, and to bring them into loyalty to the highest ideals, even though our investigations go on a little more slowly, and our books and papers are published a little less frequently. In one respect, it becomes us to note, our pastoral opportunity is increased by the change in educational methods. Every professor has a small body of students who take his advanced electives, with whom he comes naturally into somewhat intimate association. In his relations with that group of students he may well recognize his pastoral opportunity.

Among the most precious memories which a third of a century of teaching has brought to me is the memory of an instance now and then in which some student has gone from my college room with a new purpose that has developed into a better and truer life. Yet I hardly dare to enjoy those precious memories. The gratitude which I feel for them is almost lost in the feeling of shame and penitence that those instances have been so few. Perhaps in that word of confession I speak the experience of other Christian teachers as well as my own.

### III. THEOLOGICAL SEMINARIES

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#### THE PRESENT STATUS OF BIBLE STUDY IN THE THEOLOGICAL CURRICULUM

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During the hundred years in which the Theological Seminary has been existent in our land there has been a twofold development through which it has passed.

There has been an external development—the development from small possessions to large equipment, from few pupils to an extended student roll, from a meager staff of teachers to a comprehensive faculty.

At the same time there has been an internal development—the development from simple studies to a complicated curriculum, from teaching by rote to scientific instruction, from small conceptions of institutional ideals to conceptions that are broad and far-reaching.

This development, however, has not been everywhere the same. The very fact that it was a twofold development, moving along such different lines, made this inevitable. In the same institution the external and the internal are easily open to different degrees of progress at different times, and to different institutions they do not necessarily present the same ideals. So it has come that today, instead of having a simple situation which can be easily discussed, we have a very complicated one which calls for wise and careful consideration—sympathetic in its approach and helpful in its outcome. Such sympathy and help are all the more needful because of the part which has been played in this unequal development by the necessary denominationalism of the Seminaries.

The Theological Seminaries of today fall most naturally into four groups:

1. The large Confessional Seminaries, where, through access to the denominational wealth, they have secured a fine equipment, attracted an extended student roll, and gathered together a large corps of instructors; but where, through the dominant influence of the apologetic aim, there has been the lack of a corresponding development of curriculum, instruction, and ideals.

2. The small Confessional Seminaries, where, either through the

smallness of the denomination to which they are attached or through failure of access to denominational means, there has been a lack of development in external directions; while through the presence of a dominant apologetic there has been an equal lack of development along internal lines.

3. The large non-Confessional Seminaries, where through access to wealth there has been brought about a great development of external things, while, though the denominational purpose is more or less present in the instruction which is furnished, there has been such a broadening of it beyond the purely apologetic idea as to accomplish a large development of the institution along internal lines.

4. The small non-Confessional Seminaries, where, though lack of means has prevented external development, there has been nevertheless along with denominational aims such a presence of broader purposes in the instruction as to bring about, in some measure, a real development in the institution's inner life and work.

In all four classes, however, be it fully recognized that there is one common center around which instruction and study gather—the Bible. This is the reason for the Seminary's existence. The instruction which is furnished the students must lead up to and go out from the Bible—not that the Bible is the religion which these students are to minister to men, but that it constitutes the essential source from which this religion is to be derived. For, with all due reverence to God's inner message to the heart of the human race in every age, here in this Book lies the record of God's message to that race with which He has had special relations, and out of whose understanding and experience of that revelation came the religion of Jesus Christ—the religion which the ministry is to give to men today. It is a matter of large interest, therefore, to know how the Seminaries are studying the Bible today. In order to secure this information, I sent a questionnaire to fifty-five institutions throughout the country, representing a large variety of denominational connections. Replies of some sort were received from forty-four of these institutions. The results follow:

1. The amount of ground covered by the curricula of the Seminaries in the scientific study of the Bible; and the extent to which this study is carried on with or without the use of the original languages of the Scriptures.

In general, the replies show the larger part of the ground to be covered and the original languages to be largely used. At the same time, however, it may be added that these replies show a state of affairs at certain points under this question which calls for

particular attention. (1) In the Old Testament the ground covered in reading varies: Where Hebrew is required it consists, generally speaking, only in selections from the various groups of books—historical, poetical, prophetic; where Hebrew is elective it consists in a larger portion being read in English than in Hebrew, while the purpose in the English reading is predominantly the analysis, history, and spiritual teaching of the contents. (2) Where courses in Special Introduction and Biblical Theology are offered, practically all the Old Testament is covered in scientific study; where such courses are not offered—or offered only in part—the scientific study seems to be confined to such Hebrew exegesis as is carried on. This last condition appears to be confined to the smaller confessional institutions. (3) Cases occur where Hebrew is used for reading, while Introduction and Biblical Theology are studied on the basis of the English text. This condition also appears to be confined to the class of institutions just referred to. (4) In the New Testament also the ground covered in reading varies. It always includes selections from the Gospels and Paul's Epistles; frequently Hebrews and portions of the Catholic Epistles are read; sometimes the whole, or parts, of Acts; least frequently the Apocalypse. (5) On the other hand, the proportion of Greek to English work is almost the reverse of the Hebrew and English work in the Old Testament; that is to say, more work proportionately is done in Greek than in English. This explains the following statement, that where courses in Special Introduction and Biblical Theology are offered practically all the books are given scientific study; while in institutions where such courses are not offered, or offered only in part, scientific study is confined to Greek Exegesis, though a larger portion of the books are covered in such work than is the case in the Old Testament under similar conditions. (6) As might be supposed, cases occur where Greek is used for reading, while Introduction and Biblical Theology are done on the basis of the English text. These last two conditions obtain, as in the case of the Old Testament, in the smaller confessional institutions.

2. The degree to which these curricula cover the complete course of Bible history; the degree to which the history is studied on the basis of the literary documents of Biblical criticism, and with the inclusion of extra-canonical literature.

As to the Bible history, it is evident: (1) that a large portion of the institutions do not give a complete Biblical history in both Testaments; practically but one-half of the whole number go over all the ground. (2) In the case of those institutions where the courses fail of complete-



ness details are given by the replies only in a few cases; but where they are given it is noticeable that a tendency exists to deal more fully with the Old Testament history than with the history of the New Testament. In the New Testament the study is inclined to stop with the period covered by the Book of Acts; some even fail to go beyond the Gospel history. (3) At the same time, it is a matter of doubt whether the Old Testament history—even where it is completely covered—includes in all, or even in any large portion of cases, the inter-Testament period. In all this it cannot be said that any confessional lines are noticeable among the institutions; though it is true that a large part of the smaller Seminaries—confessional and non-confessional—fail in the completeness of the study.

As to the documentary basis on which the study is conducted, it is quite manifest that this is a question which must have more significance for the history of the Old Testament than for the history of the New. It is interesting, therefore, to note that over one-half of the institutions discard the critical documents as a basis for their historical work, while it is not always clear to what extent those which are sympathetically inclined toward these documents actually base upon them the study they carry on. But the line that here divides the institutions is clearly the confessional. Those which ignore the documents as a basis of work are characteristically the confessional schools; those which use them, characteristically the non-confessional.

As to the study of extra-canonical literature, almost one-half of the institutions give no treatment to literature outside the canon—not even to the Old Testament Apocrypha, which we could consider as lying most naturally at hand; while the study of the New Testament Pseudepigrapha is yet more infrequent, there being only two, or at the most three, cases where it is evidently present. No confessional lines appear in the situation, not even any lines of large or small institutional equipment.

3. How far these curricula offer courses in General and Special Introduction, and the topics included under these departments.

As to General Introduction, there is apparent a tendency to modify this discipline as a separate and distinctive course, the modification being in the direction of: (1) cutting down the topics included in the study to those of Canon and Text; so that only in the smaller and in the more distinctly confessional schools do we find the old themes of "Sacred Geography," "Sacred Antiquities," and "Hermeneutics" treated; and (2) the substitution for them in the larger and the more definitely non-confessional institutions of more scientific themes, such as "Semitic

and Christian Archæology," "North Semitic Inscriptions," with (3) the addition of broader themes such as "New Testament Encyclopædia," and (4) of more critical themes such as "Pentateuchal and Hexateuchal Criticism."

As to Special Introduction, the general tendency is to cover all books of both Testaments in critical study, (1) so that only occasionally and in the smaller schools do we find an absence of courses in Special Introduction; (2) in fact, with some of the larger institutions the tendency is rather to extend Special Introduction outside the canon and apply its principles also to Apocalyptic and Patristic Literature. It is a question apparently of simple development of curriculum, though this development seems to be more evident with the non-confessional schools.

4. How far they offer courses in interpretative study, and the extent of ground covered in the courses.

It is clear that, while exegetical courses are given in all the Seminaries, three years are not sufficient for a critical reading of all the books of both Testaments. In one Seminary the student is expected (presumably largely by himself) to read through the whole of the New Testament at least once in his course, being subjected to a written examination twice a year on what he has read. This, however, is not likely to result in thoroughly critical work on the student's part.

The exegetical courses being thus necessarily incomplete, selections from the Old and New Testament books are made: (1) In the Old Testament, as far as details are given in the replies, the selections are taken quite equally from the historical, poetical, and prophetic groups. As far as there is any difference, the last group shows the largest number of selections while the Wisdom group is distinctly referred to as being selected from in but few cases; although it is a matter of doubt whether some institutions which report courses in the poetical books, do not include portions of the Wisdom literature under this head. (2) In the New Testament the selections are made quite equally from the Gospels and the Epistles, the Book of Acts being but infrequently used—doubtless due to its service in the study of Church History; while the Pastoral Epistles and the Apocalypse are practically not used at all. The letters of Paul are almost always present in the epistolary selections.

In view of the idea prevalent in certain quarters that emphasis placed upon Biblical Criticism restricts the work done in Exegesis, it is significant to note that, generally speaking, the most extensive exegetical work is done in those institutions where critical work is most developed; though it is quite evident that in these institutions the exegesis is carried on, not in the older philologico-doctrinal method by which passages

were subjected to minute examination with the purpose of proof for theological positions, but rather in the newer historico-exegetical method, by which passages are given thorough critical treatment with no purpose beyond that of pure interpretation of the writer's views.

5. How far they offer courses in Biblical Theology, and the extent of ground covered in the courses.

Fully one-half of the institutions include the study in their curricula, but in a variety of ways: (1) a majority carry on the study in its proper technical method of the historical treatment of specific writers, or group of writers, or periods of writing, the detail being greater in the New Testament than in the Old; (2) a certain portion offer only what is termed a general course of Old Testament Theology or New Testament Theology, the two Testaments—as a general thing—being equally treated; (3) a smaller number give their instruction on the basis of textbooks, this naturally making the work more general in character.

At the same time, it is quite clear that as yet there is an almost universal failure to distinguish between Biblical Theology as the treatment of specific writers or periods, and Biblical Dogmatics as the treatment of specific doctrines through all writers and periods. With one or perhaps two exceptions, the institutions reporting have no distinctive work designated as Biblical Dogmatics in distinction from Biblical Theology; and it is manifestly impossible to know to what extent the "general courses" reported treat the subject from the Biblico-Theological, as distinguished from the Biblico-Dogmatic, point of view.

It is further noticeable that much of the Biblico-Theological work is carried on—especially in the larger and more critically developed institutions—under the broader rubric of the History of Judaism, or the History of the Hebrew Religion.

6. How far they offer courses in the English Bible, together with the purpose and methods of this instruction.

It is a matter of considerable doubt whether in any of the institutions there are offered courses which aim to instruct the student as to the practical use of the Bible in pastoral work, or as to its private use for the personal life. But in two of the smaller schools courses are offered which, if they were more fully described, would probably approximate to the idea. One is a course for "pastoral workers," in which "training is given for public and private work;" though there is, along with it, no attempt at a course which instructs the student as to the use of the Bible privately in his personal religious life. The other is a course offered in a "Personal Workers' Class," but the method of work is not described.

Several institutions offer courses in the English Bible; but, as far as



can be ascertained, they are largely, if not wholly, devoted to acquainting the student with the contents of the Book, there being no plan of training him for its use in his work, or helping him in its use for himself (though one exception might be noted of a course the purpose of which is to train men in the use of the Bible for evangelistic and Sunday-school work).

At the same time, it is quite apparent that the more progressive institutions are gradually coming to the consciousness that there is a specific need for instruction in the English Bible, apart from the critical study of the Scriptures in Hebrew and Greek. Not with the idea that the English Bible is another book from the Bible of the original languages, but that it is distinctively the Book which the minister is to use with his people in his work. The courses already established look in this direction. And the fact that one or two institutions report English Bible courses in contemplation shows that more progress in this direction is likely soon to be made.

There are but three points where it seems to me these facts make clear the need of better things:

1. The first point is that of Encyclopædia. To my mind there is call for a truer arrangement of studies. I do not mean a more comprehensive curriculum; though in these days of large requirements for the ministry it would be greatly helpful to have every institution develop its curriculum to the full extent of its resources. Nor do I mean even a more balanced curriculum, for though the tendency to place the larger weight of instruction at the points of systematic and practical theology is evident for certain reasons in certain institutions, yet, as a general thing, the amount of time devoted to the studies which more directly affect the Bible, on the one hand, and to those which concern rather formulated thought and applied work, on the other hand, is given remarkably fair treatment. What is meant is a more *logical* curriculum. Whatever be the contents of the curriculum, there is a right sequence in which they ought to be studied. Languages should be first, in order to furnish the tools; criticism should be next, in order to give the sources; Exegesis, Biblical Theology, and Biblical Dogmatics next, in order to give the material. Then should come Systematics, in order to give the formulation of the material; with Historics and Practics last, to gather this material so formulated around its application to life and work.

Obviously, such sequence cannot be absolutely secured, because there is not enough time for the process. But it should at least be relatively worked out, so that the student, coming to the Seminary as he so



often does with the idea largely present before him that the purpose of his work is practically to secure texts and thoughts for sermons; and consequently having no patience for the languages, but an abnormal desire to get at once to exegesis and theology—that he shall be shown and be brought to understand the essential need of development in his work, if he is to be trained aright for the best service in the Kingdom. Practically exegesis will always enter more or less into Junior year work; but when Criticism is postponed until Exegesis has been extensively studied and Biblical Theology and Dogmatics essentially begun, there will be one of two results: (1) either criticism will not be appreciated when it comes, since it has been practically anticipated in the explanations necessary to an intelligible interpretation; (2) or else it will bring confusion and conflict in its train, and a sense of need to go back and reconstruct interpretation on a more historical basis—a condition of affairs which may become a danger in the student's study life. The tendency to this disarrangement is noticeable in institutions of all classes, both large and small, confessional and non-confessional. It is the result simply of failure to apprehend a right Biblical pedagogic, and is one of the faults which should be capable of relatively easy correction.

2. The point of Method. By this is meant, not a need of more scholarliness in instruction and study, for whatever remains to be desired in some of our schools (where perhaps is lacking the stimulus of a denominational pressure for good work, or the encouragement of student material to work upon), the Theological Seminary generally speaking is not inferior in comparison with other post-graduate schools in respect of scholarly work. What is meant is the need in this scholarliness of work of *right method* of working. This has its chief example in what may be termed the need of the *historical spirit*, which is rapidly coming to be acknowledged as the essential requirement for a right understanding of the Bible. The lack of this spirit is seen principally at three points: (1) in the tendency to treat Biblical Criticism from the point of view of a canonical apologetic, rather than of a historical study of origins; (2) in the tendency to study Exegesis from the point of view of philological and theological discussion, rather than of a historical interpretation; (3) in the failure to understand the historical character of Biblical Theology and Biblical Dogmatics; or, when historically understood, in the failure to appreciate the right they have to a place in the curriculum.

These faults also are present in institutions of all groups, both small and large, though dominantly in those of a confessional character; while they are faults which, for this last reason, are not easily removed.

3. The point of Application. The criticism freely lodged against

the Seminaries, that they fail to prepare and equip their men for the practical work of the ministry to which they are to go, is having an effect upon these institutions in stimulating them to the establishing of courses of instruction which have more of a direct bearing upon the varied lines of service their students have in mind, such as courses in Foreign Missions, Christian Sociology, and Religious Pedagogy. It is this last group of courses which is bringing most prominently to view the need of instruction in the English Bible—a need that is already being met in several quarters.

It must be manifest, however, that what is needed in English Bible work is not the mere acquainting of students with the contents of the English Scriptures—a process which has all the dangers of an English course parallel with the regular course—but the distinctive instruction of the student, on the basis of the critical work he has already done with the Bible in Hebrew and Greek, in the practical use of the English Bible in his ministry; in its management, as a Book to be preached from the pulpit; in its treatment, as a Book to be taught in the Schools of the Church; in its handling, as a Book to be used in the inquiry room and in general evangelistic work; and in its absorption, as a Book to be communed with in his own religious life.

In these days of reviving spiritual life, the signs of which are everywhere about us, the Seminaries will prove recreant to their most solemn responsibility and show themselves blind to their grandest opportunity if they miss the chance of installing among their required courses this course of instruction in the practical and personal use of the English Scriptures. It will need, indeed, wise men to carry this instruction out. It cannot be done offhand and by anyone. It will need men who have known from personal experience what ought and what ought not to be done with the Book. Most of all, it will need men who know how, through the subtle power of a teaching personality, to impart to others the knowledge which has come to them from their own experience.

That this is possible I have not the slightest doubt. And that, in these next coming years, this possibility will be realized I have absolutely no question. Men are turning to the Bible today as they have not turned before in years. To meet them in their quest the minister will be trained, as he has not yet been trained, to know spiritually for himself and to use practically with others this Bible which is being sought.

## THE BIBLE AS A TEXT-BOOK OF ETHICS

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This question virtually suggests a new line of work for our theological seminaries. I do not mean that ethics has now no consideration in the theological curriculum. Far from it! The whole course of theological studies bears ultimately in one form or another upon the expression of truth in life. If in any part it fails to do this, it becomes to that extent scholastic and unfits rather than prepares men for their life-work. Every course of lectures on the teachings of Jesus or of Paul must deal with the problems of ethics. There can be no complete discussion of the law, or of the exalted mission of the prophets, which does not give place to a large consideration of ethical questions. We are all familiar with books which give a comprehensive and valuable review of these questions. Their substance and method must find place under the broader theme which we are called to discuss.

This theme is in reality Biblical Ethics, by which is meant a scientific treatment of the whole subject as found between the two covers of the Bible. I know of no work which aims to give us just this in the light of modern research, but the time is ready for it, and great good will result from its accomplishment. Such a scientific presentation of the theme presupposes much critical historical study in order to its correctness and helpfulness. Biblical Ethics should move *pari passu* with Biblical Theology. What is required for the true setting forth of one is required for the other. Indeed, in the order of theological discipline it would be difficult to say which comes first, for all the ethics of the Bible are definitely related to the prevailing conception of God. They act and react upon each other.

Hence by the proper use of the Bible as a text-book of ethics, two requirements must first be met: (1) a correct historical perspective; (2) a correct interpretation of historical situation. The first looks to the progressive character of the revelation of the Scriptures; the second, to the background and form of the teachings of any given time. In short, the historical method must dominate the whole work of the preparation for a scientific knowledge of the ethics taught in the Scriptures. I am, of course, not forgetting the relation of actual obedience to the clear and convincing appreciation of all ethical teaching; but that phase of the subject lies outside the scope of my theme.

1. *A correct historical perspective.* By this is to be understood that we get clearly before us that order of books in both Testaments which shall enable us to mark the stages of the history and the development of life. We are at once confronted by critical questions. It would, of course, be wide of the truth to say that the ethics of the Old Testament are valueless unless one is familiar with the critical theories regarding the origin of the Old Testament. The exalted teachings of the Psalms, and the great ethical principles embodied in the exhortations and warnings of the prophets, are self-evidencing in worth and applicability. The question before us however, is: How shall the theological student be taught to use the Bible as a text-book of ethics? That means the Book in all its parts, with all its varying standards, and with all its moral problems. A rational, consistent explanation of the whole is demanded.

There must be that discipline of the imagination by a careful study of facts which shall prevent us from letting the noon-day brightness of the example and precept of Jesus fall upon the deeds and conceptions of the patriarchs; which knows how properly to estimate the conduct of Israel in the beginnings of its history by the time and environment of those struggles rather than by the spiritual measurements of the apostle Paul. These may seem to be unlikely mistakes in our day of enlightenment, but the time has not yet gone by in which the so-called immoralities of the Old Testament are not judged from the view-point of the New Testament and from that alone, to the utter confusion of all historical perspective.

There has been and is a philosophy of the plan of salvation, and that plan involved the moral education of a people compassed through its whole history by influences both intellectual and ethical which must be taken into account by any adequate explanation of results. Who, for example, can even attempt a right interpretation of the temptation of Abraham who has not made a study of the doctrine of the "rights of man" prevalent in the times in which the patriarch's life is placed? The ethics of the Old Testament are an organic structure. We must not only find the principle of growth, but we must be able to trace it through the various stages in which it appears—Mosaism, prophetism, the wisdom literature, legalism—until it finally appears in Christ. Not only must we be able to do this, but we must know what each period contributed to the organic whole, and the several parts must be estimated in the light of ascertained results.

The Bible is as innocent of systematic presentation here as it is in theology. Doctrine and history are interwoven. The solution of the literary and historical problems connected with the books which present



this to us can only make clear the perspective in which our judgments regarding the ethics are to be formed. Let me illustrate what I mean from the study of the development of the doctrine of immortality. All students of the Old Testament know that an appeal to conduct made from motives concerning the life beyond death is almost entirely absent from the Old Testament. For cogent reasons the book of Daniel has by many scholars been placed in the second century B. C. How completely its conception of resurrection fits to this time! How fully the struggles of Israel during the days of the Maccabees fixed the eyes of the people upon eschatological hopes and ambitions! How completely the doctrine of God wrought out by scribism prepared the way for the formalism with which Jesus came into contact! Why did Jesus find points of contact for His teaching in the momentous period of prophetism rather than in the centuries immediately preceding Him? These are the questions which require that we get clearly before us that perspective of history which explains the conditions for any possible advance in ethical conception, the limitations put upon progress, and the attainments really made.

More than all this, it prevents that confusion of estimates which is the stock in trade of superficial skepticism and the perplexity of many earnest men and women who have not yet been able to see clearly within the pages of the Bible the record of a moral evolution in which means have been adapted to an end, and in accordance with which God has patiently waited and endured, giving Himself only in so far as He could be received, yet with every stage of reception showing the promise of a larger gift. In his chapter on the "Hope of Immortality in the Old Testament," in *Modern Criticism and the Preaching of the Old Testament*, Professor George Adam Smith calls our attention to the importance of that time about the end of the seventh century B. C., when among the Jews the vision of the religious worth of the individual began to brighten. Its significance lay in the fact that at that time new ethical conceptions of personal responsibility were born which both Jeremiah and Ezekiel expressed and which Jeremiah uniquely illustrated. How much it means for our proper understanding, not only of the history, but of the inherent, vital grip of ethics that we should be able here to trace the interplay of historic event and ethical perception. The same may be said for that study of the ethical attainments of Israel before the eighth century and the influences at work which secured them.

I am well aware that this manner of use of the Bible as a text-book of ethics makes it really a part of the advanced studies of the Sem-

inary. Such it ought to be. Biblical Theology comes naturally in order after one has practiced a sane method of exegesis according to the grammatico-historical method. The study of Biblical Ethics presupposes as much, since it calls for exactly the same discipline in order to its correct furtherance.

It is perhaps the misfortune of the two subdivisions of my subject that they are not reciprocally exclusive. One cannot secure fully the historical perspective of Biblical Ethics without at the same time becoming conversant with the historical situation of each stage of advance. My purpose is not so much to indicate a logical order of study as to lay out the scope of the work and the relation of its several parts to a final result. In turning, therefore, to the consideration of the second requirement, it is to offer an illustration of method which when carried out will demand the meeting of both requirements at the same time. The two processes, like the grammatical explanation and the logical explanation in a method of exegesis, may be separated for the purposes of clearness in discussion. In actual praxis they must be carried on together. Let me, now, therefore consider the second requirement for a scientific study of Biblical Ethics.

2. *A correct interpretation of the historical situation.* For the illustration of this I shall use the New Testament, and specifically the time and message of the Master. The last thirty years of New Testament study have made us richly acquainted with the times of Jesus. We have come to understand Him as a man of His age as never before. That does not mean that the universality of His truth is less significant, but rather that the reasons which defined it, the purposes He had in giving it, the peculiar forms in which He gave it—in short, the whole background of it—are brought into sharper definition. All this counts for the understanding of His ethical deliverances and should be presupposed in any scientific teaching or study of the same.

Above all, it helps us to appreciate the meaning of His life, which is, after all, the light illuminating all His words. He grew up among a people whose whole conception of life was religious; hence the ethics of Jesus are wholly religious. He faced a ceremonialism which was the direct outcome of centuries of endeavor to make the law fit to all the complexities of life; hence His ethics are wholly related to the inward attitudes of the soul. He strove to gain a hearing from those whose minds were full of the day-dreams of political supremacy and material glory; hence His ethics are all rooted in the basal conception of the Kingdom of Heaven. He pitied a generation burdened with traditions, tortured spiritually with a complex of sophistries; hence His

ethics are elemental and fundamental. It is these characteristics which make His teachings on the moral relations of men of universal import. But who is in a position to appreciate them in their simplicity and fulness who does not see how they came to be, why primarily they were given, and how the local and temporary features are to be stripped from them?

Theorists today are claiming Jesus for nearly every phase of speculation. It is not strange that His many-sidedness has thus been used as points of contact for varying views of life and destiny. But it is well to remember that, in view of all the claims of the life of His time—in its servitude, political oppression, social excesses, scrupulous religiosity, and burden bearing—Jesus summed up His whole ethical teaching in one or two fundamental statements, which have in them the “promise and potency” of the correction of all the immoralities of the world.

And here again Biblical Theology and Biblical Ethics come into very close relationship. It is the complete, resplendent revelation of the ethical side of God that marks the theology of the gospels. Legalism was deistic. The whole of the teaching of Jesus regarding the Father was meant to change radically the thoughts of the Jews of His time regarding Deity. God was brought near to them—made visible and intelligible in the purity, sympathy, and self-sacrifice of Jesus. Upon the basis of that revelation was built the Master’s doctrine of ethics. Hence, as has well been said, it is on the basis of a new life explicable alone by reference to the Father introduced and active in the world that all Christian ethical theory is erected. The translation of the spirit, aim, and motive power of that life into any life in any age gives it its ethical meaning.

Just here we find the starting-point of the apostolic teaching. Because the literature of the New Testament covers a comparatively small area in point of time, we have no such varying situations as are given us in the Old Testament. Development is more rapid. The importance of the political conditions disappears. The unfolding of ethical doctrine comes more through individual minds who have reflected upon the facts of the life of Jesus and His character. Indeed, these form the common standard for the interpretation and application of ethical teachings.

John, from long meditation upon the innermost meanings of Jesus, carries his interpretation to the profound, decisive, conceptions of life and judgment. For him all sin is summed up in that unbelief which shuts the heart against the spiritual. Paul, coming to a spiritual understanding of his Master through the striking experiences of his conver-

sion, dwells upon the ethics of the new life which everyone can have in Christ. The writer of the epistle to the Hebrews, seeing in the Messiah the final revelation of God, shows how duty springs from and is glorified in loyalty to the ideals which He has embodied and at the same time spiritualized.

Indeed, if one would study scientifically the ethics of the New Testament, he could do no better than follow again the divisions of Biblical Theology in the New Testament and mark the presentations of James, Paul, Peter, the writer of the Hebrews, and John. As they have one Master, they have one standard; but the variety of teaching is due not only to the difference of temperament, but also to the varying situations which each is called to meet. James writing in Jerusalem, while yet the church is within the bounds of the synagogue and while the temple ritual, the Pharisees, and the Sadducees are yet exerting their influence, has his problems to meet, and the ethics of the epistle of James have them constantly in view. Paul, face to face with the gentile world with all its dark sins, rank superstitions, and misleading philosophies, is called to the settlement of one question of conduct after another by the application of the principles which he finds embodied in the words and work of Jesus.

The study of these varying presentations reveals a harmony of conception as to the spirit and aims of conduct that is like that appearing in their theology in its teachings regarding Christ. The richness of detail and wide compass of illustration are due to the situations which called out the teaching. Jerusalem, Ephesus, Galatia, Corinth, Rome, with all their complexities of life, come in for direction. They are all brought to the tests of the teaching of the Master, and are made to see that ethics are essentially spiritual, and hence base themselves upon something more fundamental than statute laws or moral maxims. They require a regenerated spirit in personal loyalty to Jesus Christ.

It does not fall within the scope of what I have to say, to unfold the method by which each apostle works out his ethics, starting from this underlying conception and meeting the conditions he finds before him. It is not difficult, *e. g.*, to follow Paul from the perception which his conversion made clear to him regarding the relation of flesh and spirit to his ethical world-view. It is not difficult to see how John's conception of Jesus as the exponent of the spiritual led him to emphasize unbelief as the world's climacteric sin and to make his distinctions in the broad, comprehensive descriptions of "light" and "darkness."

The tracing of these unfoldings of doctrine belong to the detail of the subject. It is, of course, part of the way over which we must go to



attain our aim of making the Bible as a text-book of ethics serviceable to students of theology. No study of situation can really omit this work. As we rise from it to the clear understanding of the teaching of an apostle as a whole; as we secure the teaching of each apostle in the same way, compare them, and systematize their principles—so shall we attain a knowledge of Biblical Ethics.

The aims and accomplishments of this study shall bring about the practical use of the Bible as a text-book by setting forth: (1) the moral progress of Judaism; (2) the illumination of the way in which Jesus ethically fulfils the law and the prophets; (3) the differentia of New Testament Ethics; (4) the method of the expansion and application of the principles of Jesus.

Having gained all this we then shall be in a position: (1) to compare the ethics of the Bible, and especially of Jesus, with heathen systems; and (2) to mark the differentia of Christian Ethics, or the contributions of the life of the church, to the understanding of the application of the ethical teachings of the New Testament.

## THE BIBLE AS A SOURCE OF RELIGIOUS EXPERIENCE

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The theological student deals with the Bible as a text-book. His peril is that it shall become to him only a text-book and not a nourisher of religious experience. The peril is real. There is no more common, as there is no more pathetic, experience of seminary life than the abatement, if not absolute loss, of relish for the Bible as a manual of devotion. How are we to help the student in this emergency?

1. He must be deeply impressed with the sacramental character of all life in its present environment. God has made everything tributary to a discipline of life. Good people with the best but mistaken intent have abridged His good purpose by emphasizing and magnifying a distinction between things sacred and things secular. One may be religious in his church going, in his almsgiving, in his mission work; but not in his eating or drinking, his amusement or recreation, his mill-owning or his merchandizing. George Macdonald has an old Scotch elder whose mill is in peril from flood, shocked beyond expression by the suggestion of a devout neighbor that he should take his trouble to God in prayer. Trouble the Almighty about a mill, forsooth! Theocrite, of Browning's poem, thought the "Praise God" of his poor trade could have no value in the presence of the Pope's "great way" of praising God from Peter's dome. Such a distinction is utterly artificial and unscriptural. Whatsoever we do we may do to the glory of God; wherever we are there we may abide with God. Nothing is sacred of itself, as nothing is secular of itself. Its sacredness or secularity is determined by our attitude toward it. A man may offer prayer in such mechanical fashion that it is no more than unmeaning sound before an unmoved heaven. Another man may compel an eager heaven to shed attending glory upon the humblest of so-called "secular" occupations because he pursues it heartily as unto the Lord. Whether the Bible, which is only one of many possible agencies in seminary life, shall become sacramental to the student will largely turn upon the temper in which he is disposed to regard his environment as a whole. Paul found God by means of the voice and vision from heaven; Brother Lawrence, when he noticed the power of the growing tree. All life, all nature, is full of God to the soul intent on finding Him.

I, the peace that passeth knowledge,  
    dwell amid the daily strife;  
I, the bread of heaven, am broken  
    in the sacrament of life.  
Never more thou needest seek me,  
    I am with thee everywhere;  
Raise the stone, and thou shall find me;  
    Cleave the wood and I am there.

2. Again, the student must be led to a proper appreciation of literature as a medium of spiritual communication. In this regard literature is the most perfect instrument known. Here, if anywhere, is the meeting place of spirits. The only condition of its revealing is that it shall be sympathetically and spiritually approached. Among the Indians there is a belief that the vigor and strength of the man you conquer becomes part of your own inalienable inheritance. The student should have it made clear to him that only such books as have worthy life in them should be taken up and that they should be taken up with a view to their conquest and intimate assimilation. Even a text-book, which, for the most part, is the spirit of literature in its lowest terms, may thus minister to life. The student suffers greatly for want of a proper respect for literature as the communion of spirit. He becomes accustomed to regard his library as a resort for mere information. Few are taught the sacredness of fellowship and friendship with books as the opportunity for companionship with the spirits of God's best and highest in all ages.

3. Once more, the student should have made quite clear to him that in literature the Bible has a unique supremacy as an instrument of life. This must be made clear to him in the most obvious, persuasive and permanent way. An indifferent estimate of the Bible's power upon life is exactly what begets the tendency to use the Book indifferently. If the student is not made to feel the power of the Bible as a minister of life to him, he can neither cherish it himself supremely nor urge it upon others confidently. The present and sensible manifestations of religious experience are clearness of spiritual vision, steadiness of aspiring devotion, intensity and loftiness of moral purpose. Is the power of the Bible recognized as operating in him toward these ends? To this, every student, when occasion demands, should be required to give the clear-cut answer. He is self-condemned if no clear-cut answer is forthcoming. It is not at all necessary to discredit other literature while maintaining the supremacy of the Bible. In the presence of the sun one may recognize the place and utility of other light-giving bodies. An ordinary sense of proportion should prevent

any man from the conceit of rating the Bible as a mere book among books. A man who disdains receiving access of spiritual life from any source, pagan or Christian, is poorly qualified for the responsible work of religious teaching; while the man who does not feel the solitary supremacy of the Bible among other devotional books has in that fact the indubitable proof of his utter unfitness for a gospel ministry.

4. In addition to these general considerations, the student may be helped to a better appreciation of the Bible as a source of religious experience by specific suggestions:

(1) To cultivate perfect familiarity with the text of Scripture in the light of the best aids to interpretation.

(2) To cultivate the habit of making proof of Scripture truth by applying it to his own life and experience.

(3) To remember that, after all, the Bible is a source of religious experience only in an accommodated sense of the word "source." The Bible is a channel for the play of God's Spirit upon man's spirit, and it is God's Spirit which is the actual and only source of religious life. "All true growth in religion, whether in the past or the present, springs from the communion of man with the immediate loving God."

(4) To remember that the worth, beauty, and power of the Bible grow in proportion to our own growth in spiritual temper and habit of mind.

Take all in a word: the Truth in God's breast  
Lies trace for trace upon ours impressed;  
Though He is so bright and we are so dim,  
We are made in His image to witness Him.



## IV. CHURCHES AND PASTORS

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### THE EDUCATIONAL USE OF THE BIBLE BY THE PASTOR

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Unless the Bible be regarded as the instrument of magic and incantation, any use of it must be rational. Further, any rational use of it involves an intimate knowledge of its content, method, and purpose. It would seem to be true on the face of it that any teacher of the Bible should know the Book in its moral and religious substance and aim. It is this aspect of the theme, however, which I am asked to treat.

There may be some ministers who, while they regard teaching as one function of their office, would claim that their chief function is to proclaim "the Gospel of Jesus Christ;" and that they need absolutely know only that, or so much of the Bible as is needful intelligently to proclaim that Gospel. And there are some who, never having made such a claim, are more or less consciously guided by that idea.

Permissible as such an idea may be for one who regards his ministry as that of the evangelist alone (though I am far from ready to admit that such an idea is permissible even in such a case), no minister can well accept such a conception of his relation to the Bible who has regard for the too often neglected functions of prophecy, teaching, leadership, instruction in righteousness, and shepherding the flock.

The prophetic function, even if a man regard it possible to receive at first hand the message or word of God, carries in it an imperative to know what God has spoken by prophets long gone, and forbids the attitude of one who would speak for God in nothing uttered by the accredited prophets of the past. God has spoken. He is not dumb. He will speak again. But it became Him, the Greater than the prophets, in speaking for God, not to be ignorant of the truth once spoken; and it cannot be becoming to any of His followers to ignore that speech.

No wisdom of experience or of science can absolve the minister, as leader, from the blunder of being unacquainted with the problems of leadership, or the methods and experience of the leaders whose mission and triumphs are recorded in the Bible. To ignore this wealth of wisdom, acquired by men whose claim to guidance by God is so credible, would be inexcusable.

As instructor in righteousness, the supreme hope that the minister will not be controlled by considerations of questions of casuistry and announce as eternal principles the expediencies of occasions; or that he will not be caught in the age-spirit of his time and be deflected by the literary ideals of his day; the assurance that he will not be led to proclaim the idiosyncrasies of his own moral temperament as fundamentals of moral law, is that he will be intimately acquainted with the treasures of the ideals of righteousness, the morally commendable types, and the ethical principles which have been approved by all ages and nations as of eternal worth and universal application, and which are embodied in the Holy Scriptures.

For his work as pastor he will forever need that knowledge of religious experience the record of which we have, in all the stages of the developing life of man, in the Bible. It is not only an abundant record, but a record embracing almost every type of life, in all their stages, which carry with them the types of a wise ministry for their reproof, their correction, and their instruction in righteousness. Here is an indispensable treatise on the pathology of moral and religious disease. To be ignorant of it as a pastor is to be a quack. Possibly this is the explanation of the crude assortment of religious nostrums which afflict Christianity today.

For the teacher of the Bible it should pass with the saying that knowledge, intimate, careful knowledge, is indispensable. Perhaps we can best see the force of all these suggestions by regarding the educational content of the Bible.

1. It is plainly a literature, a collection of books of varied nature, but without exception spiritual and moral in their content and aim. All of these grew out of the experience, or arose in the life, of a people believed to have been the chosen of God to serve the race. They constitute a theocratic literature; that is, a literature always dominated by a moral purpose, a spiritual content, a religious object. Compared with anything else in literature, the Bible is eminently the Book of God.

2. The Bible records revelations which are in effect one revelation—a revelation which, beginning simple and broad, is fitted to the elemental problems of the people's life. This word, while apparently opportunist, is constantly moving according to a program, far ahead of the people, toward the last number, which is the perfect revelation in Jesus Christ. The Bible, while always representing the spirit of the time in which the events recorded are said to have taken place, nevertheless ever presents ethical ideals, as in the mind of the author, if not in the conscience of the people, which furnish a goal to be reached. That is, they are never

merely a historical account of experiences and events; they contain within them an ethical impulse and an ethical ideal. The Bible is the record of this progressing, expanding revelation. It is thus both a literature and a revelation.

3. The Bible is the evidence from history that God is concerned with and is active in the life of man. It is evidence that righteousness is a relevant consideration in life, and that in the conduct of nations and men the supreme consideration is, what is good? what is right?

4. But the Bible not only represents God's activity among the people; it shows the effects of His inspiration on the heart and mind of the noblest among them. The Scriptures are a history of the religious aspirations and hopes of the inspired people.

5. So that the Bible comes to be also a rescript of the nation's conscience, illumined by the Spirit of God. Men, filled with aspiration after holiness, and with fresh vision of life from the heights to which God had lifted them, spoke forth the law of God which they had learned in secret communion with the Great Spirit, and the love of Jehovah which they had experienced in their own souls.

6. The Bible is the plain delineation of truths which men see vaguely in conscience, the clear interpretation of man's moral sense.

7. Thus it is that the Bible is a rich depository of noble moral precepts, lofty spiritual principles, elevated religious experiences, and songs of holy aspiration.

8. Realizing this, we understand the Bible also to be the history of the people of God—the people who have become the moral leaders of the world and who have given religion to the world; it is the story of the training of a nation for the training of the world: the training of a nation out of polytheism and idolatry into the worship of God the Spirit, the only true God; the training of a nation into moral and spiritual conceptions, to the perception and appreciation of the moral quality of actions, to see the moral substance in both aspects of duty—duty to God, and duty to man. It took many hundreds of years, but that nation has made the world pause before each action to ask whether it be right or wrong in the sight of God. What was good for that nation is indispensable for us.

9. In its New Testament part the Bible is the writing of the revelation of Jesus Christ, His person, life, teaching, and work. Here is the story of God's Son, in His earthly life; the revelation of the last and holiest law, the law of love; the revelation of the supreme and holiest purpose of God, the salvation of the soul through Jesus Christ. It is the complete and full revelation of a blessed endless life; of the rich and blessed

immortality; of man's kinship with God in the incarnation; of man's reunion with Him in eternal life. It is the revelation of the now perfect morality, the perfect truth, the perfect salvation. It is the story of an infinite pity; of an inexpressible love; of the holiest life to be lived; of the way to perfect peace; of the way to a well-based hope. It is the story of a Redeemer from sin and death, a great gospel of salvation. It is the story of God's self-revelation, God opening to view His mind, His heart, His will. It is the Holy of Holies of literature and revelation, where the wings of cherubim and seraphim encompass the being of God, and we see Him face to face.

10. It is the history, this New Testament part, of the Christian church in its earliest years; of its struggles in patience and faith; of the fulfilled promise of the Nazarene preacher; of the confirmation of faith in God and in Christ.

11. It is, this New Testament part, the history of the developing Christian doctrines, the world-wide interpretation of Jesus Christ into the needs and weakness of mankind. It is the compendium of Christian teaching, the application of God's love, the new law, to the whole of life. Here are the superior Christian precepts, the Christian ethics, the morality of Christ, the other law of divine love to God and man.

12. It gives a glimpse into the far future, with a vision of the final triumph of Jesus Christ and the salvation of the world. It is a still farther glimpse into the future of another world, when there shall be no more light; when those who are gathered there shall hunger no more, neither thirst any more, and when there shall be no more death; and where God shall wipe away all tears from their eyes.

Comprehensively regarded, the Bible is a program of the religious life indicating the way and the conditions of finding God in every time and clime. It is such a book of religion as serves for the inspiration and suggestion of religion, inspiring the human soul to desire, suggesting the spiritual possibilities of the heart, and opening the life to God's activity. It is the compacted moral and spiritual experiences of the race in its most moral and spiritual people in their most elevated moral and spiritual moments, when consciously in the presence of and under the power of God. It is the critique of the moral and spiritual experiences of man; the conserver of religion to keep it moral; the elemental, primal experience with God; and so serves as the norm of all religion. Intimate knowledge of the Bible in its spiritual and moral content would appear indispensable by these general considerations of its character.

But there is another phase of the minister's knowledge of the Book involved in his educational use of it, namely, something concerned with



the objective basis of authority for the Bible, the historical and literary integrity of the Scriptures, and the trustworthiness of their teachings. Something of this worth and integrity depends on their historicity and authorship; something on whether they do represent the actual experiences of those to whom they are ascribed, or are compilations, poetic and religious fancies, or myths with moral and religious concept and purpose.

For authority in religion cannot be grounded alone in the assent of moral and religious consciousness. It must have an objective basis in fact, in historical fact. Authority in religion has been exercised in the past and will be in the future; it depends upon historical continuity for its perpetuation among men. It existed before the religious consciousness was developed, and must have its ground in something eternal and something historical. No doubt the recognition and expression of that authority depends upon an approving soul. Moral authority to be moral necessitates the consent of the governed. But it has existence in objective reality, or there is nothing to assent to, save one's own will. That is the end of religion and the burlesque of authority. Moral obligation has its ultimate basis in personality, and arises in the relation of persons. The other Person is a real God.

To base the authority of the Bible in the assent of a moral and religious consciousness, that is mainly, if not wholly, a product of the Bible's own conception of God, Jesus Christ, and moral obligation is simply to approve a thing by itself, and reasons in a circle. Without the objective reality in personality and in history authority is pure subjectivity, mainly sentimental and temperamental. On this basis, the ethnic faiths have as trustworthy a reason for the authority of their sacred books as has the Bible. Unless the Scriptures be objectively true, and the moral principles rest upon reality, historical reality and personal reality, quite above the moral and religious consciousness of Christendom, the Bible has no greater claim to authority than the Koran or the books of the Vedas; and can have real power over those only who have abandoned religious thinking to the concepts of the Bible itself. Without the assent of the moral consciousness of man the Bible is no more than history, however interesting and beautiful. But equally true is it that if the Bible have no basis in historic reality, even the moral consent of Christendom cannot make it more than religious sentiment.

The educational use of the Bible involves the use of it as religious authority, quite as much as it includes the use of it for religious inspiration; and the problems of its basis in historical reality and the reliability

of its records is one of the first importance. The question of the literary and historical integrity of the Scriptures is therefore a question (1) of the reality of the experiences recorded and the truth of the principles based on them; (2) of the validity of their claim to be the moral guide of men; and (3) of the moral trustworthiness of those who teach them.

I regard it as of primary importance to his own moral worth as a minister that the minister should know the Bible and the facts about it, quite as much as related to the questions of its historicity and its literary integrity, as to the questions of its spiritual and moral substance. He should know the Book and the facts about it, that he may relate them to the conscience and spiritual life of men. He should frankly face the facts in and about the Bible, rather than carry to it theories of the nature of inspiration which require him to resort to untenable interpretations of truth, or to wring out of shape and context facts clearly demonstrated, or to ignore facts. It would be difficult to overestimate the importance of the minister's effort to approach the Bible in absolute intellectual sincerity, and from it to approach men with the consciousness of having done so, that he may stand in an unquestionably correct moral attitude toward them. It is not said that the minister ought to accept all, or any, of the results of the modern reconstruction of the Bible (some he can scarcely fail to accept, they are so compelling in character and force); but he ought to endeavor to understand the reconstructive processes, that he may either embody the results in his own thinking with intellectual appreciation, or be able to know that he has intelligently rejected them.

May the minister ignore the results and the processes of this reconstruction in his public work? Shall the truth be withheld because some may be weakened in their uninstructed faith, or may misuse the principles to justify error? Those who care more for the truth in itself than for the weak in faith, or those who have in mind the breaking down of faith, will not hesitate to make known the results of historical and literary examination. The schools, the universities, the magazines, and the publishers will not restrain the truth. Were it not better that the minister did sympathetically, and with his peculiar advantage in his personal knowledge of his people, make known such principles and results as are accredited, than that unsympathetic sources should supply the information? As a matter of principle, we have the example of Jesus, who did not withhold the truth, though it struck at the form and the heart of the Pharisaic theology, which was the people's theology. If the minister keep still, he is likely to be regarded, either as impressed

too deeply with the effect of such criticism, or of being so ignorant of it that his opinion is not worth the while. This frank method also relieves him of the suspicion of using a book, whose integrity is in doubt, as a moral guide and compendium of spiritual needs and destiny of the immortal soul, and enables him to place himself in open moral trustworthiness before the members of his flock. Nor is it a light matter that he should not be regarded as ignorant of the real character of the Bible, or as capable of playing false with the hopes and longings of mankind.

As the simplest and most direct manner of accomplishing a frank ministry in this respect, the minister should adopt and embody in his use of the Bible such conclusions of the historical and literary reconstruction of the Bible as appear to him to be well founded, be they few or many, and should commend these, showing reasons in simple apologetic fashion, rather than by caustic criticism or witty sallies, so as to give to his people the larger truth in the atmosphere of his own spiritual life. He should lead his people to see such reconstructions as are very apparent, such as the authorship and titles of Psalms, embodied in some measure in the American revision; and the multiple authorship of the Proverbs of Solomon, a fact acknowledged in the very text of the King James Version; which I mention as simply indicating the beginnings of such a frank ministry.

The minister should seek in himself and in others the temper of mind toward what is inevitable in this reconstruction, so that he shall not present painful surprises such as devitalize the faith of the initiate. This is largely a temper of mind, whatever theory of inspiration and the Bible may be back of it, and may be produced in a church from the minister's own attitude. Promptly, if tentatively, he should make some hypothesis that will be based on the possibility of the inevitable need of reconstruction, and thus find for himself the basis for an equable temper of mind and an unbroken, if a changed, faith. In this attitude of confidence, a confidence in God and the eternal moral realities, both he and his people can meet the problems of reconstruction without loss of faith in the Bible, or reverence for it; as thousands before him have done. In the main, the historical and literary reconstruction has been made a boggy by ignorance of, and unintelligent lack of appreciation of, the methods and aims it has in view.

The fact is, the ground is much more prepared for the seed of this reconstruction than many are aware, by the growing familiarity of the people with revisions of the ancient text. They already know, and are learning more in colleges, universities, and even in high schools, as well as in general literature, about the variant texts, the possible interpola-

tions, the variety of translations, and the modernity of the oldest manuscripts. Paraphrases of all sorts have familiarized them with other than the verbal theory of inspiration, which is the main basis of the uncritical disposition; while the English and American revisions, especially the latter, are growing in worth to all appreciative minds; and these embody some of the results of the reconstruction. So that, with these as a beginning, the minister is invested with the authority of the Book itself. Painfully evident it is to me that the old method of nurturing people on their illusions of religion, and of seeking high moral character with a morally defenseless creed, must be abandoned before the Bible can have its old, or a higher, place such as it ought to have.

Illusion may have a mission in religion, so long as neither minister nor people are aware of the illusion; and to maintain a faith based on supposed facts by ignoring or suppressing the charge that the supposed facts are not real facts may have some sort of ethical justification in some minds; but where is either the wisdom or the morale of such procedures when minister or people have had a light which dispels the illusion, and some incontrovertible facts have caused the supposed facts to be suspected? To bear about in our hearts a piety based on sacred illusions is not religion, and subjects one's ministry to the righteous contempt of intelligent men and women; while to keep a people's faith steady by keeping them ignorant of the reasons for doubting their faith only increases the possibility of disastrous loss of that faith some day, and seems unworthy of the vocation of the minister of righteousness. Pascal's maxim, so oft quoted, contains the elemental duty: "The first of Christian truths is that truth should be loved above all." Should we not make up our minds that religion shall at least speak the truth?

With the people illusion may have power until the truth is seen or the illusion suspected. With that the power is gone. On the teacher's side, while studied and wilful lack of information may work for a time by his refusal to hear the challenge to his faith, the chief and essential result is at the roots of his own moral integrity, and the unfitting of the man as a moral teacher. With the people, it finally works loss of confidence and respect; the suspicion that religion is fraudulent, that an esoteric skepticism is held by teachers and preachers who preach the current faith for revenue only; and, finally, skepticism on their part of all revelation and religion.

Here then also, in its origin, sources, authorship, historicity, and moral integrity, it is indispensable that the minister should know his Bible and tell the whole truth about it.



## THE HOMILETIC USE OF THE BIBLE

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The chief preparation for preaching is gathered out of the Book which all the ages have agreed to call the Book of Life. It comes through the prayer and fellowship with Christ and communion with God to which the study of this Book leads. Men have used that phrase "Book of Life" sometimes in a remote sense, as if they meant by it the book of some other life than this one, or the book of some strange and remote phases of this life. Oh no, not that. The real Book it is, of the real experience of mankind, in its highest struggles after truth, in the utterance of its most glorious aspiration, in the answer of God to the cry of His children, above all, the answer of God through the Word and Life of the one perfect man, the Son of God, the Savior of the world. It is in this sense that the Bible is the Book of Life, and that familiarity with it is the great preparation of men who preach to living men. It is the honest record of the struggles of men like ourselves to find the truth and to do the good; and above all it is the record of the manifestation to us of the one Life which was divinely good, the Life which was the light of men.

No one can preach from this Book who has no sense of the reality of its inspiration, no humble and reverent acknowledgment of its reality as a revelation. And yet we may frankly say that we construe its inspiration and its revelation very differently from that manner in which we ourselves may in former years have understood these things. And surely we understand these things in a way very different from that in which prevailingly men of past generations understood them. They did not reckon with the facts of human history touching the origin of the Bible, record of which facts is yet in all these writings clearly to be seen. They did not reckon with the human qualities of the Book, which are yet wholly obvious. They did not reckon with the individual characteristics of the men who wrote, and with the conditions, the circumstances, and the needs of those for whom they wrote. They did not realize that often the majesty of God is voiced through some true man and bears all the impress of the nature of that man, and with it the impress of the current cultivation of his age, and of the experience of humanity in his time and place. And when these latter facts grew obvious to men, so obvious that they could not any longer

be ignored, many men rushed to the conclusion that there could then be no true revelation, no true inspiration, no diviner quality in these books at all; that if the books have had, so clearly as they have, a human origin and history, then it was all over with the claim of their divine origin and authority. Many men have thus made shipwreck of their faith in the Book as the Word of God.

And yet to us it has grown altogether obvious that the one of these truths does not exclude the other. If man himself is inexplicable, save as sharing in the wider life of a universal reason; if the process of history be realized as but the working out of inherent and divine purposes, the expression of an indwelling divine force; then revelation denotes no longer an interference from without in that development, but it becomes the normal method of expressing the relations of the immanent Spirit of God to the children of men at the crisis of their fate. Then revelation and inspiration are experiences of men precisely in the line and by the method of all their greater and nobler experiences. Then inspiration is reasonable and moral. It lies in the line of everything else that is reasonable and moral in man's life. It becomes unthinkable that God should not reveal Himself, or that man should rise to the highest pitch of his moral aspiration and endeavor, and to the sublimest level of his spiritual life, without receiving revelation from that God who is not far from every one of us, in whom we live and move and have our being. Such an experience was that of prophets, poets, lawgivers, under the ancient covenant. Such an experience in an immeasurably greater degree was that of Jesus Christ Himself.

But it needs no saying that to such a theory of Scripture the very strength of the Scripture in its homiletic use lies in its human quality. It is not as if that human quality excluded the divine—quite the contrary. It is that human quality, it is that truth of the Bible to the human experience at its greatest and its best, which is the index of the divine. It is that truth of the Bible to the human experience; it is its reflection of our best endeavors, and equally of our failures and our sins; it is its fidelity in depiction of our struggles after righteousness, and equally in the sternness of its judgment of our follies and our crimes, that makes it evermore the voice of God to the soul of man. And so far from having lost any of its power as a book to be preached from, it seems to me that it has gained immeasurably for the modern preacher. Precisely with the newest view of Scripture comes all this wealth and power and naturalness of its appeal to all that is great and true in human nature. It is the appeal of God to man through the human nature of the saints of old, and, shall we not

say also, through the matchless perfection of the human nature of our Lord and Savior Jesus Christ?

Men have said sometimes: "What can one do with the Old Testament in preaching? Is not the theological truth of the Old Testament in large part superseded by the revelation of the New?" Well, if one has no thought beyond preaching theology, perhaps this is true. But if that which in preaching we desire to do is to appeal to life, to touch the depths of genuine religious experience, and to see how God led men, mistaken, falling, sinful like ourselves, yet led them by paths of service to Himself, then are there any more wonderful examples than those which are furnished by the saints and sinners of old time? Is there any poetry of religious aspiration which has ever equaled, or, so far as we can see, will ever equal, the cry of the soul of man to God as it is voiced in the Psalms? Is there any record of the struggles of man's soul with the problem of the evil in the world such as that which is given us in the Book of Job? Is there any book more truly modern in its questioning and pessimism, and yet in its reversion to the necessity of duty, than is Ecclesiastes?

And when one comes to speak of the New Testament, what is it in the apostles themselves, what is it in such a man as Peter, or in any of the rest, which most appeals to us? Is it not the candor with which the humanity of the man is delineated for us in the story of his life and contact with the Master whom he loved and yet denied? And shall we not say that it is by this very human quality that the Christ himself moves us as He does? That He is a being infinitely greater and better than ourselves is sufficiently obvious. But if He seemed to belong to a moral world altogether different from our own, would He move us as He does? If the virtues which He illustrates, if the qualities of life and soul which He displays, and if the purposes of life which He reveals were all alien to ourselves, and such as belonged only to a being of another sphere, would He move us as He does? Should we not say: "It was natural for Him to be that—He was no man as we are; and it can never be natural for us men to be as He was?" It is the fact that, despite all, He is one of us, which makes that we in inmost soul and purest purposes would be one with Him. It is this which breaks us all down in contrition, and then lifts us up to mighty endeavor and to everlasting hope that we too shall one day through Him be pure and true.

Sometimes it seems to me that preaching is one of the most futile things a man could ever attempt. For we speak to hundreds of men as if they were but one, and speak of duty as if it were but one; whereas,

in simple truth, there are as many duties as there are persons. Yet at bottom preaching is the simplest thing in the world. It is so simple that you wonder that we all can fail to do it so many times a year. A man has nothing to do but in fidelity and fearlessness to say something touching the human life which is absolutely true and real to himself, and so to say it as to move the souls of other men, his hearers, to seek and find the truth of God, the message of His word and truth for their own lives as well.

I can but think that out of the busy, pressed, and driven lives of modern men we are coming again to the time when men will turn as of instinct to the church as the place of rest and uplift, of light and power and peace, and to preaching for inspiration, and to the preacher as the helper of men in their endeavor to clothe all of life with ideality, and to raise it to the level of the divineness of its purpose and its plan. In this sense I deem that there is no greater privilege than that of real preaching and of maintaining the opportunity for worship among the men of our time.

And as the preparation of a man's own heart for such living and real appeal to the hearts of his fellows, as the aid of the interpretation of men themselves and of God to men, as the deposit of the most exalted spiritual experience of humanity, and the record of the highest revelation of God for humanity, there is no book for one moment to be mentioned, nor are all books besides for one moment to be mentioned, with this of the Scripture of the Old and of the New Testaments. Nor is the availability of the Book for the preacher less, but rather, as it seems to me, is it immeasurably greater, if the preacher is inspired by the most thoroughgoing historical, critical, and literary spirit concerning these two books. Not the less, but if possible the more, truly is the spiritual life in the struggle of mankind seen through this record. And the answer of God to man is read in its pages, just as of old, because we see the Book as the Book of the most exalted humanity, and therefore the truest record to us of the communication of Divinity.



## DISCUSSION

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Under the illumination of modern Biblical Science, the Bible as a true servant of the spiritual life is just entering upon an era of unexampled influence and power. The ultimate end in the minister's study of the Bible must ever be the enrichment of his own spiritual life and that of his people. Whatever else he may get, if he fails to get an increase in spiritual life, he misses the finest fruit of Bible study.

That he may get the largest profit from his study, he will endeavor to bear in mind three things: (1) That the Bible is a progressive revelation, and therefore he must carefully distinguish truth in its various stages of development. Thus he will not mistake the bud for the blossom, or the blossom for the fruit; he will be kept from thinking that the Decalogue is the complete expression of God's moral will; and he will not fall into the grave error of educating his people backward. (2) That the truth of the Bible has always both a soul and a body, a soul of eternal truth and a time-body which relates that truth to its historical environment. He must therefore distinguish between the literary and doctrinal form, and the spiritual revelation, of the Bible. Thus he will relegate questions of date, authorship, and kindred questions to special scholars; and, accepting their established conclusions as authoritative, he will be free to concern himself chiefly with the spiritual message. (3) That, while all truth is abiding, all truth is not equally vital. He must therefore distinguish between what is more and what is less significant to him and his age. Thus he will learn the important secret of emphasis.

All this the use of the historical method of Bible study will enable him to do.

Coming to his study with these distinctions in mind, what may the devout student of the Bible expect to get from it for the enrichment of his own spiritual life and that of others? Many answers might be given. I shall mention only three of the most obvious:

1. He should expect to get a true vision of God and man. Of God, not alone as a universal presence, but as a universal Father, infinitely holy and loving, and having in His redemptive purpose of grace the whole human family; of man in his sinfulness, trammled with the brute-inheritance, yet essentially a child of God and potentially an heir

to all the fulness of God. From this twofold vision will be born the recognition of the universal Fatherhood of God and the universal brotherhood of man.

2. As a result of this vision there ought to come to him a noticeable inspiration toward a truer love for God and man. To see God as He is revealed in the Bible is to love Him. "We needs must love the Highest when we see it," says Tennyson. Moreover, to see man as he is in his low estate, and at the same time as he is in the light of God's beautiful ideal for him, is to love him and to desire for him the self-fulfilment which is possible to him.

3. The light of the vision and the warmth of increased love must inspire a new personal devotion to God and man; a devotion to God which will express itself, not alone in sentiment and pietistic effervescence, but in plain, homely, matter-of-fact obedience to His holy will as that is revealed in the laws of life; a devotion to man which finds expression in helpful service to the total nature of man. And this personal devotion to God and man will be carried to the point of sacrifice, yes, even to that of utmost sacrifice.

This beautiful ideal of the spiritual life, with its intellectual element of the Fatherhood of God and the brotherhood of man, with its emotional element of love, with the volitional element of obedience and service, found everywhere in the Bible implicitly, is presented in concrete form in the person of Jesus, in whom alone we find the perfect expression of the filial and fraternal spirit eventuating in obedience to God and service to man, and both reaching their culmination in the death of the cross. Standing on the borderland of Orient and Occident, Jesus gathers up in His own Person the finest fruit of the age-long religious development which preceded Him, and, giving to it the dynamic of life, presents it to the Occident in living and concrete form.

Standing also as the Mediator between the unseen, spiritual world and the visible, temporal world, with His nature open to both, Christ is the unique gift of God to man, His "only-begotten and well-beloved Son," and we see in Him the divine spirit and truth which issues from the eternal Father, and constitutes Him, in Dr. Gordon's phrase, the "religious ultimate for mankind."

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"A text makes a good point of departure," remarked a minister when discussing the dependence of the sermon upon the Bible. But the spiritual inspiration of the preacher for his work is not in getting

away from his Bible, but in getting into his Bible. Certain large and inspiring results have come from minute Biblical study. There are conscientious specialists in the field who can be trusted. The minister may not, probably cannot, be an original investigator, but he must not disregard the candid results of the scholarly friends of the Book. If this means readjustment, he must readjust. He must find firm standing-ground for his own soul, and from that rock make the world feel his message. Such a live Bible can come only through travail of mind and heart.

When a minister has found this firm standing-place for his own feet, it is more important for his people to feel the Bible than to hear him defend it. If they recognize in their leader an absolutely candid mind and consecrated spirit, they will not be disturbed about winds of criticism. It is enough for them to know that the Bible still is his inspiration "for teaching, for reproof, for correction, for instruction which is in righteousness." I am not pleading for investigation in the pastor's study, followed by sentimentalism in the pulpit, but for that reach beyond the realm of critical analysis which has always been the note of the prophetic voice in the spoken message.

The minister may find rich homiletic use of the Bible in making his people know the men of the Book rather than their arguments. The Paul of modern historical study—statesman, patriot, mystic, evangelist, slave of Jesus Christ—seems to be an almost unknown character. Laymen care nothing for the discussion of those passages which have caused some exegetical commentators to appear as intellectual contortionists in their attempts to pass through their theological hoops without surrendering their textual honesty. Let us admit that in the heat of controversy Paul used arguments which today have no weight and little meaning. It is not the defense of some stray argument which now is most vital, but the fact, for instance, that Paul's statesmanship appreciated that Jewish Christianity must be lifted into a world-religion. He became the emancipator from the letter; the pioneer of the spirit. To see Paul the man is more important for the people than to have them hear a defense of his theology. Make people feel Paul's personality and trust them to draw correct theological conclusions. To rise with Paul from a merely ethical confidence in an earthly Jesus to a mystical union with the everliving Christ is more necessary than to round out his system. Show them, for example, that last picture which fills Paul's soul when he was finishing in prison his valedictory to the Philippians. With satisfaction he looked back over a life of hardship; the joy of the future illumines his soul. "Henceforth there is laid up

for me the crown of righteousness which the Lord the righteous judge shall give to me." But all this glory fades, like a dissolving view upon a screen, as through this vision of his release and his own crown there comes out upon his prison walls, faintly at first, then more clearly, feature after feature, the face of Demas, "who forsook me"—and for such a cause—"having loved this present world." The theological, the mystical, the controversial, is swallowed up in the personal. The old man's head is buried in his hands, the old fever is upon him; he is on his knees in the prison cell praying for Demas, a deserter. Glorious old soldier, who could face mobs without flinching, who could argue to silence the Areopagites, who could glory in tribulation, but who breaks down at the thought of a wandering boy in a great city. What were crowns when a human soul goes back on a friend? What were rewards when a Demas deserts his Lord?

Men will recognize the unique revelation of the Word without argument when they feel its remarkable vitality. To those bearing the burdens of the day it is a small matter whether John or his disciples wrote the fourth gospel or whether there was one or a dozen Isaiahs. Someone in touch with the Eternal must have spoken that which has swayed the world. The power of the Book is in its present vitality. The vitality of the Bible for the minister is in its present revivifying power.



## THE LAYMAN AND THE SPIRITUAL AUTHORITY OF THE BIBLE

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The question that I am appointed to discuss, "How can the layman be made to appreciate the spiritual authority of the Bible today?" meets us in a time which has so long been called a period of transition that well-nigh all classes, lay no less than clerical, are becoming used to the unquiet sensation which such a dubious period connotes, and are ceasing to be astonished at any new thing which the higher criticism or strange restatements of doctrine are moved to say. They are vaguely conscious that the old views of Scripture truth are becoming obsolete; and, on the other hand, they are looking dimly, but as yet with no intelligent prevision, for some goal of spiritual authority in which their souls may come to rest. There is pain in such suspense as this; but perhaps also there may be promise, for it betokens at least that the soul of the age is in movement and not in stagnation. The Book which has so long been the supreme source of spiritual authority may merely be letting go its hold on one point in order to take stronger hold at another. Our inquiry, then, in its large scope, resolves itself into the question: How, in view of the great movements that are controlling the mind of the age, are we getting the transition made?

The movements of the age are themselves spiritual. Let us bear this fact well in mind. What the transition means is that the human spirit is undergoing a profound readjustment to its universe, its sphere of allegiance and truth. And because these movements are spiritual, we dare to say they are divinely initiated and directed. It is only we ourselves that are blind to their outcome; and while thus it is our limitation to see through a glass darkly, we may be sure, from the light that has led us hitherto, that for the time to come also light will be given as it is needed, step by step. Nor is it wise to bank too much on this or any time of transition, as it must needs be a time of letting go, a period of negative abeyance. It is not God's way to afflict His world with eras that do not count. There are elements of value developing themselves underneath, all the while; and there is spiritual authority enough available to support them.

Of the two great age-movements which I desire here to mention, the more striking and salient is the scientific. The last century has devel-

oped enormously, in the minds of men, a sense for actual fact, for law, for the causes and progress of things. In every department of thought and study that has come to be the craving. The human mind, scholarly and lay alike, is being molded to the recognition of the concrete actual, is adjusting life to it, is sloughing off superstitions and inoperative fancies, or at least becoming aware how much and how little these amount to. It is inevitable that this temper, this spirit, must sooner or later be applied also to Bible study. We cannot continue to look at Scripture records in a mediæval spirit, or in a kind of artificial faith which abjures thought in the interests of a crudely held theory of revelation and the supernatural. These advances of honest inquiry which we identify with the higher criticism are simply the expression of this scientific movement. The honest endeavor to see the Scripture fact as it is, to know what actually took place in those old times, is not a depravity, it is not a crankiness, it is not a self-interested advocacy; it is loyalty to the integrity of our nature; it seeks the truth of things; it faces reality, and will not rest in the mere shows. And by the fact that men are ceasing to be disturbed by the strange new aspects of their transition we may know that the scientific temper is taking deeper possession of the popular mind, and it is becoming less afraid to know the truth.

But this scientific movement, obtrusive as it is, does not sum up our age, nor perhaps even represent its most significant element of growth. The past century has also been the century of diffusion, wherein popular information and instruction, flowing in vast tides of published matter, and made irrigable by education, have been fostering and developing among all classes, learned and lay, a more inner view of life and truth. In other words, the second great movement is the literary; that attitude in man whereby he responds to the inner things of life. The sense for fact which has made man scientific has not been suffered so exclusively to hold the field as to make his life a mere affair of materialism and commercialism. Another sense and temper have been working up the dead facts of life into a spiritual product; so that, instead of being fed only through laboratories and museums and historic annals, he is also being nourished through his imaginative and creative sense. It is not the record of fact that is really molding the mind of the age; it is the inspiration of ideas, the vital power of literature. Look around you, and see what men and women, young and old, high and lowly, are reading. Have you considered that the prepotent medium of communication and inspiration between souls, during this past age, has been fiction? Men have come to recognize it as such; they know that the

book they are reading was created by a literary artist; drawn not from documents and parliaments, but from the heart and inner vision of man. It is a momentous thing to reckon with, that men have thus come to move congenially with the craftsmanship of literature, and see things through literary eyes, and know that the man who beguiles them with his clever stories lives in the next street. For thus literature, in its power of fiction, has become the special and opportune art of our time, the art by which every common man is kept aware that life is charged with spiritual values. The determining interests in life, men are coming spontaneously to recognize, are not what happened yesterday in Wall Street, or what Professor Curie discovered in his laboratory, but what puts us in company of human souls and the uplifts of principle and character.

Now, in view of these two great age-movements—when it comes to the Book of books, the literature from which the central insights of life are drawn, what shall it be to us? If the age had ministered to us nothing but a sense for fact, it would be merely the record of an ancient history, dead and done long ago, with all the uncertainties of transmission and translation hanging about it, and thus at the mercy of our awakened scientific sense. Shall we co-ordinate it thus with our sense for fact, and make it stand or fall thereby?

It was with the fact-sense, the literal sense, alone active, that men approached the Bible before the transition began; but this fact-sense was wholly undisciplined either by science or literature. Everything was viewed as taking place just as it was written; the wonders coming in from above to nourish what men called faith, meaning credulity; the discrepancies merely a seeming which it required only a little more scholarly ingenuity, or a little more fervent surge of credence, to clear up. But all this sense for literal fact itself, still untrained, was, as it were, the wide-eyed wonder of children left stranded in adult minds and unrelated with mature thought. The breath of the scientific movement had not yet wrought on it, like an east wind, to blow it cold and clear. For other objects, indeed, men's vision was sane and straight; but here the sense of sacredness held the tide of conviction back. So the Bible, unawares to men, was becoming an exception, an anomaly, a magical relic. We were putting it off into a compartment by itself where, laying aside our straight sense of things, we had to manufacture a special sense to appropriate it. This of course could not long endure. Sooner or later the barriers must break, and the solvent powers of the age get at it. The disciplined scientific sense, having its innings here as everywhere else, must effect a radical transition, as it were, from a

Ptolemaic to a Copernican consciousness; wherein, instead of viewing the Scripture records as made to circulate around a specially prepared spiritual consciousness, we might secure just as great and just as divine a result by simply turning, with the spirit of our time, on our own axis.

Well, criticism is having its free course, and no man can stop it. It is breaking boldly into the letter, the mold of literal fact, reaching startling results, carefully yet firmly sifting facts and legends, errors and discrepancies and colorings, trying to recognize everything Scriptural for just what it is. It seems like an expensive process. In some ways it causes a shrinkage at which we wince. But one thing it does by way of compensation: beginning at the bottom, it ministers to our demand for the factual truth of things. This is a concession to the truth that when God endowed us with a scientific sense, He gave us something to reverence and conciliate. It is on its rudimentary plane a spiritual gift, having spiritual rights and authority. But another thing, too, this critical wave is doing. It is disengaging us from the tyranny of fact, from the worship of the letter. The very shock of knowing that the letter is fallible may be necessary to startle us out of our too crude and complacent beliefs. We must learn, at whatever cost, to transfer our spiritual allegiance from what is past and dead to what is present, vital, eternal; from the letter which killeth to the spirit which giveth life. This, if we may venture to interpret Providence, is the great purpose which is being brought to pass in our age. When we come to gather up the eventual fruits of our transition, we shall never again worship the words and letters or even the dead finished facts, of a book; we shall worship instead the divine Spirit who has, in that wise way which adapts itself to every new age, used the Book as His message.

But on our way to this event we do not have to contemplate even a temporary disintegration. We do not have to wait for the transition. A mighty ally is working on the spiritual side to prepare us for it unawares as we go along. The same age-spirit which has compelled us to subject the Bible to the hazards of science is providing, for all classes, a refuge wherein the human spirit can still be at home and at peace, though dislodged from the torpor of literalism and unvital fact. The great literary movement is helping us to see the Bible in a new light. Coming to its words with eyes anointed by the poetic and creative imagination, we find it familiar scenery. We know by our every-day reading, as we could not have known a century ago, what literary creations, literary values are. And so by the side of the Bible history we can with unshaken mind see fiction, poetry, literary invention, figure, parable, all doing



their noblest work on their proper themes. Under even the mistaken fact, the crude phrase, the untutored historic judgment, we can by the educated fact, the literary sense, and without shock, appropriate the spiritual values, the spiritual authority. The Bible, as its records come to be compared with the records that we read every day, will demonstrate how much higher and deeper it is, and how much truer to human and divine nature, even on that standard. This, I believe, is going to represent the large final outcome of our tremendous era of transition. The Bible will eventually be a book immensely more real and vital, because it will speak to men in an idiom not archaic and esoteric, but familiar and universal.

Meanwhile, the transition is long in getting itself made, and its course is obscure and covered with bewildering words. How shall the layman live in the presence of it; how shall his ear catch the tones of spiritual authority as they sound, a small still voice, under the din of criticism and readjustment?

Not by doing that violence to his nature which must inevitably attend an obstinate unreasoning fight for the old literalistic views. The world moves; we must move with it, we cannot safely apply a froward pressure to ourselves and arrest the development which the spirit of the time is exacting of us. Nor is it any safer to do as so many are doing: put ourselves outside the movement as mere spectators, saying to the critics: "Let us know when you get the adjustment made and we will come in to accept it." We cannot be spectators and participators at will—one thing now, the other then. Nor are transitions made by one man and fitted on another like a coat. If the Bible has spiritual authority at all, the current of it must be continuous; and we, instead of regarding it as going under eclipse, must remain with it, feeling and obeying it all the while.

No, there is nothing for it, in spite of all its risks and unsettledness, but keeping in touch with the age, sharing in its expanding movements in this Scripture realm as well as in the realm of science and affairs. The best safety is in seeing Scripture truth according to the organs of sight that our time and our education have given us. It co-ordinates with all that is in us, not the devout and mystical alone, but with what is simplest, homeliest, most natural. That does not mean that we must accept or even know, the latest thing in documentary or historic criticism. It does not mean that the layman must become a specialist. But it does mean that he has the same warrant that he has ever had for courage and faith, both in the divinely led age which is molding his spiritual attitudes, and in the Scripture which has survived the ages.

The spiritual power of the Bible is undergoing a great emancipation. We are entering a roomier universe, graduating from the parish to the world, from a life expressed in church dialect to a life expressing the whole of man. That broader life must have its dialect, its sublime idiom; and when in the faith which clings loyally to the highest spiritual values we come to gather the results of the transition, we shall find that the Bible has royally kept pace with it.

## CHURCH PROVISION FOR ADEQUATE INSTRUCTION IN BIBLICAL KNOWLEDGE

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It is of little use to ask the question: "Is the church responsible for the teaching of the Word?" It long ago accepted that responsibility. The real inspiration of missionaries, martyrs, and leaders of the church has come from the injunction of the Master to preach and teach the Gospel to every creature. It may be assumed, therefore, that the most important business to which the church has ever addressed itself has been the teaching of the Bible to those who are in need of the knowledge, the comfort, and the hope which it contains. Whether the church has done or is doing its great work of teaching the Bible in the best way is a question; and when we recall the simplicity and directness with which Christ addressed the people, we wonder whether the church, with its elaborate machinery and splendid ritual, has not departed so far from the models which He set that it will be difficult to return to them.

The obligation which the church has undertaken becomes greater in these latter days when we remember that the home does much less in the way of Bible-teaching than formerly. I will not say that homes are not better than they ever were, and that Christian virtues are not more generally practiced in the home life. Fathers and mothers have a happier, sweeter companionship with their children than was the case in former times. But in respect of religious teaching a change has taken place. As a rule, parents do not give their children formal instruction either in the Bible or anything else. Their education is delegated to other persons. When homes were isolated and schools were few, it was easier for parents to instruct their children, probably because it was necessary. When Sunday-school teaching became a part of the church life, home teaching began to decline. In fact, the church, by adopting the Sunday school, assumed to a larger extent than it had done before the responsibility for Bible teaching.

Let us, therefore, inquire how the church is meeting its responsibility. Is teaching made of primary or of secondary importance? We can best find an answer to this question by two inquiries: (1) What relative importance is given to teaching in our theological seminaries?

and (2) What prominence is given to Bible instruction in our Sunday services? Regarding the first question, I feel safe in saying that clergymen over thirty years old have made little study of education or of the processes of teaching during their seminary course. To them and to those still older the ministry means preaching rather than teaching. It means formal services rather than the more simple and personal relationship of teacher and pupil. There are few clergymen, probably, who do not wish to have the Bible school in its best form; but nearly all cling tenaciously to old forms, so that Bible teaching takes a second place.

We can judge somewhat of the relative importance attached to the Bible school by the consideration that is given to it as regards its place of meeting and the hour to which it is assigned. Until recent years church architecture did not make any adequate provision for the Sunday school. It is an evidence of progress that most of the newly constructed churches are provided with attractive rooms for this purpose. When we come to consider how the Bible school stands as related to other Sunday services, there is not so much cause for encouragement. In these days of strenuous toil and stress it seems almost unreasonable to ask hard-working people to attend two formal church services as well as the Sunday school. When our theological seminaries are fully charged with the spirit of teaching as a fundamental means of training men and women for the Christian life, we may expect to see some radical changes in the arrangement of church work which would probably seem revolutionary at present. The only means of giving to Bible study its proper place on Sunday is by some sort of accommodation and concession to provide a program which is reasonable in its exactions upon people. To hold rigorously to the ancient program of two formal services, and then to add the Sunday school, Christian Endeavor meeting, guild meetings, and what not, so that conscientious and willing people are absolutely worn out and commence their work on Monday with a sense of depression and weariness, is clearly contrary to the words of the Master when he said: "The Sabbath was made for man." The problem which I am suggesting is indeed a serious one, and, speaking as a layman, I must say that I believe pastors have often failed to grasp its real significance.

But someone will say: "What change can be made that will conserve the interests of both the preaching service and Bible school, and insure a larger attendance at both?" The best answer I can make is in saying that, like all modern problems growing out of changed social conditions, it must be approached with open-mindedness and readiness



to make radical concessions for the sake of the great interests involved. Supposing the pastor were to appear in the Sunday school just at its close some Sunday morning and should say: "I have something very important to present to you and will invite you to come into the church." It is time for the morning service, and the teachers can escort their classes to the door, and then let them find seats with their friends. The pastor, throwing off the shackles of custom, has an introductory service of singing and prayer, lasting fifteen minutes, instead of one lasting forty-five or fifty minutes. He then in a fifteen-minute address applies the Sunday-school lesson to actual life, using illustrations and concrete instances, making it so interesting that everybody is glad to have heard it. Then perhaps with a sermon to the congregation, ten or fifteen minutes in length, the service is brought to a close. If the special music by the choir is given at the end of the service instead of at its beginning, the result is still better. The whole service has not been more than an hour long. With some such arrangement as this, parents and children have the pleasure of walking home together, which is highly desirable. If this particular thing should happen in some of the churches with which I am acquainted, it would be a nine days' wonder. If it were continued, I believe it would give universal satisfaction, and the results would be beneficial. I confess I do not expect to see this change. The power of habit and the slavery of custom are too powerful, even in those churches which are most free in their action, to say nothing of those which have a more stereotyped order of service.

Let me suppose another case: The pastor on a given Sunday says from the pulpit: "I wish to try an experiment. Instead of coming to the Bible school these winter mornings at half-past nine, I wish you all would bring your children here to the church service at eleven o'clock. The Sunday-school lesson will be taken up afterward." This meets with much favor. The parents and children come together. The organist has a new motive for playing music that is inspiring and cheerful. The choir recognizes the presence of the children by singing one or more carols. The pastor shortens his prayer, his reading, and the singing. He preaches a carefully prepared sermon not a second over fifteen minutes long, but so vital, so sincere, and so marked by human sympathy that every word seems precious to his hearers. The entire service lasts, we will say, fifty minutes. The pastor then announces that the classes will at once meet in their respective places, and invites all the congregation who would like to do so to gather in front of the church for a Bible lesson. During the ten minutes while

the classes are taking their places, the organ plays and the people have the opportunity of exchanging friendly greetings. Nearly all remain, and the pastor has the greatest opportunity of the week, that of presenting some portion of Scripture to a large number of people in a more personal, informal way than he can do at any other time.

The only question is: Can he teach? Can he use Scripture so as to interpret life? A mere exposition in theological platitudes seems quite out of place today, when so many people do a part at least of their own thinking, and measure the value of either teaching or preaching by the extent to which it touches their own lives and helps them to see vital truth more clearly. Moreover, I wish to call attention to a number of desirable ends that have been accomplished through such a service as I have described. In the first place, families have been permitted to spend Sunday morning together, to go to church together, and to return home together. They have enjoyed the service and the Bible school together. Together they have thought along certain lines and have become better acquainted with a certain portion of God's Word. Perchance they may be inclined to speak in the family circle of what they have heard, and thus sacred things become a more common subject of conversation between parents and children. What has been omitted in the way of opening exercises in both services can well be spared. In many cases such lengthened exercises not only weary those who are already weary, but in a measure unfit young and old to attend closely to what is afterward said. It should be remembered that in these days children of all ages are attending school during the week, and are pursuing a regimen which is quite exacting.

I might suggest other programs which, if adopted, would permit a church to claim honestly that it intended to give the Bible school a living chance. But, as I said before, our theological schools must get a better perspective upon these problems, and clergymen must have the same flexibility in adapting means to end that is required today of physicians, lawyers, and men of business. As long as our churches of moderate size undertake to have two services of the ordinary length, and bring every possible argument to bear in urging their people to attend them, it will be very hard for the Bible school to maintain itself, and it will be impossible for parents and children to spend Sunday together, as I believe they should have the privilege of doing.

Desiring to make the most of that rare privilege, which the layman seldom has, of lecturing the clergy, let me ask by what right, human or divine, the church makes inroads upon the home and disintegrates it by making the young people go to Sunday school at nine, the older

people to church at eleven, the younger ones again at four or five, and the older people again at eight? An institution so old and so sacred as the family deserves to be treated with great respect by the church. I am inclined to think that many quiet people today refrain from church-going largely because they think they discern a certain inconsiderateness on the part of the church toward those home ties which to them seem so precious. The man whose business keeps him away from home and family six days and possibly six nights in the week cannot cherish the most loyal feelings toward the church when it asks him to separate himself from his loved ones on Sunday. So I say again that the church cannot fulfil its responsibility toward Bible teaching until it is skilful enough to provide for such teaching while at the same time conserving all other just claims.

Again, our appreciation of anything in this world is best shown by what we are willing to pay for it in money, self-denial, or in cheerful service. Given a church that raises \$25,000 per annum, is it too much to suggest that \$5,000 should be appropriated to Bible teaching? This would make it possible to remunerate the superintendent. He should be a person of educational knowledge and ability, and his other engagements should be such as to permit him to devote a portion of his time to the duties of his office. Furthermore, such an appropriation would provide proper illustrative material, pictures, books of reference, a stereopticon, lantern slides, and lesson-books. It would make it possible, if need be, to compensate a few teachers of marked ability, who would act as a sort of bodyguard to the superintendent in conducting training classes and in making out the curriculum.

The genuineness of a pastor's desire to give Bible study its rightful place is shown in the concessions he is willing to make. In view of the pressure of modern life, the sanctity of the home, and the just claims which men and women think they have upon some part of the Sabbath day for rest and recuperation, it is seen in a readiness to take things as they are, to recognize the good intentions of people, and to try experiments which relieve men and women from other obligations in the church in order that they may become teachers. Furthermore, the pastor himself must lead in this work. He must have an ideal of what the Bible school should be, and inspire his people to work with him. In many instances he must become a teacher of teachers and go over the lessons with them with respect to the selection of material and methods of teaching. Our theological seminaries must become in a large sense teachers' colleges, where as much attention is paid to the study of humanity as of divinity, where as much study is given to the

laws of the mind as to the doctrines of religion. Moreover, the whole machinery of the church must be readjusted to this important end.

It might appear from what has been said that too little value is attached to preaching. I should be sorry to leave this impression. The appeal from the pulpit is the clearest note that reaches the human heart. May it ever be spoken with sincerity and with power!

Let us draw a few practical conclusions from the suggestions already made:

1. While the church has an almost exclusive responsibility for religious teaching, it should not minimize the value of any of those agencies which affect character and make for righteous living. Among these may be numbered the home and the school.

2. Religious teaching must be vital. The Bible must be interpreted in terms of human life as it is today. It must be addressed *to persons* and not be a scholarly dissertation *about things*.

3. The Bible school must be organized in the light of present conditions and with due consideration for the people, both young and old, who are expected to participate in its advantages. Pastors must learn the art of subtraction as well as of addition. Many people do their own thinking and say their own prayers. As Christ showed so clearly, the efficacy of both prayer and preaching is a matter of quality rather than quantity.

4. As in all education, personality is the most important factor. It is unwise to propose for the Sunday school the kind of complex machinery which is required in the day school. It is a question whether day-school teachers ought to teach on Sunday. The church must inevitably rely upon its most intelligent and devoted members who, if they are not strictly pedagogic, are at least genuine and true and represent the best Christian living. The problem of Bible instruction cannot be solved without generous concession, fine adaptation, and sanctified common-sense.



## DISCUSSION

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The spiritual authority of the Bible is recognized by the laity in our churches, though there is no just appreciation of its grounds. Men are ready to protest against views which threaten to impair the respect in which the Bible is held or to curtail its influence. At the same time, they have no better account to give of their own attitude toward it than the statement that they obey its precept because they believe it to be inspired. They do not perceive that inspiration in itself cannot be a ground of authority, and that nothing can furnish this latter but the possession of a body of truth adapted to human spiritual needs.

However, while this last consideration is profoundly true, we may carry it so far in our application of it as to make the authority of the Bible depend altogether upon our perception of its truth. There is, we do well to remember, a sense in which the authority of Scripture is external to us and independent of us. Truth and Right are obligations to those who perceive them to be such, but they have also an authority of their own apart from individual recognition. It is this quality of Truth and Right which is implied in all human laws. There can really be no such thing as a man constituting a moral authority over himself. The Bible acknowledged or unacknowledged by men has authority proper to itself, because it is the will of a personal Power to which men hold themselves responsible.

There has been in the churches considerable jealousy felt for the safety of the Bible in the hands of men who have wished to study it according to the principles which govern all historical and literary studies. The feeling has prevailed that to encourage study by such a method would mean to lessen the universal respect for the Bible as a unique sacred Book. It is probably true that a purely secular treatment of the Bible has, while creating a wider appreciation of its literary worth, lessened the sense of its authoritative character in the minds of many. It is almost a certainty that this popular distrust of Biblical study according to a secular method has been due to a fear that the beneficial influence of the Bible has been endangered. In reality, good people have cared less about the conclusions of criticism than they have about the influence of these conclusions upon the faith and life of the people, as these are

conceived to be dependent on the Bible. Nor is this anxiety misplaced or improper. Biblical scholars themselves are, as Christian men at least, not as much concerned about the contents of Scripture as about the authority and influence of Scripture. This must be the case, for they, like the non-professional layman, are not blind to the supreme importance of the Bible's influence on the life of men, over and above the merely speculative interests of Bible knowledge.

It seems to me that the historical and literary study of the Bible in religious education ought to be prepared for by studies which would make clear three things: (1) the historical effects of Christianity and of the Bible; (2) the Christian ideal of personal character and conduct and of society; (3) the Christian conception of God, man, and the universe. These things are of such worth as facts in the world today that, whatever else comes or goes, they should be appreciated and conserved. To lose any one of these would be an immeasurable loss. Moreover, the true understanding in religious education of these factors must necessarily increase very greatly our estimate of the value and authority of the Bible, and guard against any possible danger there may be incidental to the study of the Book simply as an ancient literature. Enthusiasm for the study of the Bible will be augmented, not diminished, if we can but wisely create an interest in the facts of Christian life and thought in our time, as they are presented to us in the sciences of Christian Apologetics, Ethics, and Theology. We must take care only to make clear at every step the connection between concrete Christianity and the Bible.

## V. *SUNDAY SCHOOLS*

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### A STUDY OF SUNDAY-SCHOOL CONDITIONS IN NEW JERSEY

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If teaching should properly begin with a study of those that are to be taught, and if the Sunday-school people of America need teaching, then we who see that need and long to meet it ought, in very consistency with our own message, first of all to address ourselves to the work of studying the Sunday schools of our field.

It is natural, indeed, to assume in advance that we know the Sunday schools well enough to be able to write books for their instruction and to draw up lesson-courses for their use. But do not some of the very people whose educational crudities we deplore take the same ground against us and our new data? Do they not claim to know individual children, as we know individual schools? Does their knowledge of children suffice to save them from the error of cramming children's mouths and memories with good words before the words have any proper relation to the growth of the children's minds? And wherein are the words of our pedagogy better than the words of their catechism?

If we would not be found among the word-crammers, then, let us admit that we cannot teach the Sunday schools by formulating pedagogical commandments and administering educational castigations to the dull boys who will persist in not learning their lessons in our way. If indeed we are content to be mere witness-bearers against the evils of an age gone wrong, let us cry our prophetic message, shake off the dust of our feet, and retire, conscience-free, to our class-rooms and our sanctums. But if we would truly teach these people, we must first truly know them, not as they ought to be, but as they are. If we would give them lessons in pedagogy, we must first find the point of contact between their ignorance and our knowledge. If they have made themselves tools which we consider ancient and unworthy, but which they love and insist on using, and in the use of which they believe themselves to be measurably successful, it were surely wiser and more teacher-like to sit down beside them and show them how they might use the old tool with a new purpose and a new skill, and so lead them of themselves to

seek for something better, rather than to ridicule their efforts and demand that they be supplied with modern tools forthwith. If they have exhibited the "gang spirit" by organizing themselves into conventions and choosing leaders representative of their own ideals and reflecting their own life, it might be well for us to join these gangs and cultivate the acquaintance of some of these leaders. All that the modern educator pleads in behalf of child-study may be pleaded with equal force in behalf of school-study. And with even greater force may we ask for modesty and tentativeness in the utterance of programs of reform; for in this field the facts have been less carefully studied and are less fully and widely known.

Having had occasion for twenty years to know the Sunday schools of New Jersey by residence and local contact, and for the last twelve years to study them closely as their statistician, field secretary, educational leader, and personal friend, I submit this brief and fragmentary estimate of their condition, as a contribution to the meeting of our great and pressing need for light on the facts of Sunday-school work. In order to bring out those aspects that are educationally significant, I have used both statistics and estimates based on personal knowledge of the field. Statements which are only estimates are indicated as such.

The statistical census of the Sunday schools of New Jersey for 1903 was made, like its forty or more predecessors, by a force of about 320 township and city-district secretaries, working under the captaincy of twenty-one county secretaries and the general direction of a paid state secretary. Over a third of the schools are canvassed in person each year. Seven-eighths of them respond with a report answering all or nearly all the questions on the state blank; and these reports, when tabulated in detail, are first compiled and completed by the county secretary for presentation to the county convention, and then forwarded to the state office, where they are copied in full and returned to the counties for local publication. We have thus at headquarters a fairly full outline of the year's work of nearly every Sunday school in New Jersey for the last twelve years. By comparison with last year's records, and by recourse to denominational figures, the number of missing schools is reduced to less than 2 per cent. of the whole; and for these we are able to make a fairly close estimation. Only the Protestant evangelical Sunday schools are included; but the number of non-evangelical schools in New Jersey is not large, and their figures would change the totals very little.

There are in New Jersey 2,336 Sunday schools, enrolling 17.8 per cent. of the state's present population. The total attending membership is 348,366, of which 39,694 are officers and teachers. Adding



17,944 home-department members, we reach a total enrolment of 366,310; to which some would also add the 9,826 babies on the cradle roll. The average attendance, 200,174, when compared with the attending membership, shows a percentage of 57.5, which percentage has steadily fallen since 1890, when it stood at 62.4. The attending membership, which increased with normal rapidity up to 1898, has since then decreased absolutely a little and relatively to the population a good deal. The number of Sunday schools, which increased at the rate of 33 a year from 1890 to 1900, has been practically stationary since then. Material prosperity, the development of bicycles, car lines, macadam roads, and other outdoor competitors for Sunday patronage, and the movement of population from the country to the city, account for most of this falling off. I am convinced, however, that a certain part of it is due to the failure of the secondary and adult divisions of our Sunday schools to keep up with the educational progress of the age. The elementary division has progressed; but that is not where the losses chiefly occur.

The statistics further show many differences between city and country conditions. In Hudson county, which is practically a part of Greater New York, the average Sunday school has 293 attending members, and its average attendance is 62.2 per cent. Of its 149 Sunday schools, 21 have a normal class, 26 have a cradle roll, all but about 35 have a separate room for the primary department, and about 25 close for part or all of the summer. But in Sussex, a mountainous but fairly prosperous county, the average Sunday school has only 74 members; its average attendance is only 53.4 per cent.; and of the 68 Sunday schools only 3 have a normal class, 8 a cradle roll, and 16 a separate primary room. None of these schools closes in the summer, but 19 of them close in the winter, some for as long as five months. In Hudson county the Sunday schools are steadily increasing in size; in Sussex and similar rural counties they are increasing very slowly, if at all.

In studying the field at large, we may begin with its religious condition. The average Sunday school in the state of New Jersey has 17 officers and teachers and 132 scholars—a total of 149 attending members. Of its teachers, about 4.5 per cent. are not professing Christians; at least, this proportion stood fairly constant during the years when questions relating to this matter were asked. Of the scholars, about 18 per cent. are reported as communicant church members; but inasmuch as about 300 schools containing 100 scholars and more fail every year to answer this question, the percentage is undoubtedly much larger, probably about 25. The fact that in so many large schools, some of which are zealous in efforts for evangelization and Christian nurture,

no record is kept of the church membership of the pupils, so that the school secretary is at a loss for information on this point, is itself an item to be noted. The scholars are confessing Christ and "joining the church" at the rate of 3.4 per cent. a year, which rate has remained fairly constant for some years, and rests on figures that there is no occasion for doubting. It seems to indicate that only about half of our pupils confess Christ before they leave the Sunday school.

Concerning the superintendent, all that we know statistically is that his average tenure of office is four years and three months, and that in only seven schools out of ten does he have to give an account of his stewardship at an annual business meeting. As to the pastor, our address lists give us only about 1,400 names, though there are 2,336 schools. Perhaps 200 names are missing. This means that besides our 221 union Sunday schools, which get a turn-about and casual pastoring from the near-by ministers, there are some 800 others that are partly or wholly pastorless in fact, the preacher being on circuit and unable to visit his Sunday schools except alternately or on special occasions. This drawback is seriously felt in the rural counties, and should be borne in mind by those that are counting on the pastor's help in the introduction of grading, teacher-training, and other reforms. In the 1,300 or so of Sunday schools that do have a pastor to themselves, his usual place is as teacher of the adult Bible class.

As to race, about  $5\frac{1}{2}$  per cent. of the Sunday schools are negro schools. These are counted in with the white schools, and their delegates frequently attend our county conventions and are welcomed there. As these conventions never last more than a day, questions of hospitality are not raised. The foreign-speaking schools also comprise  $5\frac{1}{2}$  per cent. of the whole number, their average size, however, being much larger than that of the negro schools.

In 1899, when we last reckoned up the denominations, the Methodist Episcopal schools led with 27.3 per cent., followed by the Presbyterians with 17.3, the Baptists with 14.1, and the Episcopalians with 8.8. There were over thirty denominations identified.

Turning now to the conditions as respects lesson work, I made an inquiry in 1895 as to what lessons the schools were using. The results were: number of schools, 2,240; number using International Lessons, 1,667; Blakeslee Lessons, 29; other lessons, mostly Episcopal Diocesan Lessons, 273; no indication, 271. The inquiry has not since been repeated, owing to the evident difficulty of eliciting information from the very schools whose work we are most anxious to investigate. I do not think that, so far as the upper grades are concerned, the conditions

have changed very much in the last nine years, except that all the lesson-courses have been improved, and the General Council of Lutherans has issued a full graded course of its own.

In the elementary grades, however, progress has been made to which the attention of this Department is earnestly invited. The primary teacher, being a graded teacher, has always been the progressive member of the local Sunday-school force. Ten years ago, recognizing this, the state Sunday School Association started the New Jersey School of Primary Methods at Asbury Park; and this school, meeting for a week each July, has enrolled about twelve hundred individual teachers for one or more weeks of contact with the wider world of educational progress. Through influences generated largely at this school, at least 20 per cent. of the Sunday schools in this state, and many in other states, are exemplifying in their elementary departments a reasonable approach to sound pedagogic method in Bible-teaching.

Using statistics representing two-thirds of the schools, gathered by our elementary department organization, and completing these by a rough estimation, I think our present progress toward gradation might be fairly summarized thus:

|    |                                                                                                                                                                                                                                               | PER CENT.   |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| a) | Schools altogether ungraded - - - - -                                                                                                                                                                                                         | 2.5         |
| b) | With a primary department, but no separate primary room - - -                                                                                                                                                                                 | 47.1        |
|    | (Many of these however have a screened corner or other partial separation.)                                                                                                                                                                   |             |
| c) | With main room and primary room only - - - - -                                                                                                                                                                                                | 39.6        |
|    | (Adding <i>b</i> and <i>c</i> , we have 86.7 per cent., with a graded primary department and an ungraded main school. In at least a fourth, perhaps a third, of these primary departments, more or less of graded lesson material is taught.) |             |
| d) | With separate primary and junior (9-12) departments, and in most cases a beginners' department also, and the main room - - -                                                                                                                  | 8.3         |
| e) | With the three elementary grades, and graded work also undertaken in the upper school - - - - -                                                                                                                                               | 2.5         |
|    |                                                                                                                                                                                                                                               | <hr/> 100.0 |

This table is based on a conception of gradation that recognizes the social solidarity of the grade, the permanence of the grade teacher, and the architectural environment, as factors of equal importance with the presentation of graded lesson material. It might be noted that at least  $7\frac{1}{2}$  per cent. of the Sunday schools are now teaching in the beginners' or kindergarten grade a separate course of beginners' lessons, distinct from the International Lessons, and that this percentage is rapidly rising.

These incomplete results of a casual study of records on file are offered

in the hope that others with more leisure and better training for such studies may be moved to undertake investigations upon a much wider and more thorough scale. I feel sure that in such a service the cordial co-operation of any of the state or provincial secretaries of the International Convention will be freely granted.



## A SURVEY OF THE PRESENT SUNDAY-SCHOOL WORLD

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Statistics of the Sunday-school world are only approximate:<sup>1</sup> United States (new possessions) and Canada, 14,000,000; England and Wales, 7,000,000; Scotland, 1,200,000; Ireland, 400,000; Germany, 850,000; Sweden and Norway, 500,000; other European states, 500,000; Australia, 1,400,000; West Indies, 200,000; South America, 250,000; Islands of the Sea, 500,000; Asia, 800,000; Africa, 500,000; in all—scholars, 29,000,000; teachers, 2,950,000. These figures are far from exhausting the child population of any of these geographical divisions; besides, they include many adults. The Sunday-school world is yet much smaller than the week-day school world, and includes only a fraction of the minor population of so-called Christian lands, to say nothing of other countries. The banner school is said to be at Stockport, England, with 235 male teachers, 295 female teachers, and 4,824 scholars—a total of 5,354. A close second is the Bethany School of Philadelphia, with a total membership of 5,215.

Statistics may roughly indicate the size of a movement, but they give no information as to its quality. Within these millions of human beings there are school movements showing growths and crystallizations, nebulous matter and systems, currents and stagnant pools, germinations, and all unripe stages of development on the way to fruition. This paper must deal in outlines, seeking, if possible, to silhouette actual conditions and to indicate tendencies.

Data for generalizations about conditions abroad have not been collected. A great mass of information could in time be gathered, but months would be needed for procuring, digesting, classifying, and induction. It is likely that each national or ecclesiastical situation would exhibit its own peculiar features, and that only the vaguest generalizations could be made about the total movement in all lands.

Authoritative letters<sup>2</sup> give a glimpse of non-conformist schools in Great Britain. Their object, while mainly evangelistic, lacks definiteness. They are characterized by absence of method. The quality of the teaching is unsatisfactory. There is no test or examination of

<sup>1</sup> These figures are taken from REED, *The Evolution of the Sunday School*.

<sup>2</sup> Rev. Charles Williams, Accrington, England; F. F. Belsey, Esq., J. P., President of the Sunday-School Union (British) for 1903.

instruction. A few classes for teacher-training are attended mainly by those who least need them, others seeming to be unconscious of their value. The results of experimental psychology and modern pedagogics rarely affect their work. In Scotland possibly the work is somewhat more carefully done. In Wales nearly all the population finds its way to the Bible school. The recent education crisis in England has made the friends of the Sunday school more keenly interested in its efficiency. The Anglican Church is training about two and a half millions of children, as against about three and a half millions in the schools of all other religious bodies. Many of the schools of the Anglican Church are fine and well conducted. As some of their teachers are from the most cultured classes, excellent work is often done. However, as a rule, they are all agencies for the upbuilding of the Establishment, and the spirit of love and earnestness is more apparent in the schools of the free churches. A larger number of devoted men and women make up the rank and file of the Free-Church school teachers than can be found in the Establishment schools, which are usually managed by its clergy. Indications are that a close study of the situation in Great Britain would reveal parallels to results of study here.

The good work done in many Roman Catholic and Hebrew<sup>3</sup> schools in this country must not be forgotten. The Roman Catholic schools in some cases are conspicuously successful and are self-perpetuating, their graduates being able and willing to teach the entire curriculum to undergraduates. In this respect they set a fine example to Protestant schools. The Jewish work is rapidly developing. In many of their schools there are paid teachers, series of excellent text-books are in use, the sessions are held on both Saturday and Sunday, extending over two or three hours, and the course of instruction includes many subjects in addition to the Old Testament.

I will now confine myself to the organization, ideals, instruction, literature, and tendencies of the Protestant Sunday schools of this country.

1. There is no organization that articulates the Sunday-school world. The International Sunday School Association, while world-wide in its scope, and the most comprehensive of all interdenominational organizations, does not include all the schools of any land. Some religious bodies are not affiliated with it. In those which are, many schools do not use its uniform lessons, and do not participate in its local or general movements. There is at present no sign of any federation that shall unite the Sunday-school world, unless the existence of this Depart-

<sup>3</sup> HASLETT, *The Pedagogical Bible School*, pp. 73-78.

ment of the Religious Education Association is a happy omen of such a bond. There are movements within some of the great churches for organization and development within their own confines, and evidently with reference to denominational efficiency.<sup>4</sup> It is not at all likely that any national or international organization embracing all schools could be formed around any scheme of lessons. Such an inclusive structure would have to be built upon broad lines of method, or purpose, and confine itself to matters common to all varieties of effort.

2. Three ideals seem to dominate the Sunday-school world: the social, the educational, and the evangelistic. Schools are classified as working under any one of these three, not by the entire absence of the other two, but by their emphasis upon one of these ideals.

(1) The social ideal regards the school as an aggregation of persons, a field for the operation of movements of various kinds that will interest the members. Success is measured by numerical standards. Some of the largest schools in the world belong to this class, though as a whole it includes the fewest in number. There is more or less educational and evangelistic work, but these schools are not organized about either of these ideals. The school itself, with its own *esprit de corps*, is the main thing.

(2) The educational ideal claims an increasing number of schools. They are organized with reference to the study of all matters bearing upon the religious and moral welfare of the scholar, according to the most approved modern methods. Intellectual equipment is here a prime consideration. Into such schools the paid teacher has already made his advent. They strive to profit religiously by the advance of general educational movements, are found chiefly in centers of intellectual activity, and are officered and instructed by those whose personal interest in the educational aspects of religion is very keen.

(3) The evangelistic ideal is overwhelmingly ascendant. Its aim is to secure a spiritual experience for the scholar conforming to the standards of the church with which the school is connected, to lead him to the public confession of that experience according to the rites of the church controlling the school, and to train him in the life to which he has thus been introduced. Within this ideal there is a varying degree of emphasis on the study of the Bible. In some schools (a) the educational element is reduced to a minimum as an effective factor in the experience sought. The teachers are rather preachers, or dealers in second-hand homiletics. Other energies than the scholar's personal search for Scripture truth are impressed into service. In other schools (b) the

<sup>4</sup> In the Protestant Episcopal church of the United States, and in some other Christian bodies.

strongest emphasis is laid upon the honest study of the Scriptures as the most effective method of bringing the instrument of the Holy Spirit into direct and transforming contact with the life of the scholar. This study is depended upon as the most efficient discipline in helping the pupil to realize and enthrone the religious element of his nature. Between these two extremes there are (c) schools that greatly vary in their reliance upon Bible study in its relation to what is commonly called conversion.

There are indications that the social, educational, and evangelistic ideals will be combined with careful regard to their proper relation and proportion in the school of the future. Each asserts an aspect of the school that is real and essential. But the best work can be done only when the ideal is sharply defined.

3. The functions of superintendent and teacher are receiving more attention today than ever.

(1) It is now easier to get a good pastor of a church than a thoroughly qualified superintendent of a Sunday school. The time has long since passed when the duties of this official are ended with presiding at the sessions of the school. There is a pressing call for thoroughly prepared persons to make this vocation a life-work. The employment of trained and salaried superintendents is increasing. The supply is far short of the demand. Enlarging ideals of the school make this place increasingly difficult to fill from the ranks of untrained business men. Are we to look to women for skilled service in this sphere? And the seriousness of this problem is greatly increased where the school ideals are constantly widening, but financial limitations prevent adequately qualified leadership. Here is a sphere of usefulness for those who wish to pursue religious work, but not to preach.

(2) The securing of properly equipped teachers is a still harder problem. The almost universal verdict is that the teacher is the key to the situation. After all due honor has been paid to those who are trying to discharge this function, the cry for qualified teachers is still insistent. Probably no indictment of the methods prevalent for a third of a century is so severe as the simple fact that so long an experiment with them has utterly failed to yield teachers competent for even the most elementary methods thus far pursued, not to think of advanced work. What should be thought of any system claiming to be at all educational whose personal products were unequal to its perpetuation? Efforts are now making to remedy this weakness. A high authority<sup>5</sup> says: "Only one church in thirty-three has a teachers' meeting of any character,"

<sup>5</sup> Mr. Marion Lawrance, General Secretary International Sunday School Association.



and "probably not more than one church in a hundred is making any systematic effort to supply its Sunday school with trained teachers." And yet all our talk about graded schools, graded lessons, use of the results of psychology and its consequent pedagogics, is empty and vain without the trained teacher. International Association statistics<sup>6</sup> report 1,450 teacher-training classes with 14,000 members, and the Presbyterian church<sup>7</sup> reports that during 1903 it had 800 teacher-training departments with 12,000 members. Most of these, however, appear to be only recruiting places for substitute teachers where the lessons are taught a week in advance. A few of them are more ambitious and seek to reach the main difficulty.

The Executive Committee of the International Association last August established a Department of Education,<sup>8</sup> and appointed a Committee on Education to "erect such standards and to provide such diplomas as will supplement and promote all teacher-training systems in the fields of denominations and associations, without infringing upon the reserved rights of those bodies." This movement is designed to answer, if possible, "the insistent appeals both of denominational and associational leaders for a more clearly defined, classified, and unified system of teacher-training."<sup>9</sup> Schools for training teachers now exist at a few points, but their benefits are mainly local, and are sought after mostly by the few ambitious teachers who least need them. It is hard to see how the inexorable necessities of the ordinary life will allow most of the teachers to take advantage of such opportunities, even if they were disposed to do so. For this reason there seems to be an increasing opinion in some quarters that teachers should be paid and professional. Provisions for the training of teachers by correspondence and by the facilities of circulating libraries do not seem to meet the case. The Booklovers' Library, with the advice of experts, prepared a catalogue of books especially for Sunday-school teachers, in the effort to aid them in this respect. The superintendent<sup>10</sup> writes:

We regret to say that our experience, so far, as the result of actual contact with the teachers, has been very unsatisfactory. The average teacher does not realize the importance of his position, and very little attempt is made on their part to qualify themselves by study of the latest and best books published, especially those on psychology and pedagogics. Considerable effort will have to be made, and a great deal of time spent, before our teachers will be at all capable

<sup>6</sup> Official Statistics International Sunday School Association, 1903.

<sup>7</sup> Official Circular of Rev. James A. Worden, D.D., Superintendent Sabbath School and Missionary Department.

<sup>8</sup> Minutes of the Tenth International Sunday School Executive Committee, Winona, Ind.

<sup>9</sup> Address of the Committee on Education, Louisville, Ky., December 16, 17, 1903, p. 6.

<sup>10</sup> Mr. E. J. Boyd, in letter to writer, February 20, 1904.

of teaching scientifically. Personally I do not expect very much can be done along these lines until such times as radical steps are taken to place the Sunday-school teacher on a par with day-school teachers, and proper remuneration for their services is given them.

Another authority<sup>11</sup> asks: "Shall not the church do at least as much for its children as the state essays to do?" All of us will regret the day when the beautiful devotion of unsalaried service that has hitherto characterized the teaching force of the school shall be invaded by salaried professionalism. And yet would this be more than has been done by the state in doing the work of the parent in secular education? Would it not be less? Possibly the pastor will come to the rescue in a way to be hereafter indicated.

4. The lesson problem looms up sharply, as is seen in debates concerning supplementary lessons to the uniform series,<sup>12</sup> the issue of alternate series by publishing houses allied to the International Association, the growing use of other schemes already established, the introduction of new schemes, and the vigorous criticism of everything now in the field. All extremes of opinion are confidently put forth. A widely known publisher<sup>13</sup> declares: "So far as Sunday-school lesson-helps go, in my judgment Sunday-school teachers are getting the best that modern scholarship can afford, and that which is much ahead of what is taught in the average theological seminary." An equally well-known editor of the uniform series<sup>14</sup> says: "In our own denomination there is a very progressive tendency—a tendency which at times has bothered me, inasmuch as I am pushed to go more rapidly than our constituency as a whole is prepared to go. The demand is so strong with us that we have this year issued an outside course." A wide observer,<sup>15</sup> interested in no system, declares: "That the uniform lesson is a dead hand seems to be the verdict of the last quarter of a century. Not simpler questions, but other questions, should be propounded to the lower grades." One who has investigated<sup>16</sup> says: "There is no agreement among the advocates of graded schemes of study as to a curriculum for Sunday schools."

There is no doubt that the present situation is chaotic. The tendency is entirely away from uniformity. Graded uniform lessons, gradation without uniformity, ecclesiastical, ecclesiastical, liturgical

<sup>11</sup> Rev. J. Sanders Reed, D.D., in letter to writer, February 20, 1904.

<sup>12</sup> See Report of Denver Convention, 1902.

<sup>13</sup> David C. Cook, in letter to writer, January 15, 1904.

<sup>14</sup> M. C. Hazard, Ph.D., editor Congregational Sunday School & Publishing Society, in letter to writer, January 14, 1904.

<sup>15</sup> Rev. J. Sanders Reed, D.D.

<sup>16</sup> President Rush Rhees, Rochester University.

instruction, and a variety of miscellaneous schemes contend with confusing clamor. A large number of factors enter into the discussion. Were all these factors spiritual and educational, there might be a possibility of agreement. But where some are purely sentimental, others dogmatic, others severely ecclesiastical, and others sordidly commercial, there seems to be no prospect of agreement.

One happy tendency may here be noted. There is an increasing disposition to use the historical method of Bible study, and to employ the fruits of reverent modern scholarship. The purely homiletic method will disappear. The future teaching will be something else than the repetition of ideas borrowed from "helps," or from weekly lectures of a leader of a teachers' class.

5. The abundance of Sunday-school literature is bewildering.

(1) In quantity the lesson-helps excel. Most of them are sectarian in origin and purpose and in some centralized church governments the use of them is made a test of loyalty. When opportunity occurs, this literature is well-colored with sectarian hues. Some of the lesson-helps are undenominational, and when dealing with disputed matters are colorless in the attempt to please all and to offend none. Many schools, giving attention to their own special welfare, use this undenominational literature.

(2) The use of Sunday-school periodical papers, of which more than seventy are in circulation, is not increasing. They are not prized by boys and girls who have been introduced to the excellent superior literature now provided for them by specialists. Originally supplying a need, they now linger on, with their circulation largest where ignorance of the better literature is greatest. Gradual extension of periodical literature for the young will displace these papers, except where ecclesiastical influences support them.

(3) The library has also changed. The good periodical literature, the increase in number and decrease in the price of good books for the young, their accessibility in stores and public libraries, and the development of a taste for the best reading in our day schools, have banished the traditional Sunday-school book from the libraries except in the most unprogressive places. Fiction, biography, popular science, travel, books of reference, history, and poetry have supplanted them. In some schools the library has been abandoned. In some others only books that aid in the study of the Bible, or treat of methods or pedagogics, are found. The relation of the library to the school, especially in our large cities and towns, needs fresh discussion.

(4) There is now brilliantly crescent a literature that has to do with



method. Child-study has come to the front. Psychology regulates pedagogics. The folly of feeding milk to men and strong meat to babes is to end. The literature is already fairly abundant. Even a partial bibliography would be impossible here. The existence of this literature, with the prospect of using its suggestions in the best schools, marks an advance which will eventually affect even the most unprogressive schools. Heretofore the exhortation has been: "You must know your Bible." Without in the least diminishing this imperative, indeed with added emphasis to it, this new literature says: "You must also know your child." No species of Sunday-school literature has been so enriched in the last few years as this. It is here that our methods are to receive the best benefactions in the immediate future from our scientific students of the human mind.

6. Some tendencies apparent in the present situation call for notice.

(1) The importance of the Sunday school is recognized as never before. Scholarly Christian men who wish to be both theoretically and practically helpful are studying its problems and seeking their solution, in spite of ungracious criticisms in some quarters. These men will either redeem the term "Sunday school" from the contempt in which it has fallen, or will cause it to be supplanted by some other name which more accurately describes the institution. Both these results have occurred in a few places. If our conceptions as to all its departments, and energies, and methods are now confused, let us have faith to believe these throes of transition are only the birth-pains of a higher and more useful life. Every process of development inevitably leaves the débris of an outgrown past in reaching a nobler present and future.

An extension work has been started, called the "Home Department," consisting of about 35,000 visitors and 260,000 students. What are these among the millions of church members who do no systematic or intelligent study of the Bible? But we may well be grateful for all efforts in this direction.

(2) There is a tendency to exploit the schools in the interest of enterprises external to itself. The hospitality toward the social idea of the school makes this opportunity. Temperance societies, personal-purity movements, brigades, Bible-reading schemes, clubs, local philanthropies, missionary specifics, and other miscellaneous objects, are introduced into the current work of the schools. Whether they interfere with the genuine purpose of a school depends upon the ideal which each school sets for itself. There is no doubt that this tendency requires study now. It is a question how far the inherent worth of some of these things and the importunity of those officially charged with their



success should be allowed to claim the schools. Careful discrimination is needed here.

(3) The grading of the school may now fairly be said to be determined upon. Such a step is almost unanimously indorsed. Many schools are now experimenting. In June, 1903, the Sunday School Editorial Association, representing nearly every religious body, interdenominational in character, composed of forty-four persons actively engaged in the work, and in a position to know the needs and possibilities of schools in this and other lands, unanimously voted in favor of graded supplemental lessons to the uniform series. The ill-fated movement in Denver in 1902 was an effort in the same direction. Schools are already loosely graded. Psychology will finally determine the scheme of grading, and pedagogics will be forced to recognize it. That the public schools have stimulated our movement in this direction can no longer be questioned, however seriously the possibility of adopting their methods may be disputed. It is enough to say that scholars attending both public and Sunday schools recognize the difference between the two, and their respect for the ill-graded school will be slight.

(4) The rational relation of the pastor of the church to the Sunday school is now reaffirmed. Official jealousy of his guidance of the educational affairs of the school, the allegiance of the school to outside interdenominational movements, and often the failure of the pastor himself to realize and to discharge the responsibilities of his normal relation, have combined to make him content to keep his hands off the educational work of the school. Two lamentable facts have contributed to this pastoral resignation or neglect: First, the Christian ministry is the only vocation in life for which a man may thoroughly prepare by years of toil without attaining the authority of an expert. The educated minister's opinions are as freely challenged by the ignorant as if he had experienced no more special training than his challengers. The value of expert utterance universally conceded to all other occupations, industrial or professional, is denied to him. Has not the time come for an assertion of his authority in this sphere? And secondly, the course of training for the ministry has not heretofore included special preparation for leadership in the religious education of the young. Very lately some of the seminaries have introduced courses of lectures on the Sunday school, and the pastor's relation to it. More than this is necessary to prepare for a service in this direction such as the pastoral relation demands. If in theological training he must be compelled to choose between a knowledge of the church fathers,

and a preparation to nurture the church children, let him consent to leave the antiquities to the antiquarian, and insist upon adequate training for his practical duties. If he does not get a knowledge of psychology at college, let it be given to him in the seminary with special reference to Sunday-school work. Here is the shortest way to secure competent teachers. The pastor himself, or the trained superintendent, should train them. It is a legitimate part of his work, and ought to be a labor of high dignity and privilege. His immediate contact with his teachers can accomplish far more than books, and schools of correspondence, or blind self-help. If properly equipped for this function, he will be able to develop his own teaching force, and to keep his hand, where it belongs, on the religious instruction in his school.

The formation of the Religious Education Association is providential and timely. The argument for its existence is found in conditions as they are, and in our ignorance of them. If this Sunday School Department shall be able to bring to light the actual state of affairs, to detect existing tendencies, to check some and to stimulate others, and to introduce into the Sunday-school world some precipitants for the cloudy conditions, it will assure untold blessing upon the work so essential to our religious and moral welfare.

## THE PRESENT USE OF GRADED LESSONS

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The essential characteristic of a graded course for the Sunday school is the selection of Biblical as well as expository material adapted to the apperceptive power of the child in the several stages of his normal religious development, together with the adaptation of methods of teaching to the unfolding and varying mind of the child.

The most complete graded system in use is that of the General Council of the Lutheran Church. It has been in use about eight years and is slowly finding its way into the schools of the denomination. Its cloth-bound text-books are displacing the ephemeral lesson leaves within the church. Because of their denominational coloring, these lessons are not used by other denominations.

The Episcopal Church is progressing toward graded instruction, as is shown by the "Model Series" of Sunday-school lessons issued by the Sunday School Commission of the Diocese of New York; this series had a sale of over 55,000 copies in the year ending September, 1903.

Independent courses prepared by the teachers in a school or in a group of schools are becoming numerous. The Congregationalists are the most prolific in the production of such courses. The Tabernacle Sunday School in Chicago leads a group of Congregational schools in northern Illinois in the use of such courses. The Howard Avenue Congregational Sunday School, of New Haven, Conn., uses courses which have been published by the pastor, Rev. W. J. Mutch. These courses are in use also in the La Vergne Congregational School, Berwyn, Ill., the First Congregational School of Grand Rapids, Mich., the First Congregational School of Grinnell, Iowa, the Congregational School of Plantsville, Conn., and elsewhere. The First Union Presbyterian School of New York city is the pioneer in a group of five schools using an excellent graded system. The following schools also have separate courses: Hyde Park Baptist, New England Congregational, Leavitt Street Congregational, Chicago; First Methodist Episcopal, and First Congregational, Oakland, Cal.; Trinity Episcopal, and Church of the Disciples, Boston; Teachers College Sunday School, St. Mark's Episcopal, and Trinity Cathedral, New York city; Woodward Avenue

Congregational, Detroit; First Congregational, Manchester, N. H.; First Congregational, Lenox, Mass.; First Baptist, Fresno, Cal.

Graded courses are used by a number of schools under the name of supplemental or additional lessons. These divide the time and attention of the school with the International Lessons, as, for example, in the First Presbyterian Sunday School of Grand Rapids, Mich.

The "Beginners' Course," prepared by a subcommittee of the International Lesson Committee, is finding wide acceptance in the schools where the International Lessons are in favor.

There are other lesson systems, such as those of the Unitarian Sunday School Society and the Bible Study Union Lessons, which contain excellent features, but which cannot be called graded courses because they are based on the principle of uniformity in lesson material. This is recognized by their authors. The principle upon which the Biblical material is selected is not primarily adaptation to the child-mind, but that of consecutive biographical or historical study. Nevertheless, the abundance, or superabundance as some think, of material offered by these quasi-graded courses, from which selections may be made to meet the present urgent need for graded material, and the results secured from them, justify the consideration given them.

With respect to the results obtained it is, as Professor E. D. Burton remarks, "easier to tell what has happened since the curriculum was introduced than to affirm that all these things are the results of the curriculum."

Reports from those using the Bible Study Union courses in Sunday schools with an average attendance of from 150 to 500 show that the pupils get a more thorough understanding and knowledge of the Bible, study at home, pass creditable examinations, learn to use the Bible; that parents show deeper interest and help the pupils; that teachers study more and teach better; that the general interest is deepened and the attendance is increased and made steadier. The difficulties reported are lack of trained teachers to handle the lessons; objection to doing the written work, especially on the part of pupils from twelve to sixteen years of age; lessons too complicated; increased difficulty for teachers when pupils fail to study. Except that of the lack of trained teachers, these difficulties really have their root in the fact that the lessons attempt to cover too much ground. The quarterlies contain "such a mass of material," as one teacher puts it, that neither teacher nor pupils will wade through it all.

The thoroughly graded courses of the Lutheran General Council have developed capacity and love of study, toned up the spirit, conduct,



and general work of the schools, increased the attendance of both teachers and pupils, increased the offerings, made the teachers students, increased the efficiency of the officers, and kept the larger boys and girls in the school in order to complete the course.

The reports from those using the New York Sunday School Commission courses have been scanty. As the course was first published in December, 1902, it is probably too soon to judge of the results. St. George's Sunday School, New York city, the birthplace of the system, reports: "Results obtained are satisfactory in that one entire Junior Department of 700 scholars all work up the lessons at home and all own their Bibles. In the Senior Department about 60 per cent. do the work at home." The superintendent expresses the opinion that this percentage will be increased every year.

Reports from independent graded courses agree that the interest and attendance are greatly increased, and that intelligent Bible study and a more thorough knowledge of the Bible naturally follow. The First Congregational School, Ottawa, Ill., reports a larger number of boys of high-school age in the pastor's class than he had ever succeeded in getting under the old system. The Leavitt Street Congregational School, Chicago, reports more young men and women held in the school. The course used in the Church of the Messiah, Brooklyn, is said to hold the young men to the church. The Hyde Park Baptist Church, Chicago, has had a goodly number of additions to the membership each year since the graded course was introduced. Such results are due to the interest and enthusiasm aroused in both teachers and pupils. The *esprit de corps* of this school speaks eloquently to the visitor of the value of the graded lessons. Examinations and promotions are established features here, as in some other schools.

Herbert W. Gates, superintendent of the Leavitt Street Congregational School, Chicago, says the chief obstacles to graded instruction are (1) the lack of good text-books and helps. This is partly overcome by the establishment of a good reference library which is always accessible to the teachers. (2) The difficulty of securing good teachers, who study their lessons and know how to teach them. Other schools report the difficulty of getting the teachers away from the idea of preaching a sermon in every lesson. In the La Vergne Congregational School, Berwyn, Ill., we have been working out a course on the basis of sound pedagogy, and the most recent conclusions of the psychology of religion. Lectures on Sunday-school pedagogy are delivered every week for the benefit of both teachers and parents. Individual assistance is given to the teachers as far as possible. We use the International "Beginners' Course,"

Mutch's "Junior Bible Stories," and one course of the Sunday School Commission lessons; and in the adult division a course of the American Institute of Sacred Literature. With the boys and girls from twelve to fourteen years of age we are working out a course on the life of Christ, using as a basis the Sunday School Commission course and Forbush's "Illuminated Life of Christ." The interest and increased earnestness of teachers and pupils indicate that our aim to bring the pupils at the proper age into vital personal relation with Jesus as their Lord and Savior by providing the means of normal religious development will be accomplished.

This general survey indicates that a very large number of Lutheran, Episcopalian, Congregational, and Unitarian schools, and a significant number of Methodist, Baptist, and Presbyterian schools, are using graded courses. The results of the use of graded courses show that by this means the Sunday school best accomplishes its real purpose to be at once educational and religious. Pupils, teachers, and parents study more, get a better knowledge of the Bible, and enter more heartily into the spirit and work of the Sunday school.

## THE ADAPTABILITY OF THE BIBLE TO THE GRADED LESSON

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The variety of experience recorded in the Bible is one of its chief features. So diversified and rich are the contents that many people believe the Bible to be the best manual of religious education we possess. The adaptability of its material to the graded lesson is natural, arising from the following considerations:

1. There is a law of development. The moral and religious aspects of the life of a people are the most important phases of racial history. These two phases develop slowly and with difficulty, perhaps in proportion to the natural endowment of the soul; yet they keep pace as a rule with the development of the whole nature. The moral and religious condition of any people at any stage in their history corresponds quite closely with their general development at the time. And if one could select wisely and properly from their literature through the entire course of their career, a Bible of that people would be the result, if such selection could be made in the sphere of morals and religion. The Bible of the Hebrews is the literary expression of the moral and religious development of the most religious people of all time, and through this development there has come down to us a divine revelation.

The Bible, then, has a history, and is to be studied and interpreted in this light. We may expect to find advance in the moral and religious conceptions and standards given here from Genesis to Revelation, and these conceptions and standards are to be explained chiefly in view of the stages of development of the Hebrew people to which they relate or in which they arose.

The child also has a history. He too is the product of a development. He is not simply the final outcome of a series of accretions, material and spiritual. His organism has grown in size, complexity, richness, and skill. The child is self-directive and creative; his own initiative is an important factor in his development.

2. The historical development of the child is similar to the historical development of the race. It is generally understood that savagery, barbarism, civilization, and culture are the great landmarks in the advance of the most enlightened peoples. It is also believed that certain periods of development may be noticed in the history of the individual, corre-

sponding in a measure to those of the race. The general interests, activities, and tendencies of a child seem to justify a belief in recapitulation. So the religious development of an individual parallels, in a measure, the religious development of the race. The chief stages of racial religious development are the animistic, mythological, polytheistic, ethical, and spiritual. All of these stages may be traced in the religious development of an individual, except possibly the polytheistic against which nature would guard the child by hastening him through it. The child is at first a nature-worshiper, revealing reverence for natural objects. He believes the moon, clouds, stars, fire, wind, stones, plants, trees, and streams alive and able to communicate with him. Then follows a stage dominated by myth and a belief in the reality of beings apart from nature. The deifying of persons and natural objects may indicate a polytheistic stage. Soon there appear an interest in law and duty and a realization of divine authority over human life. The ethical sense develops rapidly. At the beginning of adolescence the spiritual phase of religion appears and soon becomes dominant. The religion of an individual is first credulous, then fanciful, then questioning, then emotional, and lastly intellectual. Sense, fancy, will, emotion, reason, and the sentiments dominate in turn.

The religion of primitive man is very sensuous, until fancy creates the myths opening the way for the subjective. Then polytheism appears, creating social strife among the gods and the people. As the sense of morality develops, certain gods become superior to others; and in time one god is considered supreme, the higher ethical-spiritual notion becoming dominant in the life.

When we turn to the Bible we find traces of a similar religious development among the Hebrews. Their religion did not come to them in a finished form. In their religious development, as revealed in the Old Testament, there is first a sensuous and a spectacular stage, quickly merging into a second and more mythological stage which is strangely personal, followed by a third stage that is social and increasingly ethical, which in turn gives way to a ritualistic stage, this again being superseded by the prophetic stage of greater spiritual activity.

There is the dominating presence of an enlarging and purifying ideal. The human mind is haunted by an ideal life. From the very nature of the soul it must create, long for, strive toward the realization of the perfect and the true. An ideal organizes mental forces and activities, focuses them upon some worthy object, and provides a safe standard by which to measure one's attainments.

Each stage of human life has its own ideal, influenced somewhat by



environment and general conditions of life. Forcing and retarding this ideal are dangers to be avoided in religious education. The ideal must be natural and suited to the mental development. The ideal of the youngest child is embodied in the parents and others within his immediate acquaintance. Looks, dress, and general appearance are modifying factors in the choice. Soon after school life begins, the ideals of children change in personnel, being selected from among those of whom the child reads or is told. Moral elements enter into choice at about the age of eight years. At the dawn of adolescence contemporary characters are chosen as ideals, historical interests influencing the choices made. Altruistic, philanthropic, reformatory, and missionary characteristics become central in the ideals of youth. If Biblical characters seem to be seldom chosen as ideals by children and youth, the inference is that they have not been properly and sufficiently acquainted in their religious instruction, with the great men and women of the Scriptures. The prominence of biography in creating ideals makes the Bible particularly well adapted as study material for all the grades.

The Bible is a book of ideals. Each age has its own great personages that stand out clear and strong, representing the best the age had realized or longed for. An important mission of the prophet was to depict to the nation through his superior vision future conditions of peace, happiness, and power. There were Eden, Sinai, Canaan, Zion, Zion restored, and the New Jerusalem—all ideals and each fitting a place in the religious development of a great people. The Messianic prophecies are another expression of the tendency among Biblical writers to inspire and encourage the people by the hope and promise of something better to come.

All the stages of development are represented in the life of Old Testament characters. Many leaders and prophets had reached in their religious life a New Testament stage; but the mass of people did not attain such advanced condition. The New Testament includes the most mature phases of moral and religious life. The highest thought of the Old Testament is given larger and full expression in the New. The two Testaments overlap in their reach and teachings. The prophecies and poetical books are adapted to adolescence. The New Testament, chiefly in its present order, is suited largely to adolescence and mature life. The Old Testament, in the main, is best suited to the religious instruction of children up to twelve or thirteen years of age; and the New Testament, in the main, is best suited to the religious instruction of youth and mature minds. But this distinction is not absolute and unalterable. Many gospel stories, stories from the Acts,

and passages from certain epistles are proper material for childhood instruction.

When making selections for memory, lesson, or illustrative material, we must not lose sight of the moral and religious ideal dominating each passage. The doctrinal parts of Scripture are wholly unsuited to the childhood period, because their ideals are beyond the grasp of the child-mind. The writings of the reforming prophets and the life of Christ are adapted to youth, because the ideals here set forth appeal to adolescent minds. Christ is the supreme ideal character for youth, because He is morally and spiritually perfect and proves Himself the world's greatest hero. Christ should be presented to children simply, naturally, and normally; when so presented He will appeal to the child-mind, for His life at every stage is full, rounded, complete. Each stage of human life may find suitable material in the Psalms. On the whole, this book is best adapted to mature minds; but the imagery in some of the Psalms and their realistic descriptions make them appropriate for later childhood.

4. The literary character of the Bible gives prominence to life. The Bible is a collection of literary writings chiefly in the sphere of morals and religion. It is a body of sifted literature, selected for intrinsic value. The same principles of criticism, evaluation, and interpretation that obtain in the study of any other literature are to be observed here. It is, like any other literature, the product of the age or ages that produced it, and is responsive to the thought and fundamental feelings of the time. The character and life of a people are in large measure revealed in their literature. The writings that abide move along the great highways of thought and activity. The chief test of any literature is its power to awaken the soul and to urge it on to noble sentiments and deeds. The Bible is the greatest literature because of its supreme influence on life.

If the chief characteristics of the best and the enduring books are emotion, imagination, sincerity, unity, interest, thought, and freedom from the didactic, the Bible is a supreme book. It is "an open door into a world where emotion is expressed, where imagination can range, where love and longing find a language, where imagery is given to every noble and suppressed passion of the soul, where every aspiration finds wings." Here too, the intellect can marshal all its forces and do mighty battle, and the will be forever incited to greater and more advanced undertakings.

The Bible touches human life at all points and in all its stages of advancement. In choosing material for lessons for childhood and

youth much sifting and rearranging must be done, but the material is in the Bible and often is the best to be found. The Bible is a wonder-book for the small child; a story-book for the large child; a biography and history for the boy and the girl; a book of adventure, successes, and morals for early youth; a record of ideals, reforms, and struggles for later youth; a guide in religion and ethics for the home-maker; a comfort and a help to those who have important decisions to make; and a consolation and a refuge for the troubled and oppressed. Here too, the historian finds valuable records of the past; the statesman may read of Hebrew political institutions; the philosopher may study the Wisdom books or the writings of Paul; the theologian may find unfathomed truth; the lawyer may study the civil laws and judicial development of a great nation; the ecclesiastic finds ritual and the priesthood; the mystic, the allegories and the visions; while the man of action will be interested in the military campaigns and the missionary enterprises.

The Bible is adapted to a series of graded lessons founded on the nature and needs of the pupil because it has come down to us through the various stages of growth and development that characterize a race, and in some measure the individual. Consequently it is responsive to the interests, ideals, thought, and basal feelings of those stages.

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REV. GEORGE WHITEFIELD MEAD, PH.D.,

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The adaptability of the Bible to the graded lesson is conditioned by certain essential considerations: (1) the successive stages of mental development and their correlation with physical development; (2) the purpose for which the Sunday school exists, namely, Biblical instruction, creation and development of Christian character, and the placing of pupils in a permanent way of soul-nutrition; (3) the time period of prescribed study; (4) the awakening of a permanent interest in religious facts; and (5) the fundamental principles of Biblical interpretation. These conditions impose an orderly, extended course of study, with a view to progressive acquisition of truth, a comprehensive understanding of the Scriptures, and the assimilation of religious knowledge.

The Bible is the precious product of centuries, a library of many books, with many varieties of literature. It contains histories, chronologies, biographies, prophecies, poems, proverbs, stories, songs, dramas, idyls, the sublime teachings of Jesus, the letters of St. Paul. If we are to understand the Scriptures, we must understand literary forms which are made the vehicle of thought; also the character of the writer, the occasion of the writing, with its historical setting and relations, and various related utterances and events.



Now, how can the Biblical material be adapted to graded lessons for childhood, adolescence, and maturity?

1. The primary grade. That is, the kindergarten, containing children up to the age of six; and the primary class with children of seven and eight years of age. These ages represent a time of sense-perception, of imitation, imagination, rapid physical growth, and activity; only the simplest language is understood; there is a peculiar susceptibility to religious impressions. The opportunity here is to teach that the religious nature is not something imposed from without, but springs up within one's being.

The lessons should consist of single, simple images or word-pictures of Bible persons or objects. The Bible abounds in beautiful stories suited for inculcating the spirit of the Christian life, and for storing the mind with facts that later can be grouped as a basis for historical study.

There are excellent books to guide instruction for this grade, such as Margaret Cushman Haven's *Bible Lessons for Little Beginners* (The Revell Co., Chicago), Florence Palmer King's *One Year of Lessons for Young Children* (The Macmillan Co., New York), and Frederica Beard's *The Kindergarten Sunday School* (The Pilgrim Press, Boston).

2. The intermediate grade. This contains children from about nine to twelve years of age. In this period of childhood the body is growing slowly, mental powers are increasing rapidly, the memory is strong; there is love of reality, which finds expression in preference for biography, history, places, nature, related events, etc., rather than in appeals to the imagination and sense of vision. This being the period preceding adolescence, many things may be learned and assimilated that will safeguard the after-life.

What has the Bible to offer for this grade of instruction? The ninth year may be given to a study of the connected history of the life of Christ, bringing out its steps of progress and its elementary teachings. A good manual for the work of this year is *From Bethlehem to Olivet* (Bible Study Union, Boston). The tenth year should be devoted to a consecutive study of the books of the Bible, with a view to acquiring familiarity with their contents and of awakening a genuine interest in and love for them as the richest of all literature. A suitable handbook for this study is Georgia L. Chamberlin's *An Introduction to the Bible for Teachers of Children* (The University of Chicago Press, Chicago). For the eleventh and twelfth years the biographical portions of the Bible are useful. The study of heroes, warriors, kings, and leaders of men appeals to pupils of this age, for their interest is in persons and movements. Biography also admits of enforcing spiritual lessons.



Manuals that may be used are *Great Men of Israel* and *The Three Great Apostles* (Bible Study Union, Boston).

3. The junior grade. During the transition to adolescence, youth has peculiar perils, emotions, impulses, and needs; there are new tendencies and powers of thought, love for the heroic and chivalrous, and deepening religious feeling.

The thirteenth year may be given to a study of Old Testament history, particularly of the foreshadowings of Christ among the Chosen People. Teachers will find valuable *The Foreshadowings of the Christ* (The American Institute of Sacred Literature, Chicago), and the manual of the Bible Study Union, covering the Old Testament history. Pupils of fourteen years of age should again study the life of Christ, His mission, work, teaching, suffering, and death as described by the four evangelists. Christ is then seen as a divine Redeemer, and also as a Friend and Brother. This is a year when boys and girls can be best aided to right religious decisions. The outline studies of the life of Christ of the American Institute of Sacred Literature, and of the Bible Study Union, may be used. For the fifteenth year the pupil's love of life and movement may be met by a study of the lives of the apostles and the planting and growth of the Apostolic Church. Again the courses of the American Institute of Sacred Literature and of the Bible Study Union are recommended.

4. The senior department. Young people of sixteen and seventeen years of age should study the books of the Bible in chronological order as part is related to part; also, typical personages that illuminate the successive periods of history with a view to a careful review of the Bible as a whole. Such study gathers up and systematizes what has been learned in previous years, deepens old lessons and enforces new ones, and prepares for meeting the intellectual problems of pupils. Pupils should now be made familiar with the literary form of the Bible. In the work of these two years, Moulton's *Modern Reader's Bible* will be found helpful; also, the Graded Lessons of the New York Sunday School Commission should be consulted (The Young Churchman Co., Milwaukee, Wis.). Young people of eighteen years of age may be interested in the study of ancient Jerusalem, and Biblical geography in general. From a study of the Holy City they may go to the study of the books of the Bible closely related with the history of Jerusalem. Thus the Bible becomes a living and fascinating book. Young people from nineteen years of age onward, and adults, may pursue various courses in Old Testament and New Testament history, literature, and teaching.

## ORGANIZED SUNDAY-SCHOOL WORK

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Once in three years representatives of the million and a half Sunday-school workers of America, who stand for the fourteen millions who recognize and report through them, meet in convention to survey the Sunday-school situation and outline general policies. Between conventions the interests of the organization, within the policies that have been determined, are intrusted to an Executive Committee. The selection, within limits prescribed by the Convention, of the Scripture portions to be studied in the Sunday schools is committed to a Lesson Committee. Thus far, this loose form of organization has seemed well adapted to the necessities of the situation, allowing freedom, and affording room for development that might be hampered by constitutional organization.

Much advance has been made through organized Sunday-school work in the present generation: the gradual but positive elevation of ideals; the improvement in methods and machinery; most of all, the undoubted fact that through the methods and inspiration furnished by organization, the product, which is the final test of a movement, is more abundant, and of a higher grade than a generation ago. Organized Sunday-school work stands for three things. It has not attained perfection in any one of them, but it is moving to greater efficiency in each.

1. Organization, valued as a means of conducting and conserving life. The motto is, "A Sunday school within the reach of every possible scholar." The International Sunday School Association plants no schools, but with its six general workers in the field, and the hosts of unsalaried helpers upon whom it can call, and through its literature, it impels and shapes state organizations which deem themselves charged with these duties, and inspires and informs them to secure county organizations by which the work is actually done.

2. Evangelization, as effort for the development of holy character and the service of Christ through the Sunday school. Avowedly and in the large this has been, since the revival of 1857-58, the specific aim of organized Sunday-school work. This is still the supreme pur-

pose of the school, and of the work of the teacher—to bring pupils into a saving acquaintance with Jesus Christ. The organized Sunday-school work directly helps to the realization of this end of the school in two ways: by the provision and maintenance of the Uniform Lesson, which has made possible a wealth and diversity of material for the teacher's use with the scholar, the larger share of it keyed to this tone; and by the erection of Decision Day into an institution. In a broader sense, it has reduced the work of evangelization to a system in house-to-house visitation, and in the Home Department has provided a way to its sustained and continuous prosecution.

3. Education, to the end that those who have been evangelized may become intelligent Christians, and that teachers may be fitted to instruct as well as to evangelize. The progress of the organized work has followed quite closely the line of progress in the individual school; first a gathering secured, with some possible opportunity in it for personal religious impression; as organization becomes more perfect, and there is greater mastery of the material, ordered and successful evangelism; then, in response to a demand that could not have arisen sooner, education, as a means to evangelism. The Sunday-school teacher is provided with normal classes and courses in institutes and summer schools. An advance step, for which the time seemed ripe, has lately been taken, in the creation by the International Sunday School Association of a Department of Education, in charge of a committee composed, as to the majority of its membership, of men of recognized eminence both in Sunday-school and educational work. The creation of this department is evidence that the organized Sunday-school work is neither indifferent, nor antagonistic, to the evident demand of the time for the accentuation of the Sunday school as a factor in religious education.

I may be permitted to add some personal estimate of the future of organized Sunday-school work in its relation to education. I have no idea that the Uniform Lesson is likely to be abandoned, though I have hope that it will be improved. During the last two years the system has been crucially tested at its weakest point, the use of the uniform lesson for the youngest classes. The non-uniform Beginners' Courses, authorized by the Denver Convention, "have not realized enough from their sales to meet the expense of publication, and in thousands of instances where they have been tried they have been abandoned and teachers have returned to the use of Uniform Lessons." However much we may regret this issue, and however sure we may be that "no question is permanently settled until it is settled right," it is best to recognize

facts and put forth effort to attain the attainable. Of course, if one has a conviction that graded material, in an adjustment called "pedagogical," is the only true course of study for a Sunday school, he ought to urge it; and when he brings home to the comprehension of the average Sunday-school workers that their efficiency can really be promoted by his method, they will accept it.

Sometime we shall have a race of pastors who can teach the Bible, and train others to become teachers of it. Not the least of the services that organized Sunday-school work is rendering is in its approaches, through the theological seminaries, to the ministry of tomorrow and the day after. In the next ten years these will bear fruit in a way that will greatly profit the educational side of Sunday-school work. Further, the work of teacher-training, to which the Department of Education is to give special attention, is sure to make rapid and continuous advance. The present elementary standards, by which the trained teacher is estimated, are to be speedily outgrown, and higher ones will be set up. There are a multitude of agencies working to this end, and, in the better-trained teacher, who is on the way in considerable numbers, we shall have reached the solution, in larger part, of the educational problems of the Sunday school.

My fairest hope is that there may come, and if so, it will be most largely through this Association, such delimitation of the proper fields of each of the agencies concerned in religious education, as shall lead to clear views, of general acceptance, of just what should properly belong to the Sunday school regarded as an educational institution, and then such correlation as shall secure to organized Sunday-school work, on this growing side of its activity, the support of the public school, college, seminary, church, and home.



## DISCUSSION

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The Sunday school of today is the result of a century of earnest, prayerful thought and persevering effort. Occasionally there has been some mighty step forward, as was the adoption of the Uniform Lesson System. And we are in the very midst of another advance, which will perhaps prove to be just as much of an epoch-maker as was that. But between such notable steps we must admit that there has still been progress; else such steps would not be possible. There has been steady and constant progress, and the present condition of the Sunday school is better than ever before. It may be that other institutions have made more rapid progress—for example, our public school system. But there are hundreds of country towns where the public schools are carried on in a way just as far behind the times as the Sunday schools in those same towns. I do not claim that religious education has advanced as rapidly as has so-called secular education, but that it is better now than ever before. There is one word that to my mind characterizes the present condition, namely, *transition*. We must see to it that out of the tangle of doubt and uncertainty and anticipation in which we are wandering we emerge on the further side.

Upon being asked to take part in this discussion, I wrote to a dozen or more prominent Sunday-school workers, asking for their opinion on this subject. The replies have interested me greatly. As you might expect, some are hopeful, some pessimistic. As these opinions come from men of weight and influence, I will take time to bring some of them before you, as a symposium on the present condition of the Sunday school.

Some say the present condition is discouraging,

Because of the conservatism in the church, and the fact that the first available teachers are secured—though often incompetent.

Because in a transitional state.

Worse than six years ago. Teachers do not feel responsibility. Lack of interest on the part of adults.

Ineffective because archaic. Fraught with menacing problems.

Operating under a worn-out system, and antiquated ideas.

Apathetic as to increased membership and influence.

Preoccupation and indifference of parents and other adults.

Others say the prospect is encouraging,

Because the Sunday school is the strong right arm of the church, and is on the threshold of a tremendous forward movement.

This transition is to better things.

The Sunday school is venerable and mighty (like the Chinese empire); has the elements of a glorious future.

Intelligent progress. A better class of men and women becoming interested. Much training done for Sunday-school work; and efforts for better instruction.

Hopeful conditions as to spiritual life and efforts; and a transition as to ideas and methods of instruction.

The condition is improving.

Personally I am an optimist (except possibly some stormy Sunday afternoon, or some evening after a feebly and wearily attended teachers' meeting), and it does me good to get such a statement as that made by one of the prominent pastors in Connecticut, who for many years has been the superintendent of his own Sunday school:

Sunday-school work taken as a whole is better done at this time than ever hitherto, and the general recognition of its defects is due to a rising ideal.

I do not believe there is in the world today another such mighty power for good as the Sunday school. It has not lost its influence. I admit that there are great needs, and great possibilities of improvement. The ideal is far beyond the present attainment of most of our schools. But I have no patience with those who cry down the Sunday school as altogether behind the times, and therefore useless and superfluous.

I have not time to discuss all the statements about the present condition of the Sunday school. There is much truth in what is said of the apathy of parents and adult members of the church. One man wrote:

The adults of Christendom stand like swine with their feet in the trough. They do not know it, but there they are. The church architecture is first for them; the minister is called to suit their tastes; the singers are employed to charm them; the hours of service are allotted at their demands—at least three to one for the child; and the ministrations to them demand at least four-fifths of the budget appropriations, the child often being asked to support his own school.

Surely there are conditions enough that are discouraging; we cannot shut our eyes to them, and we surely ought not if we would help to realize the possibilities of the Sunday school.

Nor, on the other hand, can we avoid seeing, unless we habitually wear blue glasses, the great good the Sunday school is accomplishing in spite of its shortcomings. Only this morning I received a letter in reply to my inquiries from a man of national reputation as a Sunday-school worker, whom you would all know if I should mention his

name. He gives seven points on the present condition of the Sunday school as showing his opinion of the very hopeful condition of things:

1. I have not seen a time since 1889 when the Sunday school seemed to be in as healthy and forward a condition as at present.

2. It is my belief, based on observation and wide correspondence, that the Sunday-school membership is larger now than it ever has been.

3. I believe there is more interest manifested in the evangelistic side of the work than ever before.

4. There is an intense interest in the matter of teacher-training.

5. More than ever before is it true that the minds of educators have been turned toward the Sunday school.

6. Our theological seminaries and Christian schools are being aroused along this line.

7. The church itself is becoming aroused to the importance of Sunday-school work.

Transition, as I have said, is a word that, more than any other, characterizes the present condition of the Sunday school. There is a dissatisfaction with what has been accomplished; a realization that the child needs, and is entitled to, the very best in all lines; that teachers need the very best training and equipment, as well as the most earnest devotion and feeling of responsibility. There is a reaching out after better leading, better teaching, better co-operation. And many eyes are turned toward this Association in the hope that from here may emanate the suggestions, practical and usable, that will help solve the great Sunday-school problems.

## THE PRINCIPLES UNDERLYING A GRADED CURRICULUM

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The first step toward the discovery of the principles which should guide in the preparation of a graded Sunday-school curriculum is to define the end that is sought by Sunday-school instruction; the second is to ascertain what Nature (that is, God) is doing to further that end; and the third is to consider the means by which we may give added power to these natural tendencies.

Probably all who engage in Sunday-school work would agree that its chief aim is to form the highest type of moral and religious character. Accepting this definition, we have to ask what Nature is doing toward the attainment of this end; and the answer is not uncertain. The modern psychologist declares that the man who lacks the elements of moral and religious character is as abnormal as the man who is blind. This fact has tremendous significance for us. It implies that if we would fall in line with the forces that rule the universe, religion is not to be imposed upon human nature from without. The process of character-building cannot be regarded as mechanical in its nature. It is not a pouring of moral precepts into the empty receptacle of the child-mind. It is not primarily a process of pruning off undesirable growths by punishment, or of confining fluid impulses by a mold of law until they have taken permanent form in habit. It is rather a process of culture. The instruction should appeal to the better side of the nature, seeking by proper nourishment and suitable exercise to lead every healthy moral and religious impulse to its highest development.

The first principle, then, may be thus stated: *Moral and religious instruction should be chiefly positive and constructive in its nature, and must appeal to the elements of right character that exist in the pupil.*

Accepting this principle, which requires that we find our starting-point for religious instruction in the life of the child, we find that, while religion is natural to the man, it reaches its highest development only in the adult. Certain regular stages in development, fairly uniform in the majority of individuals, appear. While the young child has the elements of religious and ethical character, these at first are germs only—tendencies which may be called moral or religious only in view of that to which they will normally give rise in later stages of life. These first hints of



the higher life are followed in the boy and girl by other stages that are more advanced, but still immature. In adolescence and adult life still higher forms appear.

The nature of the changes which naturally occur in these various stages of development begins to be quite clearly indicated by studies of childhood and adolescence. We have not been able to find for purposes of such study children who have received no religious teaching; but we are beginning to discover what phases of religion seem to appeal to natural interests and to make the deepest impressions, thus becoming a part of the life of the child. The characteristics of these stages stand out somewhat distinctly, but it must be remembered that the periods are telescoped into each other with no clearly marked dividing line.

Early childhood, which lasts until about eight years of age, seems naturally to give the child a consciousness of God as back of Nature and its forces—a conception of the Deity as a great anthropomorphic Being who dwells in the distant heaven, but works His will on earth. He it is who hangs the moon and stars in space, who causes flowers to bloom and birds to sing. It is for this conception that the child is feeling when he asks who made the river and the trees, and who cares for the squirrels in the winter. For Him the child seems to feel some really natural reverence, and in His power there seems to be some natural faith. If some degree of trust in His love is not natural, it is at least very easily acquired. The foreshadowing of ethical feeling we find in the instinctive emotional life of a child, especially in the various phases of fear and anger, sympathy and love.

Prepubescence, from about eight to twelve years of age, and the transition stage of adolescence, seem to bring the idea of God into closer relation to human life and conduct, and to give the conception of the divine Being as a maker of laws and prescriber of penalties and rewards. Never does mere authority, the "Thou shalt" and "Thou shalt not," have greater influence over the child. This is a time when egoistic motives predominate in both moral and religious life, and when the child responds to the influence of his superiors more readily than at any other time. Never are outward observances more readily taken on. At first this response is imitative and formal; but after puberty, ideals play a larger part, and character as well as conduct brings its lessons and its stimulus.

As the youth approaches the middle stage of adolescence, at about sixteen years of age, his idea of religion becomes still more definite and personal. Now he feels not merely a desire to escape penalty, but the necessity of a right relation between himself and God. Consciousness of a lack of harmony between his life and his ideals is forced

upon him. There is often the struggle and stress of a violent conversion experience with a sense of victory for the better self. Sometimes, but apparently less frequently, the same sense of the attainment of a right relation to God and to goodness is reached by a gradual process of growth. Between these extremes is every gradation of experience. This is the most intensely personal phase of religious experience, and unless it is attained the religious development is certainly immature. At this time altruism strongly stirs the heart of the youth, and genuine ethical feeling should become a dominant force in character.

But, for the educated or naturally thoughtful man, the end is not yet. In later adolescence, noticeably from about the eighteenth year to the end of the period, the religious consciousness shifts its center from the emotional to the intellectual life. The vague and impulsive altruism of middle adolescence is followed by the effort to establish sane and definite standards for a great variety of social relations. The exuberant idealism of the earlier period gives place to the unconscious effort to construct a sound philosophy of life. No longer can the thoughtful man or woman with the broader social sympathies of this period be contented with a religion which satisfies only the needs of his own heart; there is realization of a brotherhood of man to which the Divine Fatherhood must bear some relation. He traces backward the course of his religious development thus far, but reason, not suggestion or tradition, interprets what he sees. His God must be a God of law, and the laws must be of universal application. Again, he seeks to find Him back of Nature—not in the remote Heaven, but in some sort of immanent presence. Religion must walk hand in hand with science, or there must be a parting of the ways.

This phase of religious experience, which Professor Coe has so well described and so wisely guided in his *Religion of a Mature Mind*, seems to me to be distinctly characteristic of later adolescence, though it is probable that the soul which struggles unaided through this reconstruction period does not usually find its quest before maturity is well begun. Whether middle life and old age add higher levels to religious experience, or rather mark the beginning of decay, we hardly have the data to determine now.

These four stages contribute distinct elements to religion, no one of which can well be spared, and no one of which can be so well taught at any other period of life. And yet how completely we have neglected their logical sequence and their practical value. Almost the whole Christian church ignores the first; but woe to the Christian who today has no other foundation for his faith than a book—even though that

book be the Bible. Large sections of the church—those that make instruction the only or chief condition of church membership—as organizations make their appeal chiefly to the characteristics of the second stage: but, after the development of personality which adolescence brings, the life that is controlled by mere external authority is not likely to be either a happy or a useful one. The majority of the evangelical bodies touch the second lightly, place the strong emphasis upon the third and either totally ignore the last or regard it as an evidence of religious degeneration—with the result that many who have had the genuine conversion experience lose their faith and the vitality of moral character before manhood is really begun. Some of the liberal churches attempt to jump the children from the first stage to the fourth, with the result, that in spite of their splendid literature, the high intellectual qualifications of teachers, and the emphasis placed upon their Sunday-school work, they lose many of their own children and in the face of considerable adult accessions from the evangelical bodies are unable to keep their numbers good.

Not only should we plan to lead the Sunday-school pupil through these stages of religious development, but we should realize that unless each is passed at these times and in this order, the higher stages are not likely to be attained at all. Not only must we provide for the lower stages, but to avoid arrest in development we must provide at the proper time such conditions as will further the transition to the higher ones. The boy who is not taught to reverence and obey ethical laws at ten years of age may easily regard them as of only philosophical importance when manhood is reached. Let adolescence pass without the conversion experience and it is rarely attained in later life. Fail to add the intellectual elements to religion at the period of questioning, and doubt in later adolescence and arrest or perversion is the almost certain result.

The principle which these facts reveal is: *Religious instruction, if it is to be effective, must recognize certain nascent stages in religious development, and must make use of the special opportunities which they afford.*

Studying in greater detail the development of the moral and religious consciousness, the student is impressed with the fact that religious feeling is a very complex form of emotion. He sees that character is the result of interplay of intellect, emotion, and will. The stages in religious and moral development appear as phases of similar changes in the whole life of the growing man. Life is a unit. In its fabric every strand of human thought and passion, aspiration and attainment, is intertwined as warp and woof. What is not added thus to character is mere embroidery at best, and contributes little to its strength.



It seems to me that one of the most unfortunate conditions of our plans for religious instruction in the past has been that it has been given chiefly at certain hours of only one day of the week, in a special building, from one particular book, and for the most part by one man who wears a black suit of peculiar pattern when he gives it. Fully recognizing the advantage of all this specialization, one still wonders if it would be possible more effectually to isolate religion from everything else in life. The settlement and the institutional church are efforts to broaden the appeal: what they do for the adult, and more, the Sunday-school should do for the child. Life is many-sided, and religious instruction must make its appeal to its every aspect and interest. Until religion is so presented it can never assume in the life of the average man the commanding place that belongs to it.

Our failure in this respect is as apparent as it is unfortunate. Of greater educational value than any pedagogical device of man is simple natural play, and the Christian church has never turned serious thought to it except for some slight measures of repression. Here is opportunity for effective broadening of religious education at the early part of the course.

When we desire to teach a young child religion, we commonly try to lead him in thought into a strange, far-away country—the world of Bible history—where there were strange people whom he never saw, where there were strange customs that he does not understand, where strange things happened that do not happen today; and we give him his thought of God chiefly in relation to that unfamiliar and comparatively unreal world! Rather let us help him to see God in the world of birds and flowers, clouds and stars, in which he lives. The child in the kindergarten class is not able to read the Bible; but the picture-book of nature is open before him, and a new leaf is turned with every hour. For our youngest pupils the Bible stories have their value, but only as they interpret and are interpreted by the child's life of today.

In the young men's class we may introduce a course on the social teachings of Jesus with application to the relations of employer and employed, to the questions of national policy, and of practical politics in the local community. Not only will we keep the young men in the school, but after such a course of study they will find it more difficult to develop that comfortable and too common type of religion which does not interfere with a man's business or his politics. The principle is: *Moral and religious instruction should be correlated with the changing dominant interests and activities of life.*

These, it seems to me, are some of the fundamental principles which



are suggested by the study of the progressive religious development of the child. And possibly these are all that are really essential. It may be urged that instruction must be adapted to the child's interests and to his powers of comprehension, but this is provided for if the last principle is accepted. Life is a unit, and so intimately are all its phases related that if we do at any stage adapt our instruction to the religious development, which is the essential thing, it will perforce appeal to the spontaneous interests and be within the grasp of the intellectual powers. We may search for other principles which condition our work in the nature of the means by which we seek to aid this natural course of development. The two chief agencies are the Bible, our principal text-book of religion and morals, and the living teacher, whose personality is perhaps an equally important factor. Since the Bible is a record of racial religious development which closely parallels that of the child of today, and since the most essential training of the Sunday-school teacher is the attainment of the highest religious experience, of familiarity with the Bible, and of knowledge of the way in which the child's nature unfolds, we may expect that nothing contradictory to what is already discovered will here appear.

This ideal for religious education does not forget God or minimize the power or part of His Spirit in the shaping of religious character. It does not urge salvation without regeneration, but holds that the second birth is the birthright of every child in our Sunday schools, and that if he does not experience it in a psychological as well as theological sense before adolescence is past, the fault is ours rather than God's or the child's. To the Christian the laws of nature are the thoughts of God; and revelation says that it is not the will of our Father in Heaven that one of these little ones should perish.

I believe that the gradation of our Sunday-school instruction on the basis of the result of scientific investigation means simply doing God's work in God's way, and that when it is accomplished our Sunday-school teachers will be collaborators with Him in a larger sense.

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Since the attempt to distinguish sharply between the principles that require or justify the grading of the curriculum, and those which determine how the graded curriculum should be constructed, would involve an embarrassing drawing of fine distinctions, I have taken the liberty of understanding the topic as including the principles that justify the

establishment of a graded curriculum and those that fix the main lines on which it should be constructed.

1. The advantage and well-being of the pupil are the ends to be sought in all the work of the school, and so in the curriculum. There is some danger that in our emphasis upon the proper point of view in Biblical study, and on the principles of psychology and pedagogy as necessarily controlling the construction of the curriculum, we shall forget that all these things are of value to the Sunday school only as they promote the welfare of the child. Pedagogy has no interests of its own. The Bible requires no service. Psychology is for man, not man for psychology. The Book is for the child, not the child for the Book.

2. The moral and religious well-being of the pupil is the specific aim of the Sunday school and of the curriculum. The school of technology exists also for the benefit of the pupil; but not specifically and directly for his moral and religious well-being. The Sunday school is a religious institution—it seeks a moral and religious end. And what is true of the school as such is true of its curriculum.

3. The curriculum should be based upon a sound psychology, and in particular should recognize and avail itself of all well-attested results of the study of the development of the human mind from childhood to youth and manhood. Previous speakers have sufficiently described this development.

4. The Bible should be the chief subject of study. The tradition which has made the Sunday school in large part a Bible school rests upon a sound basis. Christianity has its roots, historically, in the Bible; and in no small measure experientially also. The instinct of the church has been wholly right in giving to the Bible the central place in its school. The betterment of the Sunday school will not come through deposing the Bible from that place. But that it should be the *sole* textbook is more than can be rightly claimed. To insist that the pupil in the kindergarten shall be taught solely from the Bible is to violate the principles already laid down, disregarding the laws of psychology, and making the child for the Bible instead of the Bible for the child. To exclude from the adult division of the school courses in missions, church history, applied ethics, and the like, on the ground that the Sunday school is a Bible school, is to fall into the same error. The Bible should have the central place in the curriculum of the Sunday school; but it should hold that place by virtue of what it is and what it can do, not on the basis of any *a priori* opinions.

5. The curriculum should be based on a sound and true view of the Bible. The construction of a curriculum does not presuppose a knowl-

edge of all the teachings of the Bible, but it is demanded that those who are to arrange the curriculum shall have as a prerequisite to the performance of their work a knowledge of the contents of the several parts of the Bible, and a sound view of what the Bible is. Indeed, it is only upon the basis of some view of the Bible as a whole that one can make intelligent choice between the graded and the ungraded curricula. And the matter becomes still more important when, having determined that the curriculum is to be graded, one seeks to lay down the principles that are to guide in its construction.

But what is that sound and true view of the Bible which should underlie the curriculum? Three views may be considered here:

First, the Bible may be held to be substantially homogeneous throughout, every part able to yield moral and religious precepts or theological propositions, which can be directly culled from it or gained by a species of allegorical interpretation—a loaf of bread, to use a favorite metaphor of those who hold this view—sweet and good, and of about uniform quality through crust and crumb. One who holds this view of Scripture is not likely to favor a graded curriculum at all. The advantages of uniformity—with its necessary consequence, the ungraded curriculum—will outweigh for him any betterments to be secured by a graded curriculum with its different subject of study for the pupils of each grade.

Secondly, the Bible may be held to be a collection of maxims, stories with morals, essays, and the like, varying in respect to the degree of intelligence or maturity of mind necessary for the understanding of them, yet each valuable for the lesson which it conveys, taken by itself and independent of its relation to the whole or its place in a process of historical development. If one hold this view of Scripture, it may lead him to the adoption of a curriculum so graded that the several grades and classes of pupils shall study those portions of Scripture, be they stories, psalms, essays, letters, visions, which contain or will yield those maxims that are adapted to the stage of development which the pupils in the respective grades have severally reached.

Thirdly, the Bible may be regarded as a collection of the literary records of a most significant religious movement—sources for ascertaining the history of the most significant religious experience of which human history affords a record, a religious experience not of a man but of a nation, centuries long, rooted in soil of an almost unknown antiquity finding its mountain peak in the life and teachings of Him who remains for us today after all the centuries the Prince of religious teachers, the Ideal of humanity, the matchless and unsullied Revelation of the Heavenly Father. To one who takes this view of the Bible it will follow,



not simply that the curriculum of the Sunday school shall be graded in order to assign the easier parts of the Bible to the younger children, the more difficult parts to the more mature pupils, but that the whole curriculum shall be so constructed as to lead up to the fullest apprehension possible of that truth which is taught by the Bible, taken as a whole, and viewed as the history of God's self-disclosure to that nation to whom and through whom, in the person of its prophets, apostles, and Messiah, God has disclosed Himself more fully than to any other nation since the world began.

Let it be recognized and at once confessed that there is an element of truth in both the first and second of these views, especially in the second, and that this too is an element important to be considered in the construction of the curriculum of the Sunday school. The Bible does contain many beautiful stories, adapted by their beauty and interest to attract the child, and by the truth which they suggest to convey to him needed moral lessons. It does contain beautiful psalms, instructive maxims, impressive aphorisms, which lodged in his mind in youth, when memory is receptive and retentive, will help now to shape the still plastic character, and in coming years will reveal more and more of their meaning and truth. The Bible does contain essays and letters, sermons and visions, of varying degrees of difficulty of interpretation, and capable perhaps of being arranged in an ascending scale, from the easiest to the most difficult, from the simplest to the most profound.

But neither the first nor even the second view tells the whole truth about the Bible. Both overlook that fact of tremendous significance to which the third attempts to give due recognition. Time fails me to put forth here any adequate defense of it. I must be content with announcing my own adherence to it, with affirming what I believe most of those present will assent to, that all the recent progress of Biblical study has made it increasingly clearer that the Bible yields its deepest and most surely attested message to humanity only by a thoroughgoing historical study of it—a study which seeks to read in this transcendently significant record of religious experience the long sentence of divine thought that is written in the successive centuries of the history of the nation of Jesus the Christ. The Bible contains the materials for ascertaining the history of that experience, in which, step by step through centuries the great truths of morals and religion were disclosed to the minds of men capable of receiving them. If we would use this body of literature for its highest educational value, if we would make it in the highest degree instrumental in the moral and religious development of the child, we must teach him the lessons of this great history of divine revelation.



The modern historian, whether he deal with the history of Rome or France or England, is not content merely to be a chronicler of events, or Æsop-like to find in the successive occurrences of history a *haec fabula docet*. His task is to discover the meaning of that whole sweep of history with which he deals. Facts he must have, and facts in their order. Imagination he must have, not to invent facts, but to conceive them vividly. But beyond this he must have insight, the power of historical interpretation, the gift to discover in facts, set in relation, the truth that is greater than all facts. It is in this large historical spirit that we must learn to deal with the Bible. It is these great truths that underlie and shine through Biblical history that we must aim to convey through our teaching of the Bible.

Accepting then, the element of truth that is contained in each of these three views of the Scripture, and especially holding fast that which is contained in the third view, what further principles can we lay down to guide us in the construction of the curriculum of the Sunday school?

6. The center of gravity of the curriculum intellectually should be in the discovery, through historical study, of those central truths which are taught by the Bible, viewed as the record of religious experience and of a process of revelation of religious truth. When I say that this should be its center of gravity, I mean that the earlier years of the curriculum should lead up to a course in Biblical history, in which the pupil should gain some true, even if imperfect, conception of the historic process of disclosure and discovery of truth, of which the Bible contains the record, and that the subsequent courses should tend further to explicate and illuminate this great historic movement. Such a course in Biblical history would necessarily deal with events; yet even more with the history of ideas, and with events chiefly as expressing or illustrating ideas.

7. The whole curriculum should be pervaded with the interpretative spirit. The Bible is literature, much of it literature noteworthy for its beauty, all of it susceptible of interesting study purely from the point of view of literary form. But the primary purpose of literature—this is at least true of the literature of the Bible—is to convey thought. And literature yields its thought only to the interpreter. Biblical history may be ascertained from the literature of the Bible, but only by a process of interpretation. The Bible is full of truth—profound, inspiring, saving; but that truth can be extracted from the words only by interpretation. For formal instruction in the principles of interpretation there may be no place in the Sunday-school curriculum. But the interpretative spirit and point of view should pervade the whole; and the

sooner the pupil whose mind is sufficiently mature to be able to do so acquires the habit of approaching every passage or book he takes up for study, with the question, What does this mean? the sooner he will have acquired the right mental attitude toward the literature of the Bible.

8. The curriculum should somewhere furnish the pupil with a general survey of the Bible as a whole, given him from such a point of view as to leave him with as true a notion of the character of the Biblical books, and of the nature of the collection as a whole, as he is capable of grasping at this period of his study. This course should be introduced as early as the pupil is really capable of pursuing it intelligently, that he may have the benefit of it in his future study.

But these principles which are demanded by the truth contained in the third view of Scripture must not be allowed to exclude regard for that element of truth which lies in the others. Nor must we so do violence to the facts of psychology as to undertake to make the whole curriculum either formally historical or formally interpretative. We must therefore add another principle.

9. The curriculum must avail itself of the fact that the Bible contains many pieces of literature, which in themselves are capable both of being made attractive to the child and of being employed as the media for conveying religious instruction adapted to his stage of development. There are short stories which can be told as detached units; there are longer biographic narratives, fitted to interest and instruct children not yet prepared for broader-horizoned historical study; there are commandments, and parables, and psalms; there are shining sentences of religious truth, and shining examples of noble character. Many of these stories, and commandments, and psalms can be stored in the memory of the child, not as mere words conveying no meaning, but as beautiful caskets, attractive now for what discloses itself to his youthful mind, destined to become more attractive and more serviceable when in later years they yield to maturer thought their inner contents. Of these elements of the Bible the curriculum-maker must avail himself for the construction especially of the earlier years of the curriculum, using them at the same time for the immediate religious instruction of the child and storing them up for future use in the historical work which is to form the central point of the curriculum.

The actual construction of a graded curriculum for the Sunday school is a task that can be successfully accomplished only by co-operation of scholars and workers in different fields of knowledge and effort, or by the labors of persons whose knowledge and experience cover several fields not often covered by one person. The Biblical scholar must

bring his broadest and most intelligent view of what the Bible contains and what it is. The psychologist must bring his knowledge of the child and of the process of the development of his intellectual powers and his religious nature. The intelligent Sunday-school teacher must bring his practical experience. Then all these must be fused together to furnish the curriculum-maker the wisdom that he needs. It is not a task to be accomplished in a day. With the best wisdom we possess we must frame provisional plans. Experience must test, correct, and revise these, till little by little we find our way to a curriculum that will be serviceable for the end we seek, the highest well-being of the pupil as a moral and religious being. We are as yet only on the threshold of our task.

## THE SUNDAY-SCHOOL TEACHER

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That the Bible school has been for many years and is today one of the great moral forces at work in this country is a fact recognized and acknowledged by every unprejudiced student of our national life. That it is such a force is due to the unselfish devotion of its thousands of volunteer workers, and especially to the consecrated energy of the teachers who have labored on, year after year, without adequate equipment for their difficult task, with insufficient means, and in many cases not only without any encouragement, but in the face of indifference, ridicule, and harsh criticism. When we consider the limitations under which the Bible-school teacher works, the limitations of time, of educational means, and of personal professional equipment, we can only exclaim in wonder at what has been accomplished.

But the time has come for a distinct advance in the sphere of moral and religious education. The almost complete exclusion of moral and religious instruction from our public schools, and the recognized inadequacy of such instruction given in those institutions organized for the purpose, together with a growing sense of its importance, have aroused a widespread desire, which is rapidly growing into an insistent demand, for a definite recognition of the high place that moral and religious instruction should occupy in any educational system, and for the improvement of all existing agencies which attempt to do this work. The Bible school, one of the most important of these agencies for moral and religious education, must share in this advance and must meet this demand for the improvement of its work. And as the teacher is the most important factor in the school, the improvement of the teacher must be the first care.

The church, in organizing the Bible school, and inviting all, young and old, to enter upon its courses of instruction, has assumed a certain responsibility toward those who become members of the school. Such a course puts the church under obligation to provide suitable accommodations and adequate educational means for the work of the school, and to give to the teachers who volunteer to undertake the difficult task of instruction some professional equipment for their office. Strange to say, although the church has long recognized the value and need of



careful and extended training for those who are to instruct from the pulpit, it is only in very recent years and in isolated cases that it has recognized the need of any such training on the part of those who are to instruct from the teacher's chair. But if such training is considered essential for the preacher, who deals largely with the adult mind, already formed and more or less hardened and unreceptive, is not some training equally essential for the teacher, who deals largely with the young mind, the unformed, plastic, growing, receptive mind? The church has almost wholly failed to meet this obligation, and the first step in the improvement of the teacher must be to arouse the church to a sense of its responsibility in this matter, in the hope that as a result of a deepened sense of responsibility means may be provided for the fulfilment of its obligation to furnish to the teacher an adequate professional equipment for his work. In creating such a sense of responsibility and obligation, this Religious Education Association, and especially the Teacher Training and Sunday School Departments, can do much.

Granting the need of such training and the church's obligation to furnish it, the question arises, What is the equipment needed by the Bible-school teacher? It seems to me that this equipment is three-fold: high and definite *ideals*, clear *insight*, and a developed *individuality*.

Ideals, consciously held, determine life in its various phases. The comparative meagerness of the results from Bible-school teaching is partly due, in my judgment, to the lack on the part of the teacher of definite ideals, clearly seen and persistently pursued. Ideals inspire to action. Having a definite aim stimulates us to put forth every effort to realize that aim. Further, definite ideals secure that concentration of energy which is essential to the highest success. Much of the teacher's effort is wasted because it is not directed to the accomplishment of any definite purpose. But more than this, definite ideals will help to arouse that co-operation on the part of the pupil which is so necessary in the teaching process. No teacher can expect to secure the hearty co-operation of his class in all that pertains to the work of the school unless he can hold up before its members ideals which shall appeal to their interest and their reason.

In the second place, the teacher needs clear insight into all that pertains to his work. He must have an insight into the nature of the pupil with whom he is to deal. He must have an insight into the interests, the mental powers, the capacities, and the needs of the pupil at various periods of his life, and of the order and relative prominence of mental phenomena as they manifest themselves in the growing mind, that he

may wisely choose the best means and skilfully adapt the best methods to aid nature in producing a well-rounded, fully developed, winsome character. Within the last years students of genetic psychology and child-study have been able to throw light upon many of the obscure problems of mind-growth. The results of their researches, now accessible to all, should be presented to our Bible-school teachers.

Again, the teacher must have an insight into the content of the cultural means which he is to use, the chief of these being the Bible. As a result of modern study and research the Bible has become almost a new book; it certainly has become a much more valuable means for moral and religious education. But if the teacher is to use aright the Word of God, he must be given, not only the literal facts of the Bible, but the meaning of these facts as interpreted for us by modern Biblical scholarship. He must be led to view the Bible as he now views the child—from the developmental, historical standpoint, that thus he may be able to fit the contents of the one more closely to the needs of the other.

And also, he must have an insight into the process of learning, which is but the converse of the process of teaching. He must know how to present the material of instruction so as to make the deepest impression upon the mind of the pupil; how to connect the new with the old, that a thorough and correct assimilation may result; how to call forth the new knowledge in varied forms of expression which shall insure its permanence and its immediate and future usefulness. One who becomes a master in the art of securing a vivid impression, a correct assimilation, and a varied and ready expression on the part of the pupil has become a master in the finest of the fine arts—the art of teaching. Other things being equal, the teacher with the profoundest insight into the nature of the pupil, the content of the means, and the process of learning, will be the most successful teacher.

In the third place, the teacher needs a developed individuality, that he may make the best use of the means at his disposal for the actualization of his ideals. Psychology and pedagogy give to the teacher principles of great regulative value, but the application of these to the concrete case will call for a high degree of intelligence, tact, and skill. As David felt that he was not free to do his best when clad in the armor of Saul, so the teacher will never be free to do his best until he discards the limitations which he imposes upon himself when he attempts to follow slavishly the methods and plans of any one of the army of lesson-help writers. He must be himself if he would have power in presentation. However much better from a purely pedagogical standpoint a lesson prepared by another may be, a teacher cannot present it with the same

power as one planned by himself after careful study, which shall be the best expression of himself at the time. And from this increased power of presentation will come larger and more certain results; for deeper impressions will be made, greater interest aroused, and the pupil will be stimulated to put forth greater effort to live out in action the truth thus powerfully presented. The world is full of imitators; what is needed is an increase in the number of those who are not willing to follow slavishly the methods of others, but who strive to express themselves in their work, seeking to lead rather than to follow.

And this development of individuality is an essential factor in the advancement of religious education; for just so long as teachers and other workers are willing to follow blindly the leadership of the few, will the educational world be deprived of the possible contribution they might make to the advancement of the cause if they developed their individuality and allowed it to find free expression. A developed individuality then gives greater power in presentation, secures larger and more certain results, and contributes to the advancement of religious education. If a teacher has ideals, insight, and individuality, he is fairly well equipped for his work.

How can this equipment be secured to the teacher?

The pastor is the one to whom the teacher naturally looks for ideals. But ideals are carefully constructed edifices, built by the constructive imagination from materials furnished by experience and reason. If the pastor is to have these ideals, they must be the result of a thorough study of the Bible school as an educational institution, and of all phases of its work. Such a study should be a part, and a very considerable part, of his seminary training. Until the importance of the Bible school, and the intimate and vital relation of the pastor to it, are recognized by the seminary authorities, resulting in important modifications of the seminary curriculum, we must not expect too much from the pastor in the way of Bible-school leadership. But when these facts are recognized; when full and carefully planned courses of study in religious psychology and pedagogy, and in Bible-school organization and administration, are introduced into the curricula of our seminaries, then we may look for those results which I have pointed out as coming from the persistent pursuit of high ideals.

The necessary insight into the nature of the pupil, the content of educational material and the process of learning may be gained in study-classes, conducted by competent leaders who shall be properly compensated for their work by the church. Courses in outline dealing with the structure, development, and contents of the Bible; with the

nature and development of the mind; and with the science and art of teaching, should be offered, and all teachers urged to take advantage of the opportunity to equip themselves more thoroughly for their work. When such study-classes become permanently established in any school, then the rule may be made that no one shall be appointed as a regular teacher in that school who has not successfully completed the course of study required for the teacher's diploma. I know of one school where this plan has been successfully carried out.

The development of individuality may be secured (1) through what I may call practice-classes, whose members—those who are already enrolled in the study-classes—may gather from time to time for practice in the preparation and presentation of lessons, the work of the pupil-teacher being criticised by the class members and by the class instructor. In addition to this practice work, the lesson-plans presented in the various lesson-helps should be studied and their good and bad points noted. (2) Through a certain flexibility in the school organization which shall allow the teacher considerable liberty in the presentation of the lesson. In too many of our schools the teacher is required to present the lesson in a certain way to meet the requirements of desk reviews, examinations and promotion. The individuality of the teacher must have a chance to express itself, within certain limits, as regards both the selection and presentation of lesson material.

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It is pertinent to ask what criteria are applied to the Sunday school and to the Sunday-school teacher in determining efficiency. As an institution the Sunday school must have an aim; as a part of the church it must exercise a function; its efficiency would seem to depend upon the extent and thoroughness with which it performs its function and reaches its aim. The aim of the Sunday school determines the aim of the Sunday-school teacher. His efficiency, too, is to be judged by the extent to which he helps the Sunday school to realize its aim.

Is the consciousness of the church definite as to the aim of the Sunday school? Does the average Sunday-school teacher go to his work with a distinct idea of what he is to undertake? Is it not true that many churches have Sunday schools simply because a Sunday school is the proper thing for the church to have; and that multitudes of teachers are teaching in the Sunday school simply because they conceive of the work as their duty without any definite idea of what that duty consists in? And is it not true that a visitor who had never before seen a Sunday school



might sit through a session wondering what the whole proceeding, or more correctly the fragmentary proceedings, mean? It might wonderfully promote the efficiency of the Sunday-school teacher to furnish him with an aim, that is, to develop in him a clear conception of what he is to try for in his self-denying and discouraging efforts. Perhaps the discouragement comes from wrong expectations.

It may be replied that the aim of the Sunday-school teacher is to teach. If we ask, To teach what? the reply is ready: The Bible. But the relations in which the Bible stands to human life are many. It is literature, it is history, it is philosophy; which aspect of the Bible is to be taught by the Sunday-school teacher? Again the reply is ready: None of these; the Bible is given for a purpose which may be set forth in the words of John, "These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Now, this is something that cannot be taught in the sense that history, rhetoric, geography, etc., can be taught. It is something that must rise spontaneously in consciousness while the teaching of what contains suggestions of it is going on. In fact, what the Sunday-school teacher should aim at stands somewhat in the same relation to Biblical instruction as culture or intelligence does to the teaching of mathematics, rhetoric, history, etc., by day-school teachers. Some teachers succeed in conveying a marvelous quantity of learning without awakening much intelligence. The Sunday-school teacher who should drill his class to perfection on the literary and historical characteristics and contents of the Bible without awakening something of loving faith in Jesus, without fanning into flame the sparks of spiritual life which all child-hearts contain, could not be counted a success.

This does not need to be argued; it is conceded as soon as stated. But does it not follow that it is not the aim of the Sunday-school teacher to teach the Bible? He should use the Bible in seeking to accomplish his aims. In other words, the study of the Bible is not an end in itself, but only a means to an end. It also follows that the aim of the Sunday-school teacher is to effect in his pupils an impression which may awaken vital spiritual processes for the shaping of life and the determination of character. However efficiently the Bible may be taught as literature and history and biography and geography and ethnography, or anything else of the kind, the teacher is inefficient in the degree in which he falls short of stirring these vital processes. However far he may come short in other matters, he is efficient if he influences lives for righteousness. If this aim can be kept before the Sunday-school teacher, not in a perfunctory way as a dialectic admission, but in a vital way as the burden

of his spirit and the interest that shapes his activity; if judgment and appreciation of his work shall proceed upon this view of his function, more might be accomplished for his efficiency, and for that of the Sunday school, than by furnishing him with any number and any kind of external appliances and helps. His interest will lead him instinctively to find ways of securing these; and, what is of greater importance, will be the disposition to do it, and to make use of them.

Now, what means are at the command of the Sunday-school teacher for effecting this impression—for arousing and directing these spiritual impulses? To the question put in this form there is but one answer: None. That is, no means are at his *command*. He is not to command, but to be commanded; he is not to use, but to be used. He must himself live in the spiritual universe into which he seeks to introduce his pupils. He must be a subject and medium of the spiritual life which he would convey. No reason has yet appeared for abandoning the principle that only life begets life; or that life, where it exists, will communicate life even under the least favorable circumstances; it cannot be suppressed. Whatever forms of communication may be employed, however closely these may conform to pedagogical principles, or however far seem to depart from them, the life will stream through them and tend to propagate itself. The efficiency of the Sunday school in its beginnings was principally owing to this fact. Forgetfulness of it will always lead to inefficiency. It does not make against the force of these conditions as applied to the Sunday school that they also apply beyond the limits of the Sunday school.

It is true that the home is to be regarded as pre-eminently the nursery of spiritual life, and that a parent may not abdicate his sovereignty in this respect. But all homes are not Christian homes, and many Christian homes are not filled with a spiritual atmosphere. A distinct reluctance is discernible on the part of many Christian parents to broach the subject of personal religion to their children. It is also true that formal and deliberate methods are not the most effective in the home. Here, too, spontaneity is indispensable. Family life in evident view of things unseen, as an environment to which conduct and thought are adapted, furnishes the conditions under which the spiritual germs in child-nature will most readily spring into activity. But the Sunday-school teacher is a representative of an institution—the church, the visible, tangible form of God's kingdom among men. The weight of that institution is with him, gives to his efforts a dignity and an authority which is larger than that of the home; and this constitutes an appreciable addition to home influence. God speaks through father and mother, but God's

thoughts are more comprehensively and systematically represented in the church whose representative the teacher is, and the World which is not this world becomes an object of more direct regard.

Having given the teacher an aim, the next thing is to give him a chance. The discussion of this point might have occupied the whole paper; but perhaps it is safest to treat it only by way of brief suggestion.

It takes time to make an impression. The teacher of literature in his endeavor to awaken appreciation of a certain production often feels, when the clock ends his efforts, that he has only half succeeded for want of time. Up to a certain point, limitation of time is an incentive to concentration. It discourages the unnecessary and invites the essential. The best is selected, the indifferent is passed by. But has the Sunday school kept on the safe side of that point? Here is an illustration: The time assigned to the session is an hour and a half. Twenty minutes are occupied with the general exercises of opening; the classes are then given to the teachers for thirty minutes, a considerable part of which is occupied in getting together the paraphernalia of the class, finding the place in journals and lesson-books, hearing the recitation of the golden text and reports of the weekly reading. Ten minutes are then given to a review from the desk in which a totally different line of thought is likely to be taken from that which the teacher has followed. (Why not have this come first, a preview instead of a review? Would it not be more helpful?) The remainder of the session is given to collecting the class funds, making up the account, and singing favorite music. The teacher has had but one-third of the whole time, and that not unincumbered, in which to impress the teaching of the lesson upon the class. One Sunday in the month is devoted in great part to missionary or temperance exercises of a general character, and several Sundays of the year to preparation for a Sunday-school anniversary, on which occasions it is announced: "It will be necessary to shorten the time devoted to the lesson." Can it be expected that efficient Sunday-school teachers will be produced under these circumstances?

## THE RELIGIOUS EDUCATION ASSOCIATION AND THE SUNDAY SCHOOL

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What can this Association do for the betterment of the Sunday school during the coming year?

1. *It can extend information concerning experiments in grading Sunday schools.* A widespread interest is manifesting itself in better methods of organization and teaching. The plan is gaining ground of having classes arranged according to age and attainment, Bible and lesson material suited to each class, and advancement from lower to higher grades. Schools here and there are making experiments. New lesson courses are being prepared. Several such courses are in use. The number of schools using them is relatively small, but they are making commendable progress.

This awakening interest should be met by all available information concerning grading of classes and courses of lessons. Correspondence should be promoted between such schools. The time may be ripe for forming an organization of such schools for mutual aid and for extending their methods. The Association should issue bulletins from time to time giving lists of these schools and information concerning them. The General Secretary may gather this information, and the bulletins should be issued from the Executive Office.

2. *It can promote the training of Sunday-school teachers.* In a degree this training has been advanced by illustrating principles and methods of teaching through the use of the same material in all grades. This important advantage will be lost when different lessons are introduced for different classes, but much will be gained by directing the attention of teachers to more thorough study of their pupils instead of to the study of the application to them of a particular lesson.

This Association can point out to pastors and Sunday-school superintendents the best simple treatises on teaching, can show the increasing importance, in view of changes now going on, of Christian teachers in public and private schools taking service in Sunday schools, and can promote institutes for Sunday-school teachers similar to those for public-school teachers. The enthusiasm of teaching for the sake of winning disciples for Christ and of making them intimately acquainted with Him—in a word, of bringing them into possession of the eternal



life—may be a new revival of religion for a new age, and this Association should hear and respond to the call of God to promote such a revival.

3. *It can foster the study of the Bible in the home.* The first duty of the Christian church is the education of parents, prospective and actual. The religious character of the community and the state is determined by the religious atmosphere of the home. The knowledge of God in the home, the sense of his presence and of responsibility to Him cultivated in the home, are of primary importance. The schools will not be better than the homes from which their pupils come. The homes will not be better than the churches in which the parents worship.

This Association, then, should invite such plans of Bible study as will interest all the members of the home, making the parents teachers as well as pupils, and inciting both parents and children to seek the aid of the church in their study. Perhaps no courses of lessons are more needed at present than those suited to interest adults of ordinary education in the teaching of the Bible as to character and conduct. The deeper questions concerning the person and mission of Christ, the relation of his disciples to one another in daily life, and concerning the eternal life, call for answers appropriate to our time. There are signs that these questions are being asked by many with a deepening interest. It may not be wise for this Association to attempt the preparation of text-books on these themes, but it can find out what are available, call attention to them, and urge their use. Whatever it can do to awaken in parents the responsibility for the religious education of their children will touch with new power the sources of the religious life of the nation.

4. *It can help to popularize Bible study in communities.* There is in the public mind a latent interest in religion which does not express itself in the ordinary channels of church life, nor respond to evangelistic meetings, but which is aroused when it is addressed in the way of popular instruction. In Boston for the last two winters Saturday lectures and question classes have been offered under the auspices of the Twentieth Century Club. Able instructors, some of whom are on the program of this Convention, have given lectures on the history, structure, contents, literary value, and spiritual message of the Bible. The interest shown has been much beyond what was expected. It has been necessary to use larger audience rooms than were at first provided and the attendance has steadily increased. These lectures have become a feature in the religious and literary life of the city. Something like this experiment has been reported from several communities. It needs only the initiative to multiply them one hundred fold.

This Association can spread information of such work, and can

stimulate people to undertake it. It can call attention by correspondence with individuals to opportunities for introducing such courses of lectures. It can issue bulletins explaining how these courses can be inaugurated and what has been done by means of them. Every such course prepares the way for a new campaign to enlarge the Sunday schools of the community and to improve their work. It is especially suited to promote the formation of adult classes.

5. *It can encourage the training of ministers as educators, fitted to be masters of church schools.* The most important need of the church at this time is the knowledge of religious truth on the part of those whom it would lead—a knowledge which can be communicated only through teachers, classes, and text-books. The church must become a school if it is to satisfy the religious wants of the American people, and its pastors must be teachers. The theological schools are awakening to the importance of meeting these changed conditions.

This Association can extend to them a helping hand. It can make known the new literature on the subjects of Bible teaching, on the organization of Sunday schools, and the training of teachers—a literature which is rapidly increasing in both quantity and value, but of which the average minister knows little, or if he has heard of it underestimates it. Information to pastors of material available to help them to be successful teachers of teachers can be given by this Association through its members so as to change many churches into schools, and in turn to develop schools into intelligent worshipping and working churches.

6. *It can elevate the standards of the average Sunday school.* A gulf has been created and needlessly widened between many of the educated classes and the average Sunday school because it has not adopted modern public-school methods. It has been criticised, ridiculed, and apologized for by those who ought to have known how to put to some good use what there is in it of value. These methods cannot be rigidly applied to the average Sunday school. Meeting once a week for a single hour, with attendance voluntary on the part of both teacher and scholar, with an average membership in many sections of the country of less than fifty, the question is, taking conditions as they are: What can be done to improve the average Sunday school?

This Association should encourage its own members to take hold of the Sunday school in the community where they live; to have confidence in and cordial fellowship with those who labor in it; to make the most of the institution under its conditions and limitations, and to aim for and expect to secure Christian character and growing religious life in its pupils. Through no other institution can this body work so

effectively to quicken and instruct the spiritual life of the American people, as through the average Sunday school.

7. *It can co-operate actively with the International Sunday School Association.* That organization includes a million and a half of Sunday-school teachers. Many of them are interested, not only in their own local work, but in the larger problem of religious education of the whole people through the Sunday school. That organization needs the presence and support of the individual members of the Religious Education Association. It has lacked too much the interest and encouragement of those engaged in solving the problem of secular education. Many of us believe that religion is essential to any complete education. Those who thus believe cannot afford to ignore the organized body of Sunday schools of this whole country. Probably not 1 per cent. of the delegates at the triennial Sunday-school convention in Denver in 1902 were present at the first meeting of the Religious Education Association in Chicago last February. Nor was the proportion of the members of this Association who attended the Denver Convention any greater. There seems to be a gulf between the body of educators of this country and the leaders in the Sunday school. It should be one object of this Association to bridge this gulf. One supreme aim characterizes all those who hold that the religious life of the people is of supreme importance. It must be possible for them to work together for the one end. Members of this body therefore should take interest in the appointment of delegates to, and should attend in large numbers and share in the deliberations of, the International Convention next year at Toronto. By united effort the Christian workers of America can lift the Sunday schools to a much higher plane of usefulness and power.

## DISCUSSION

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1. We must reach the teachers. The "point of contact" between the Religious Education Association and the Sunday school is the teacher. The healthy condition of a Sunday school depends more upon the teacher than upon the superintendent or pastor, judged from the pedagogical point of view. The effort of the Sunday school and the effect of the Sunday school come to a focus in the teacher. Let us note that every improvement in grading, every advance in standards, renders the capacity of the teacher a matter of more vital importance. I regard it as essential, therefore, to the success of this movement, so far as the Sunday school is concerned, that steps be taken to come into touch with the teachers.

2. The Religious Education Association must endeavor most earnestly to impart to the popular conception of religious education a sense of its larger scope. Education, if I understand the meaning of the term aright, is training the child to understand himself and his environment, and to make the proper reaction or answer to the impulses which arise within him. We cannot accomplish this in the religious realm without taking into consideration the different spheres of the child's religious impressions. We must regard the different departments of his actual experience with religion, and teach him to understand them, and to act in them with accuracy and force. This means that religious education must comprehend more than merely a study of the Bible, inasmuch as the Bible is not the only religious environment with which the child comes in contact. Worship, for instance, is an essential part of the child's religious life. Shall he not, then, be taught what prayer and praise mean; what liturgy is; what the church is as an institution, and in history? Missions, again, are a vital part of the active Christian effort of the day. Is there to be no study of missions in the Sunday school? Or, as the pupil grows more mature, is he not to be introduced to the formulation of practical Christian doctrine? Is even the study of Christian ethics foreign to the larger idea of a religious education? It is true that the study of the Bible leads into these things. But while the Bible remains the sole text-book, these subjects are treated in such a fragmentary way that definiteness and systematic coherence are sacrificed.



To become expert in Bible knowledge is not necessarily to be well equipped in the Christian thought and activity of the present day. The pulpit is our example here. We are not content that the clergy as our teachers should limit their activity to exhaustive exegesis of Biblical passages. The Bible is a norm, but not a digest of Christian knowledge or a compendium of applied Christianity. It contains Christian principles, but it does not cover Christian practice in the descriptive sense. Christian education is not complete until the pupil studies practice as well as principle. His sense of how religion is to be *expressed* must be trained quite as much as his appreciation of its theoretic principles. Christianity does not merely set people to reading the Bible; therefore to train a child to Christian reactions is not to be limited to Bible study. It must go the round of the activities which Christian faith induces, and of the topics with which Christian thought is occupied.

3. Furthermore, the Religious Education Association must help to emphasize the dignity of religious education. It must raise the Sunday school in men's estimate of it from a toy to a constituent part in the great whole of education. In what we call "secular" education there is not a step in the process, no matter how early it comes, which does not receive dignified consideration as being an integral part of the total structure. The kindergarten and the primary school are thought worthy of attention because they are links in the process which is crowned by the college and the university. This is not the case at present with the Sunday school. It has no dignity. It is hardly an educational institution. It is something for children, and that is all. In secular education the child is viewed as the potential man. His early efforts are as carefully guided by the best thought of the day as the sowing of the grain is studied by the farmer who reckons on his harvest. Not so the Sunday school. It seems to lack outlook. There the child is not the potential Christian man, but just a mere child, and the thought, effort, and money bestowed upon his education are all in proportion to this feeble estimate of what the Sunday school means educationally. The Sunday school at present is not an instrument or a step to intelligent and efficient Christian manhood and womanhood. Let the Religious Education Association teach the Christian people of the land to be as much in earnest with the Sunday school as they are with secular education, to require as much of it, and to sacrifice as much for it. Then it will accomplish a work which will make history.

## VI. SECONDARY PUBLIC SCHOOLS

### RESOURCES OF THE SCHOOL FOR MORAL TRAINING

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It must be conceded that the direct work of the school is intellectual. Its primary task is to train the eye to see and the hand to delineate and construct, to induce the acquisition of knowledge, to develop aptitudes and establish useful mental habits—in short, through lessons drawn alike from nature and from man to secure in the pupil intellectual efficiency as a member of society. But this concession does not deny to the school power as an ethical instrument. If we are to have the pupil at all, we must have him in his entirety. We cannot bring his intellect into the schoolhouse and leave his emotions and will at home. The whole boy is at school, and we must not ignore the presence of any element of his nature; we must have a whole school in which to receive him. This means that we cannot relegate moral training altogether to the home and the church. The need for it confronts us in every school-room. What have we there with which we may meet this need?

There is well-nigh universal agreement, moreover, that this moral work of the school, while not the most direct, is nevertheless the most important of its activities. Herbart was undoubtedly right when he formulated the highest educational ideal as the cultivation of strength of character. But there is no such agreement as to the best way of attaining this ideal. Our New England advisers of the present day flatly disagree among themselves. President G. Stanley Hall<sup>1</sup> presents these suggestions:

During the first years of school life a point of prime importance is the education of conscience. A system of carefully arranged talks, with copious illustrations from history and literature, about such topics as fair play, slang, cronies, dress, teasing, getting mad, prompting in class, white lies, affectation, cleanliness, order, honor, taste, self-respect, treatment of animals, reading, vacation pursuits, etc., can be brought quite within the range of boy-and-girl interests by a sympathetic and tactful teacher, and be made immediately and obviously practical. All this is nothing more or less than conscience-building.

With a similar thought, ex-President Seelye, President Hyde, and Dr. Charles C. Everett have written manuals for the teaching of ethics

<sup>1</sup> *Pedagogical Seminary*, Vol. I, p. 203.

in the schools. Thus on high authority we have formal instruction recommended as a means of moral education.

On the opposite hand stands Professor George H. Palmer, himself a most inspiring teacher of moral philosophy, decrying formal instruction in ethics through all the earlier years:

If morality be considered as something detached, to be taught as geography is taught, and because most important of all subjects, to be taught as distinct and apart from life, then it is hopeless to expect help from the school. A scientific treatment is possible in ethics, which is the comprehension of the principles of duty; but to expect to teach morality, which is the practice of duty, in this way, is a chimerical expectation. Ethical discussion will never render a child moral, but rather immoral. Leave everything to instinct, and when it goes wrong, recall it.<sup>2</sup>

The difference between these two opposing camps of moral counselors, though apparently so radical, is really a matter of emphasis. Moral education involves two elements: the formation of right ideals and the establishment of right habits. Right ideals are needed as guides to the will, but right habits can come only as the product of the will itself. Now, the advocates of formal instruction in ethics lay stress on the supplying of these right ideals, while the opponents of direct instruction emphasize the building up of right habits. The truth lies in a more even distribution of emphasis, and in the use of practical wisdom in all stages of the work.

It is clear, on reflection, that theoretical instruction alone is not a sufficient basis for the development of the moral character. It is not enough that we know the right. It is not our theory of morals that enables us to resist passion and the stress of temptation. What is most efficacious for good is the steady pull of habit. But in order to form such habits it is necessary that our will should repeatedly act in decisions for the right. As impulses to such activity of the will, our intellect must be informed with ideas of right, and our emotions stimulated by the implanting of noble ideals. These ideas and these ideals will best come to children through instruction in the principles of conduct well buttressed by concrete examples. To be effective this instruction must have the quality of present interest, and usually therefore must grow out of the circumstances of the pupil. It cannot ordinarily be formal and systematic. To boys and girls nothing is clearer than "the foolishness of preaching;" their hearts close abruptly against it; but the moral lesson that comes without forcing from the incident that occupies their present thought is often forceful and enduring.

We may assume, then, that the development of character is a legitimate part of the good offices of the school, and that it involves instruc-

<sup>2</sup> Newspaper report of address before the Plymouth Summer School of Ethics.

tion in ethics of an incidental kind and also the building up of right habits. What means has the school for such work?

The ethical influences of the school may be classified as having their origin chiefly in the studies, or chiefly in the discipline of the school, or chiefly in the personality of the teacher. But no distinction of this kind will prove hard and fast. It is the combination of all these sources of impulse and restraint, it is the tone of the school, by which character is ennobled or degraded. Yet the analysis proposed is a convenient one for the moment.

Let us consider the subjects pursued in the school, and observe—somewhat casually—what ethical content they have. To this end we may distinguish between those that relate to man and those others that relate to nature. The former are the real humanities, history, literature and language, the fine arts, and philosophy. The latter are mathematics, the physical and biological sciences, and manual training. All the humanities obviously have an ethical content: they portray directly or by contrast the highest human ideals, and reveal the effect of these ideals on human aspiration and conduct. They easily tend to the inculcation of the highest ideal of all, which is service. They are, as far as studies alone are concerned, our main reliance for moral training. In my opinion, the nature studies, science, mathematics, and manual training have not in themselves an ethical content, but if pursued with genuine interest, as they are likely to be when they meet the aptitudes of individual students, they still lend themselves to moral training. Their moral value in school, however, I conceive to be distinctly less than that of the humanities.

If we examine particular subjects, one by one, we shall find them possible means of help in the enforcement of specific virtues. The teaching of science can be made to cultivate truthfulness—the correspondence between thought and word and fact; for the fact itself is present always to rebuke the child if he strays from it in thought or in speech. Arithmetic, algebra, and geometry likewise cultivate exactness in speech and action. Manual training also furnishes a means for training the union of thought with action; the work must be exact, and to make it so under right direction can be made to help in toughening moral fiber.

Turning now to the humanities, we find ampler opportunities for moral impulse. The study of history is a mine of wealth in moral influence. It supplies our pupils with examples of heroism, of self-sacrifice, love of country, and devotion to convictions at great cost. Such examples cannot fail to inspire, to ennoble, through the admiration



they awaken and the emulation they induce. But not all the characters displayed on the pages of history are good; the characters of the good are not all faultless. The skilful teacher will therefore lead the pupil to weigh the right and wrong, to discern motives by searching conduct, till the judgment becomes keen on ethical questions, and moral insight has the forceful flash of intuition.

The service of literature also, as a guide in morals is as great as it is obvious. Dr. Adler says:

The best literature, and especially the best poetry, is a glass in which we see our best selves reflected. There is a legend which tells of two spirits, the one an angel, the other a demon, that accompany every human being through life, and walk invisibly by his side. The one represents our bad self, the other our better self. The moral service which the best literature renders us is to make the invisible angel visible.<sup>3</sup>

Besides this, the best literature is full of examples that are well-nigh as real to the youth as the characters of history, and by their pseudo-reality have power to arouse admiration and to inspire emulation in scarcely less degree. In literature also some of the highest ideals in life, "beauty, honor, duty, and love," find their most attractive impersonations. In a similar way fields of the fine arts and philosophy could be found which abound in opportunities for influencing human conduct. Enough has, perhaps, been said to establish my contention that the very subjects of school instruction are fruitful in ethical influences.

Let us next consider the discipline of the school; for it is upon this that the teachers usually rely for the remedy of defects in moral character. Its sweep is indeed forceful and broad. I can point out here but a few of its applications. There are first the virtues of work, as President Hyde<sup>4</sup> terms them, the very foundations of right living. Perhaps the very best habit a school can generate in its pupils is the habit of doing work well for the love they have of it. This involves several elements. The first is punctuality, the doing of the work at the right time. Another is orderliness, the doing of the work in due order and in the right form—that is, with the parts in right relations to each other. Akin to this is neatness, which excludes everything that is not necessary. Then there is the virtue of concentration, conscious and intensified attention to the activity desired. Next in order, the trait of perseverance. And, amid all, the crowning virtue of thoroughness. These are all characteristic aims of school discipline, and if they crystallize into habit during one's school period, they furnish valuable aid in the conduct of mature

<sup>3</sup> *Moral Instruction of Children*, p. 32.

<sup>4</sup> In his paper, "The Education of the Will," in the *Proceedings of the American Institute of Instruction* (1891).

life. They call into play the whole boy—intellect, emotions, and will; but it is the will that receives the richest training.

There are other virtues that spring from school discipline. If order is Heaven's first law, the first law of the school is obedience. It must be secured and maintained, or successful administration is impossible. But when maintained until it becomes habitual and instinctive with the pupil, it prepares him splendidly for the social duties that await him. So, too, with the school requirement of silence; it is absolutely essential to reflection, the very "soil in which thought grows."<sup>5</sup> All ascent above our animal nature arises through this ability to hold back the mind from immediate impulsive utterance. There are higher ranges, also, to which school discipline mounts. The school enforces self-control and self-sacrifice, the subordination of the lower to the higher, of the corporal to the spiritual. It exalts self-improvement and makes it superior to ease and present comfort. It teaches courtesy, makes justice, in which are included honesty and truth-telling, an ideal of conduct, and induces a respect for law as a means for righting whatever is wrong. This is as far as school discipline can go. For the cultivation of the highest virtues, faith, hope, and charity, these three, we must look to a more cogent influence than the requirements of school order by themselves can exert.

In what I have just been saying I have assumed that school discipline is judicious. Unfortunately this cannot always be predicated of the school. One reason for this is the fact that often teachers are not clear in their views of the motives to which they can safely appeal. On this point I have two simple suggestions to make.

The first is, that those motives should be appealed to in children which are operative throughout the whole period of childhood, youth, and maturity, and not those which are put off with other childish things. President Eliot in one of his addresses has dwelt interestingly on this thought.<sup>6</sup> The old way, he points out, was simple enough. It relied on a highly stimulated emulation and the fear of school penalty. But after a time these fail to be effective; the big boy and girl outgrow such restraints even before schooldays end. Then a new set of motives must be stimulated, and the break in continuity is disastrous. By preference, therefore, permanent motives should be relied upon from beginning to end, that habits of right conduct may be formed through the recurrence of similar emotions, leading up to similar volitions.

<sup>5</sup> W. T. Harris, "Moral Education in Common Schools," in the *Proceedings of American Institute of Instruction* (1884).

<sup>6</sup> In his paper, "The Unity of Educational Reform," in the *Proceedings of the American Institute of Instruction* (1894).

Such permanent motives are prudence, love of approbation of persons respected or beloved, self-respect and shame, pleasure in discovery, activity, and achievement, delight in beauty, strength, and grace, and the love both of power and of possessions as giving power. "Any of these motives may be overdeveloped, but in moderation they are all good, and they are available from infancy to old age."

The other suggestion about discipline is this: Teachers in their moral training must be careful to deal with pupils not altogether in masses, but chiefly as individuals. They should be no less wise than the milliner and the dressmaker. The hat and the dress are fitted to the wearer in view of her height, her complexion, her age, and other personal characteristics. With like care appeals must be addressed to the specific child in order to secure in that child the desired moral activity. Hence the greatest help comes to the pupil when he is alone with the teacher and his self-interest is strongly awakened. The annoying "cases of discipline," therefore, are veritable opportunities for moral training; and by so treating them the teacher can make "the desert blossom as the rose." But as an equipment for such effort the teacher needs to have acquaintance with child-nature. Concerning children in general much is now on record as a result of a decade of child-study. We know something of the moral content of the minds of young children, and a little less of the important field of adolescence. But the best knowledge and that most available for use in moral training comes less from reading than from personal observation; it is hand-picked fruit.

Just now I intimated that the cultivation of the highest range of virtues demands a more compelling force than either the moral aspects of study or the round of school discipline can exert. Such a power is resident in all our best schools. It is simply the personal character of the teacher. What instruction in ethics, whether systematic or incidental, cannot do, what discipline can do only partially and temporarily, is often done and done for all time by the personality of the teacher. Some of the elements of such a character are not far to seek. Sincerity is one. Moral earnestness is another. Control of temper and self-poise, an "abiding cheer" and a sunny disposition, tact and discretion, justice mingled with love, firmness and gentleness—all have a place. And more of these are dependent upon our will, on our care of health and restraint upon ambitions than we often think. But most of all depends upon the teacher's attitude toward his work. "If, in considering the moral aspect of it, he dwells too much on the responsibilities which it imposes, his work is apt to want spring and spontaneity; whereas,

if, without ignoring his responsibility, he dwells rather on the richness of his opportunity, his work will have an inspiring quality that will greatly increase its effectiveness."<sup>7</sup> Those of us who are teachers should think of ourselves as dressers in a mental and moral vineyard, as under-shepherds of the Lord's little ones, having for our business and our privilege to lead them into green pastures by the sides of refreshing streams. We should throw into our prosaic tasks the poetry of pure and holy motive. Then shall it be nobly said of our boys and girls, as was observed of Rugby boys in the days of Dr. Arnold: "Moral thoughtfulness is their chief characteristic."

There is one more word which ought to be spoken in this connection—one which should be directed straight at the heart of every teacher. Would you make your life fruitful in moral blessing through its touch upon the throbbing hearts of your boys and girls? The secret of the process is *sympathy*. Sympathy! This is the philosopher's stone that in the schoolroom, as everywhere, changes base metal into gold—the pure gold of moral character.

<sup>7</sup> John Tetlow, "School Instruction in Morals and Manners," in the *Proceedings of the American Institute of Instruction* (1890).



## RELIGIOUS TEACHING IN THE PUBLIC SCHOOLS

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I wish first to draw a distinction that really exists between "religious teaching" and religion. Religious teaching has for its object the knowledge on the part of the pupils of certain religious truths. Religion itself is a life in God. The one is formal and intellectual; the other is real and vital. With this distinction in mind, I wish to defend this thesis: what the public schools under our form of government need is not teachers of religion but religious teachers, not religious instruction but religious living, not "religious teaching" but teaching religiously.

To show, first, our public schools do not need religious teaching. There is a historical reason. A nation must respect its history as men respect their parents. During the first half of the nineteenth century, when the religious sects began to multiply, the teaching of religion was taken out of the public schools. This was done that no religious sect might propagate its tenets through the school influence, that the birth-right of liberty of conscience of Americans might not be infringed, that the cause of a sound and various learning suffer not at the hands of denominationalism, and that society might have in its midst at least one unifying educative agency. These historical reasons are still potent today.

In the case of America, there is a governmental reason for the absence of anything like religious instruction in our public schools. Our form of government provides for the separation of church and state, and at the same time for the public education of all youth. To put religion into the curriculum of the public school would contradict the principle of the separation of church and state. To say that the public school ought not to exist if it does not teach religion is to contradict the principle upon which our national system of public education is founded.

There is also a social reason. The democracy would suffer by the attempt to teach religion in the public schools, in that certain elements in society would at once withdraw their support from a government no longer religiously free. Today the public school is the great preserver of that homogeneity in society necessary to a democracy. It would cease to be so the moment it began to teach religion. It would not subserve the best interests of the democracy for all Roman Catholics to be withdrawn from the public schools and taught in the parochial

schools. This would occur if any form of Protestantism were taught in the public schools; and justifiably so, for it is not right to tax a Catholic father in a religiously free country to teach his son Protestant doctrine. Neither would it be right to tax a Protestant father to teach his son some other form of Protestantism than his own. Needless is it to refer to the attitude of the great unchurched elements in America.

Further, a religious reason also exists. It is in the interest of religion that many people are wanting the schools to teach religion. Two things are to be said here: (1) The demand itself is impossible of fulfilment, for religion cannot be taught. Religion is a life to be quickened, not a system to be learned. To intellectualize religion is to devitalize it. Religion less the quality of life is theology; as morality less the quality of life is ethics. The sciences of theology and ethics can be taught; the experiences of religion and morality cannot be taught. "In fact, a fallacy underlies the phrase, 'teaching religion.' Strictly speaking, religion cannot be taught; it can only be imparted. Religion is 'the life of God in the soul of man,' and life is not inculcated but inspired." (2) Perhaps the interest in religion which we all feel can be served by the public school in a more excellent way than by teaching the truths of religion.

There is also a natural reason for not teaching religious truths in the public schools. There is no available text embodying the essential universal truths of religious experience. There is a Physics, a Chemistry, a Biology; a Mathematics, a Literature, a History; but there is not similarly a Theology. But someone will say: Why not take the Bible as it is and teach that as a religious text? This proposition gives us every difficulty at once. The Bible "as it is" in its manifold versions cannot be found by the modern school board. And the texts that it contains are the bases of all the religions of the western world. The Bible is many things to many men of many minds. I am not exaggerating the practical difficulties of this subject.

What is the proper place and use of the Bible in the public schools? A few things are clear. A fairly familiar knowledge of the Bible is essential to that broad culture of man which it is the function of education to give. The Bible provides models of high grade of practically all the leading forms of literature. It interprets life in terms of the loftiest ideas possible for man to conceive. It announces principles of highest ethical and religious value for the conduct of man. Because of these things it is necessary that in some way the life of growing youth incorporate the life of the Bible. But it is another question whether it is the function of the public school to render this service. This latter

question today is essentially a legal one, however infrequently this fact is recognized. As such, it is wholly subject to the power of public opinion.

Public opinion today is strong, but not unanimous, in supporting the reading of the Bible, without comment, as part of a simple devotional morning exercise consisting also of singing and prayer. This quiet uplift of the school interests into the eternal world, as a voluntary exercise, effacing human distinctions and uniting human hearts in a divine life, will not lightly be surrendered by a nation whose officials are inducted into office with an oath by the Scriptures and that stamps upon its coinage its trust in God. To go farther than this and ask that the Bible be used as a text-book in morals or even in literature would be good for morals and literature, no doubt, but not for religion, whose interest it is the prime function of the Bible to serve. The teaching in the public school, under any guise, of the Book upon which all the religious sects are founded would end inevitably in sectarian interpretations. It would also tend to reduce to the level of an ordinary text-book that Volume of the Christian religion whose sacredness is regularly held to be essential. The Bible can retain its present place in the public school, not as a book to be taught, but only as its own spokesman to the spiritual life.

If these things be true, we need not delay to consider such a suggestion as having the pastors and priests of the different religions come to the schools, alternately, to teach religion—this would result in hopeless confusion to the children, and in thorough dissatisfaction to the non-religious patrons of the school, even if such catholicity of co-operation were itself possible; nor that other suggestion that at stated times the children be dismissed to go to the churches of their parents in the neighborhood and there meet teachers of religion—this would result in such grave problems as these: How will the school methods of attendance, study, and discipline be kept in the churches, without which methods we simply have a Sunday school on a weekday? Where in the school schedule is there time for this period? Are not children already overtaught? Will not this also teach theology instead of developing religion?

From our inability to find a place for religious teaching in the public schools, it would be a *non sequitur* to infer that there is no place anywhere for such teaching, or that such teaching is unimportant. The knowledge of religious truth is good in itself; it may lead to more religious living, and its educational value is supreme. By the educational value of any subject we mean its contribution to the mental growth and outlook. The superiority of the educational value of religion over other

subjects consists in the fact that, while these relate man to the finite, religion relates him to the infinite. The importance of religious teaching even for educational uses is thus extreme, and the place for it is easy to find—the natural, the original, the effective place for religious teaching is in the home and in the church. These social institutions must bear their own burden—the school cannot, even if it would, take it up.

On the other hand, our public schools need religious teachers. I do not mean that we are now without such. The public-school system of America is a tremendous religious influence in the life of the nation. It has not, single-handed, regenerated human society, as some of its critics have seemed to expect of it; but it has presented us with the spectacle of a consecrated body of men, and particularly women, unsurpassed in the ages of human annals for genuine social service in the spirit of religion. But my message here is one of cheer and encouragement. Think not you are doing less than your duty because you are not teaching religion. Only take care that you teach religiously, that whatever your hands find to do, you do it fervently, as unto the Lord. By two things may we steady ourselves for the religious performance of our schoolroom task: (1) The public-school teacher, as every teacher of the world's youth, needs to recognize that religion is the most important element in human life. In religion man comes into relation with God, the most real Being. (2) It strengthens the teacher to remember that he and his pupils alike are by nature religious. To seek the Great Companion, the Ideal Person, to feel at one with Him, to think His thoughts—these are universal human aspirations. The youth of the land in whom the springs of life are welling up are unavoidably religious. Human nature is built on the religious basis. All nations and all normal men are religious, that is, are conscious of the Invisible Presence. Hence the teacher may be sure that if he lets his life show forth the Divine Presence, he will thereby quicken a response in the life of the pupil. Where life thus gives life the religious touch, it will not be necessary that the lips teach the religious truths.

With the substitution of the spirit of religious life for the letter of religious instruction in the American public-school system, in contrast with foreign systems, our teachers have both their greater opportunity and their weightier responsibility. Not theirs to keep religion from being odious through compulsory instruction, but to make it attractive through contagious examples; not theirs to keep alive the spirit when the letter killeth, but to show forth the spirit when the letter is absent; not theirs to instruct the intellect with religious truth, but to quicken the heart with religious life; not theirs to be priests of a particular religious institution, but prophets of the universal religious nature.



## MORAL EFFECTS OF BIBLE READING AND THE LORD'S PRAYER IN PUBLIC SCHOOLS

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A recent issue of a religious journal representing a great denomination states that this journal is consistently opposed to public high schools and public colleges and universities. Evidently many religious people are, rightly or wrongly, of the opinion that institutions of higher learning independent of sectarian control tend to weaken the bonds that bind young people to the churches. So closely, until a few decades ago, had religious instruction gone hand in hand with instruction in secular knowledge that they were apparently inseparable. No attempt was made to base the moral training of the school upon anything else than the moral teaching of the Bible imparted under the authority of some body of Christians. The appeal always included the emotional element that made it religious as well as moral in aim. The popular view supported the practice and found voice in such sayings as: "To educate boys without religion is to make them clever devils." For the fundamental directive principles of conventional morality there seemed no sanction but that of religion founded upon adherence to certain dogmatic interpretations of Scripture. The duty of teaching the accepted doctrines of the parents' church seemed necessarily to rest upon the school. Else the very avoidance of this teaching, where so much was taught with impressive fervor, would make religion seem to the children a thing apart from the nearest concern of their daily life. Lack of interest in religious doctrines, or even contempt for these doctrines, might result.

Our swiftly developing nation afforded no more striking example of sturdy enterprise than in the movement that has sown our land thickly with public schools. It has been one of those mighty forward thrusts that nothing could stay or even hinder. Doubts, difficulties, objections were ignored, postponed, or temporarily adjusted. It was clearly seen that this kind of school can exist upon one condition only—that it be independent of religious domination. Taxes for the support of public schools are paid by Jew and Christian, by Catholic and Protestant alike. It was manifestly unjust that in the public school the tenets of one or another of the faiths represented by the taxpayers should be taught; to teach them all would be impossible. The Christian world had lately

rid itself of extreme forms of clericalism, and was suspicious of priestcraft. The simple expedient of excluding all religious teaching from the public schools was adopted.

With religious teaching excluded, it became a question whether in the exercises of the school there should remain some inoffensive religious features that would indicate little more than a reverent attitude toward the prevailing religion of the country. In the settlement of this question difficulties arose which seemed irremediable except by a total exclusion of religion in any form from the school. With no such intent in the mind of the conductor of the simplest religious exercises, his own predilections would appear. The mere fact that he belonged to a certain religious body would exert some influence; the unconscious adoption of his mannerisms would constitute a bias. The child is impressionable and imitative. At any time, when his psychic state is favorable to it, an impression may be made upon his plastic brain that will prove indelible and determine certain predilections throughout his life. Religious exercises taking the color of any particular form of religion would, as it were, create a presumption in the child's mind in favor of that form, and even, given the necessary emotional element, win him to passional acceptance of that form.

Evidently in so vital a matter as the particular form of faith and religious observance, regarded by most people as the greatest comfort and assistance in this life and the only certain avenue to the heaven of their hope after death, jealous safeguarding of children from alien influences would present itself to parents as their most important duty. On the other hand, those who look upon all religion as tyranny in disguise, benighting and degrading, would as jealously guard their children from religious impressions. The potent influence of the beloved teacher would be dreaded by each parent unless it chanced to coincide with his particular views. The only possible affirmative solution of the problem seems to be through a state religion, acquiesced in by all citizens, and therefore forming without question the religious element where needed. In a country committed to the separation of Church and State the question of religious teaching in public schools leads to an impasse.

Dismissing, then, as practically impossible in the public school religious ceremonies and religious instruction that could be construed as preference in favor of some particular form of Christianity, do we find anything in the way of religious instruction remaining that is or could be made acceptable? Must we turn our backs upon the most potent factor in human development when we attempt to educate at public

expense all the youth of our land? Those who answer yes to the query argue that the churches are amply able to undertake, with parents' assistance, the spiritual instruction and training of children. They point out that guilds, sodalities, societies, some of vast extent, are filling the place left vacant by the school under religious control. Yet the fact remains that in all large centers of population, for nine or ten months of the year, the school occupies the lion's share of the time and thought of the great majority of the young people.

Negative influence is sometimes a negation that must be reckoned with. The member of a semi-social religious organization very possibly might have one set of ideals of conduct based upon his religious associations, and another set based upon the haphazard morale of the frankly pagan school of which he is a pupil. In the test of circumstances, which set of ideals would prevail and determine conduct? Mankind has been raised from the slough of animalism through the emotional acceptance of ideals that have reached it by the avenue of religion and have been partially realized in the lives of heroes, saints, and martyrs. The desire on the part of most men to approximate these ideals preserves, and is all that does preserve, a fair average of excellence. Carlyle in his *Past and Present*, commenting upon the "plague-spot" of his England, says: "You touch the focal-center of all our diseases, of our frightful nosology of diseases, when you lay your hand on this: There is no religion; there is no God; man has lost his soul and vainly seeks antiseptic salt." Moral momentum given by a prior generation may carry a following generation safely along the brink of the black gulf of evil impulse that ever threatens to engulf mankind. Unless fresh momentum is obtained—and religion, as history proves, is the only source of the moral energy that moves the masses of men—sooner or later the fall is inevitable.

Ours is a Bible civilization. Long before the Book was to any great extent in the hands of the people, priests read and expounded it. Its teachings became the law of life and the inspiration of all Christians. No Christian priesthood has ever kept from the people those portions of the Bible that affect the conduct of life. No formative influence has been even approximately so potent in fashioning western civilization. "The Bible," said Ambassador Choate, when asked his opinion of the best choice of books, "is the only book for thinkers, readers, scholars, and speakers. If we can have but one book, save us that!" It is doubtful whether any judgment in nominally Christian countries today is unbiased, however indirectly, by the teaching of the Bible. The growing revolt against a selfish and overwhelmingly powerful commercialism is traceable to the teachings of the Hebrew moralists, inter-

preted and vivified in the sayings of Jesus. Contrast, "What is a man profited if he shall gain the whole world and lose his own soul," with the maxims of a cynical world-philosophy based upon the actualities and not upon the splendid possibilities of humanity. Mistrust and hate are spirits easier to raise than to exorcise; among western nations there is but one sufficiently powerful influence to antagonize these forces of disintegration and disaster—that is, the Bible.

A school that totally ignores the Bible to which, in final analysis, all the vital principles of our civilization will be found attributed, is a monstrosity, or, to take a milder view, a temporary expedient. Undoubtedly the exclusion of the Bible from the public schools of our great western cities, however intended by those who brought it about, is, in God's providence, a condition preliminary to a permanent and useful compromise. So impressionable are young people of secondary-school age, so quick are they to draw inferences and infer conclusions, that the reverent reading of any book as a set daily exercise would seriously affect them. The Bible so read means to most youthful hearers the adjustment of their moral bearings to the Bible standard. The addition of the Lord's Prayer, recited or chanted, introduces the element of prayerful dependence upon Deity, the basis of all religion with real dynamic force. With this simple ceremony repeated daily, the school becomes frankly and openly the ally of the Christian church. There could be nothing sectarian in the ceremony; yet every boy and girl present must feel it as a recognition of religion as an essential factor in all the concerns of life. An atmosphere friendly to religious development is sufficient to save the school from the monstrous position of irreligion and from the harmfully negative position of being without religion. The contention sometimes urged, that Bible-reading in public secondary schools is apt to become perfunctory, is a reflection upon the supervisors of these schools and should be answered by them.

It remains, in the short time left me, to examine objections to the reading of the King James version of the Scriptures in the public secondary schools. It is well known that the Roman Catholics prefer the Douai version, many variations of the New Testament portion of which have been printed. If the leading spirits of this great branch of the Christian church should consent to the general principle of Bible-reading in the schools, there could be no objection to an equal use of the Douai version, minus its annotations, with that of other standard versions. The Jews have a more serious objection to the King James version, as appeared recently in the protest to the Board of Education of Dayton, Ohio, by Rabbi Lepkowitz. The Messianic interpretations which are



found above the text of many portions of the Old Testament in the version are offensive to the Jews. In a Bible for school use, such interpretations have no relevancy and should not appear. Also, in view of the fact that proselytizing influence is to be avoided at any cost, the readings from the New Testament must necessarily be confined to the teachings of Jesus, leaving to the church and to the home the story of His death and resurrection. The direction of such matters can with perfect safety be left with the enlightened Americans who direct our schools.

Is there any more pressing question before us today than this: How shall we train our youth that they may become men and women honorable and pure, patient under affliction, able to find consolation for comparative poverty in the consciousness of divine approval, convinced that the really successful life is that of the man and woman joyously content in an unselfish devotion to duty? The idea that personal pleasure and the attainment of selfish ambition are the only ends of living has produced in the young people of the growing generation a carelessness of higher things that bodes ill for the future. This idea is too prevalent, it threatens to sap the moral strength of the nation. Every counteracting influence is needed, and needed at once, that will elevate the idea of personal honor and persuade that life is more than meat and that social climbing is not so important as social content. Let good moral teaching of every kind and by every innocent device abound.

The public school seems to be upon the stand at present to prove that it is or can become a moral as well as an intellectual force. The reverent reading of the Bible in some correct version and the purposeful creation of an atmosphere of Bible morality, and, to this extent, alliance with the churches that extend and verify the teaching, might quiet for all time the only valid objection to the public secondary school on the score of its social influence. The Bible should be kept in the schools where it now is read, by the combined advocacy of all who believe in Christian civilization. It should be restored, under proper safeguards, where it has been ousted. The public secondary schools have taught a noble scorn of cant, hypocrisy, and bigotry; they can and must teach faith, hope, and charity. This they cannot do without the Bible.

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## HISTORICAL QUESTIONS IN RELATION TO DIFFERENCES IN RELIGIOUS BELIEF

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Differences as to religious questions do not present an isolated problem. Christian Scientists in increasing numbers are protesting against any instruction in physiology in the public schools. Curry's *United States History*, which is a standard text-book throughout the southern states, would hardly be tolerated in the public schools of the North because of its exposition of the rights of the states. Time and again professors in state universities have been unseated because their teachings have been unpopular among the constituency which supported the institution by self-imposed taxation. A general suspicion has spread throughout the country that rich men who endow colleges and universities seek more or less directly to dictate the type of instruction furnished by them. However that may be, there is no manner of doubt that in many places the instruction afforded by the state has been colored, if not controlled, by the opinion of the community. These things are cited, not to enter into any argument about them, but to show that the religious question is not isolated. It is a part of a large problem. At any time the principle involved in all these questions may give rise to an acute issue. Whether it is in reference to state rights, free silver, the tariff, physiology, or the Roman theory of indulgences, the principle involved in these questions is identical.

Still, it would be a great mistake to infer that, on the whole, public instruction in the United States has not been controlled by the principle of *Lehrfreiheit*. One who collates the facts will be surprised at the self-restraint practiced in times of intense public feeling in maintaining the freedom of teachers. Take the country over, there is probably no class of men who enjoy so large a measure of personal freedom in the expression of conviction as the fraternity of teachers. They have far greater freedom accorded to them than is conceded in some communions to ministers of religion in good denominational standing. The people of this country deserve great praise for their loyalty to the principle of the teacher's liberty.

When, however, we touch the distinctively religious aspect of this question we come upon a fact that does not apply to its sociological and economic and political phases. In their national and state consti-

tutions the people of the United States have passed a self-denying ordinance. They have imbedded in their organic law the principle of religious liberty, of the separation of Church and State. In this country it is not lawful to use the power of the State to promote the interests of any religious body. Hitherto we have not been uniformly loyal to this principle, for it involves far-reaching sequences which were imperfectly apprehended by many of the advocates of the first amendment to the Constitution, and by the framers of the state constitutions. Still, there has been steady progress toward action entirely consistent with the principle. The abolition of the contract Indian schools is a case in point. It is becoming increasingly difficult to obtain appropriations of public money for sectarian purposes. And there is a growing recognition of the untenableness of the argument for the retention of the reading of the Bible in the public schools, when there is respectable opposition in the community to the practice.

From this point of view it is clear that considerations enter into the religious phase of this question that do not enter into its other aspects. The public schools cannot lawfully be made the instruments of advancing the interests of any church or sect. If it is urged that this is a Christian nation, and that the people have a right to teach the religion in which they believe, we reply that this is a Christian nation only in the vaguest sense, and that, even if it were, we have formally denied ourselves the right of inculcating religion. If it be urged that we can teach Christianity, but no sectarian form of it, we reply that every statement of Christianity is sectarian to some Christian believers. In this whole matter we are very apt to forget that, except in one feature, the demand of a man of strong and clear convictions that the public institutions shall teach what he believes, or of a church that the public institutions shall teach what it believes, does not differ in principle from the demand of the rich man that the university he has endowed shall inculcate, or at least not antagonize, his economic theories, or from the demand of a community that the state schools shall assist, or at least not oppose, the theories of the dominant political party. And that feature is this: the schools are prevented by definite, organic and statute law from doing this thing.

In answering, then, the specific question: What course is best in dealing with historical questions that involve marked differences in religious belief? I would say, first of all, let the writer or the teacher set before his mind with great distinctness what was actually accomplished in the period under consideration. What contributions did it make to civilization? This will not be a matter of guesswork or of arbitrary

opinion. It is registered in laws and treaties, in indisputable changes in government, in economic conditions, in the mutual relations of classes, and in manners, customs, and moral standards. For example, the results of the Reformation touching the Roman church were crystallized in the Council of Trent. Its findings witness among other things to a prodigious improvement in the morals of its clergy and laity. The sum total of the effect of the Reformation upon the political life of Europe is embodied in the Treaty of Westphalia. When now we compare the conditions disclosed in these documents with what is revealed at the beginning of the Reformation in the Fifth Lateran Council, the Treaty of Cambray, and the Holy League, we have evidence that cannot be controverted, unless these documents are forgeries, as to what the Reformation had accomplished in two great departments. Here we are on solid ground. We are not dealing with opinions, but with events, with objective concrete changes.

Studied from this point of view, it will be seen that the Reformation was by no means a simple phenomenon; there were behind it vast and elemental forces. The intellectual awakening of Europe contributed to it; the revolt from serious scandals and abuses in the Roman church, which purified the church as well as gave Protestantism its initial impulse; the new sentiment of nationality struggling for expression; and economic changes that only lately have been adequately recognized. These were causes as well as the spiritual doctrines of Luther. The Reformation is the bridge from the decaying life of feudalism to the modern world, in which human personality and its rights have gained a proper recognition. When we ask what contribution the Reformation, as a whole, made to civilization, and buttress the answer by indisputable documents, we occupy the only proper point of view for the interpretation of specific events.

We make a great mistake when we think that the large generalizations of history are only for mature students. We make historical studies of value to the youth of our public schools only as we treat the different periods in this large and full way. One of the most encouraging features of the educational movement of our time is that school histories are approaching this ideal.

But someone may say: What has this to do with the treatment of historical questions that involve marked differences in religious belief? It has much to do with it. For by fastening attention upon what has been actually done, as witnessed by documents that everywhere are recognized as authoritative, it removes the subject-matter as far as possible from the realm of conjecture and partisan opinion; and, in the



second place, it tends to put the controversial religious factor in a true perspective. Under this method of treatment the things that loom large in the minds of religious partisans will often be discovered to be of very minor importance in interpreting the significance of the epoch under consideration. In other words, if the significance of the era is properly construed, the strongest constraint will be exercised over the mind of the writer or teacher to present such facts for the picture as will be truly typical. And the typical facts will almost always be different from those that a religious partisan would have chosen.

Let us apply this principle to the most difficult case. What was it, to use Matthew Arnold's expressive phrase, that "set Luther going"? The dominant Roman Catholic view is that Luther, so far from condemning indulgences in the seventy-first of his famous Ninety-Five Theses which he nailed on the door of the Wittenberg church, pronounced a curse on anyone who should question their value. He was led to write these theses by Tetzel's unquestionable perversion of the true Roman doctrine, and in part by the hostility of the Augustinians to the Dominicans. The language of his submission to the Pope, six months after the posting of the theses, shows that he had no doctrinal difference with the Roman authorities. After he had submitted his case to the Pope, and it was decided against him, he had to choose one of two courses: he must acquiesce in the judgment, or abuse and defy the court; and he chose the latter. The Protestant view, in substance, is that Luther on his visit to Rome was disillusioned as to the moral character of the papacy; that he experienced an evangelical conversion, that he was aroused to a holy indignation at the preaching of Tetzel; and that his subsequent career was the legitimate outcome of his spiritual experience and conviction.

Now this is intensely interesting to religious disputants, but I think we shall have to admit that the whole matter is in the difficult and obscure realm of human motives, and that the settlement of this question is not nearly so important for an understanding of the Reformation as a stage in the evolution of civilization as many have supposed. At the best, Luther's motive was only a spark to an immense heap of explosive and inflammable material. A writer or teacher, however, who has such a perspective of the Reformation as makes it necessary for him to probe deeply into Luther's consciousness will not find it difficult to discover a common ground between the Roman Catholic and the Protestant view, in the opposition of Luther to Tetzel's perversion of the theory of indulgences, and in his hostility to the undoubted immoralities prevalent in the church, as witnessed by the findings of the Council of Trent.

But another course in the treatment of such a matter is entirely practicable, and if the pupils are sufficiently mature, it may be eminently judicious, and that is to state frankly that this is a point as to which Roman Catholics and Protestants differ, and, having referred the pupils to the most prominent writers on each side, leave them to form their own opinions.

But someone says: "I cannot see that the Reformation can be construed in any way that does not make the theological, doctrinal interest primary. I do not believe that any account of that period is worth the paper on which it is written, or the breath in which it is spoken, that does not expose the errors of Rome and exalt the true doctrine as proclaimed by Luther. If that is not presented to the pupils of our public schools, we are false to the truth." In one form or other that objection is urged very strongly.

In reference to this position two considerations should be taken into account. First, that history is not an exact science; it may be written in many different ways, and lead to many divergent conclusions. Facts, like figures, can be manipulated to prove what the man who handles them wishes. Relation and perspective are all-important even when the facts are impeccable. Secondly, under our system of the separation of Church and State, the price of giving any instruction in the empirical sciences is that the susceptibilities and prejudices of the minority of our citizens shall not be wounded by instruction trenching upon religious matters. That is the condition under which these subjects can be taught in the schools at all. The very existence of the schools depends upon cordial recognition and acquiescence in the constitutional limitation. The argument that Protestants can teach their view of a controverted period because they believe it to be true, is sufficiently met by the question whether or not they are willing to have Roman Catholics, in case they gain the upper hand in the State, inculcate in the public schools views which they conscientiously and firmly believe to be true?

Because of these two considerations, that history itself is an empirical science, and an interpretation of history cannot, in the nature of the case, rest upon the same basis of certainty as the teachings of the exact sciences, and because there are limitations in our organic law to religious partisan inculcation, no matter how true the adherents of a sect may deem it to be, this sort of instruction must be excluded from the public schools.

And as between the alternative of omitting instruction altogether in modern history, and suffering the schools to be the instruments of instruction that is rigorously objected to by a respectable minority, I have not the slightest hesitation in choosing the former course.

But I do not believe that any such choice is necessary. The large view of any period of history, which construes its significance in the light of its contribution to advancing civilization, puts the religious factor in the place in which it belongs. That place is seldom the one to which the religious sectary would assign it, but it usually is a place which robs it of its partisan heat and rancor. The man of our argumentative theories who objects to having universally recognized facts, like the outcome of the Civil War, or the fortunes of specific battles, taught in the public schools, because such facts would make against his views or prejudices, is largely a creation of the imagination. The average sensible man, Romanist or Protestant, is the one with whom our schools have to deal through their children. And personal experience on a school committee that deals with some very important phases of this problem leads me to believe that, as a rule, neither Roman Catholics nor Protestants are unreasonable or inclined to take doctrinaire positions on these matters. They see the inevitable limitations of our public-school system, and they simply demand that neither openly nor surreptitiously shall the public schools be made the instrument for advancing the interests of any religious party.

Our schools have the most to fear from those good men, both Roman Catholics and Protestants, who, because they see that the schools might be made powerful religious agencies, wish them to be made so. Nothing is more important at this juncture than the frank recognition of the fact that by the organic law of the national Constitution, and, as I believe, by the genius of Christianity itself, working through free institutions, our schools are prevented from occupying this field. They are to be the schools of the whole people, supported by them, and realizing their common purpose.

## DISCUSSION

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We assume that the student approaches all debatable points in religious as well as political history from the vantage ground of previous study, and we further assume that this approach is fairly free from dogma or prejudice or partisanship. If the English rights of colonial taxation are examined in this spirit and under this preparation, the student is relieved from imbibing the poisonous influence that has too often permeated the teaching of history in the secondary schools, an influence which leads them to disparage the worth and value of the English people. Happily, of late on this mooted point the American and English teachers have found a common ground of truth on which they may stand when they teach this subject. The same is becoming manifest in the history of the civil struggle for slavery and state sovereignty which once threatened the very foundations of American democracy. In teaching this subject honestly and frankly it has not been found necessary to leave certain salient facts untaught or to shun them as a skeleton in a nation's closet. Neither has it been found necessary to apologize for the one side and at the same time denounce the other. The truth of history does not find it necessary to examine the detail of any one side and plead for that at the expense of the other. The heat of political life and prejudice has so far abated as to permit the modern teacher to light the torch of truth in the midst of these events.

May we not, then, ask the question: How far into the debatable points of religious history is it wise to lead the student of secondary public schools? Should we, because of an overwrought fear that some fanatical mind without historical background may take offense, decline to teach the pivotal movements of the world's history? Or, rather, should we not assume that an honest, frank, and truthful treatment is the only wise course?

The Bible in literature and the Bible as literature claims a place in the education of every American child; that position is the true one which refuses to ignore the existence of the sacred volume as strenuously as it refuses to exalt its authority into a fetish, that is free to examine its influence in history and reveal its place in modern life, and to trace its influence upon the mind of a man who, like Ruskin, has given



direction to the thought of his day. Like the courses in modern and ancient classics, the Bible as a classic in English literature merits at least the same treatment as the others, which in the very least measure claims a hearing and a reading.

In approaching the Lutheran Reformation nothing is gained by evasion or misrepresentation. The simplicity of the situation honestly taught will not damage any religious faith that stands on a permanent foundation. If the student is already familiar with man's struggle to know God, with his yearning to come into intimate relationship with that which alone can complete his nature; if psychologically he has learned that something more is needed than environment, something more than a sound body, something more than a keen intellect, or even tender emotions and a strong will; if he has learned these things and followed the evidence of these facts historically, he is prepared to approach such debatable points as the Lutheran Reformation. If he has some comprehension of the paganistic struggles to symbolize God and approach Him with a burnt-offering that shall be a sweet odor in His nostrils, noting the wonderful struggle to find the one true God, realizing that unity, as he knows it, arose out of the labyrinth of many gods and came slowly into the conception of the unity and spirituality of God, then he can the better grasp the history that sets forth man's first recognition of God the Lawgiver, and later of God the Father—Father of a chosen people, of the nation, of the family, and finally of the individual.

As the student knows all this, he comes into a position to appreciate the fact that the fulfilment and completion of the knowledge of God the Father was made manifest by the teachings of His Son, who claimed that He came to show the way to the Father. Then the student is enabled, with this interpretation, to follow the history of the Christian church as it determined how a knowledge of the Father through the Son might be accomplished; whether, as Paul had often raised the question, it was by works or faith; until finally the doctrine of merit was not only thoroughly wrought out, but was restricted and defined and burdened with the thought that not only the completion of the life that is, but the securing of the life that is to be, was a matter of purchase, a matter of price; and that Luther arose and declared that it was not a matter of purchase, not a matter of price, not a matter of works only, but one of faith—free, the gift of God.

Consequently he may approach these problems with the torch of truth and do no violence to the genius of democratic institutions. Indeed,

it is unwise purposely to avoid such topics. If taught in the spirit of fairness and honesty, no denomination will suffer. If, however, they are falsely taught or ignored, the safety of a free government is exposed, partisan prejudices are engendered, and the student's capacity eventually to fulfil his civic responsibility is weakened.

## VII. *ELEMENTARY PUBLIC SCHOOLS*

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### RELIGIOUS TRAINING IN THE GERMAN SCHOOLS

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The problem of religious education in Germany is quite different from that of our own country, and its solution does not involve so many intricate phases as those that confront us. Having an established church under state domination—Lutheran in most of the northern states, and Catholic in the southern—and having but few religious sects, it is easy to provide schools denominational in character. The law, however, provides that no child can be excluded from the schools on account of religious belief, nor can he be compelled to remain at religious instruction that is contrary to the faith in which he is being brought up. To meet such cases as fall outside of either of the two great faiths, Catholic and Lutheran, schools must be established wherever there are twenty-five children of any given faith and teachers of that faith provided by the government. Where there are fewer than that number, parents must see to it that their children receive religious instruction outside of the school by teachers approved by the government. In no case may religious instruction be neglected. Next to Catholics and Lutherans, the Jews have the greatest number of separate schools, though there are a few schools for other religious bodies. Thus the division of school funds, the crucial point in this question, becomes a comparatively simple matter.

The Catholics have always insisted upon the necessity of religious education, and the Protestants of Germany accept that principle as unreservedly as the Catholics. All recognize that religion is a universal principle in mankind, that no race of people exists that has not some form of worship, however crude or defective, and that this inherent demand needs developing and training as truly as every other side of man. "The German holds that morality cannot be taught apart from religion, and that religious teaching to be effective must be dogmatic." Therefore the schools provide for dogmatic instruction.

I once attended a great German national teachers' meeting at Halle, the seat of Francke's celebrated "Orphan Asylum" and the place where the idea of special preparation for teachers was carried out more than

three hundred years ago. The purpose of the meeting, like that of our National Educational Association, was to consider the educational interests of the country. I was struck with the fact that the central theme of discussion was religious instruction. There seemed to be no dissenting voice to the proposition that all pedagogy hinges upon religion, and that this must be the main subject of the curriculum. Quite in harmony with the same idea is the arrangement of the daily program in all schools, which places religious instruction at the best period of the day, the first.

It may be remarked that the discussion of the subject of religious training has never had a very large place in the programs of our educational gatherings. At our last National Educational Association meeting in Boston, however, the Council gave this question an important place, and it was considered by some of our most eminent educators. Besides this, our educational journals are giving it an increased amount of space, showing that the subject is awakening new interest in this country and its importance is being recognized. Still further, one of our great secular universities proposes to offer courses in the training of Sunday-school teachers.

The idea of religious training in the German schools is not a new theory. Before the state assumed responsibility for education, the church instructed those she was able to reach and care for in the doctrines of religion and the duties of life. When Protestantism arose, her leaders laid no less stress upon the same idea. The first Protestant schoolbook contained the Lord's Prayer, the Ten Commandments, and Luther's Catechism for its principal material. In 1763, when Frederick the Great promulgated his general school regulation, assuming the duty of the education of the people on the part of the state, even that great free-thinking monarch, and follower of Voltaire, required that religion should be taught in the schools and urged that the school-teacher more than others should be diligent in the practice of godliness, well grounded in the knowledge of the Bible, and a true follower of the divine Master, in order that by life and teaching he might prepare his pupils for Christian living. He stipulated, however, that "children cannot be compelled to remain at religious instruction which is contrary to the faith in which they are being brought up." Every monarch, from Frederick the Great to William II., has fully indorsed the same idea and carried it out to the letter. All parties are satisfied, and the question is settled for all time. There is no German educator, whatever may be the shade of his religious belief, that does not consider religious training as absolutely essential to a well-developed system of pedagogy, and



necessary to an all-around development of character and preparation for life.

Let us now turn our attention to the course of study by means of which these ends are to be attained. This is the course for the elementary schools, which, it will be borne in mind, is eight years in length. It is required that four to five hours a week shall be devoted to religious instruction throughout the entire eight years, four hours for the first two years and five for the remaining six years—more time than is devoted to any other subject of the curriculum. The course is as follows:

1. Sacred history. Half of each of the first two years is devoted to Old Testament history, and half to the New Testament. The teacher tells the story of the creation, paradise, the fall, Cain and Abel, the flood, the call of Abraham, Abraham and Lot, temptation of Abraham, Joseph's dream, Joseph sold, the first visit of Joseph's brethren to Egypt, the revelation of Joseph's identity to his brethren, etc., etc. The stories are told in simple language so as to be understood by the children, and, as far as possible, in Bible language. In the same way the story of the birth, childhood, manhood, miracles, life, death, and resurrection of Jesus is told. In the following years the chief characters and events of all periods of Sacred history are systematically studied. The growth of the church in apostolic times, the history of the early Fathers, the development of the church through the Middle Ages, the introduction of Christianity into Germany, Luther and the Reformation are discussed and explained as far as may be. When possible, the children are taken to points of historic interest and taught the lesson on the spot. I once made a seven-day summer trip with fifty boys during which we visited Katterfeld where St. Boniface founded the first Christian monastery in Germany; the Wartburg, where Luther translated the Holy Scripture; and other places of historic interest in connection with the Reformation. The lessons were made most vivid by the teachers, and the associations of the spot on which the event took place could not fail to make a deep impression upon the boys. Another fact connected with this summer trip may be mentioned as illustrating the practical and deep spiritual lessons which the German teachers always sought to impart. Every night before retiring, boys and teachers gathered together in a group, sang a hymn, and then recited an evening prayer. Then the whole class of boys went to each teacher, gave him the hand, and wished him "Gute Nacht!" I shall never forget one beautiful morning in the great Thuringian Forest, when a halt was made, a hymn sung, and a morning prayer offered. In the solemnity of that hour I could understand Bryant when he says:

The groves were God's first temples.  
 . . . . . Let me, at least,  
 Here, in the shadow of His aged wood,  
 Offer one hymn—thrice happy, if it find  
 Acceptance in His ear.

But to return to the course of study. In addition to the historical work described there is:

2. Bible-reading. This occurs especially in the upper grades. Chapters from the Psalms, Prophets, and New Testament books are read and studied. Many texts are committed to memory, their meaning having first been explained. Thus the children are made familiar with the Holy Word and fortified with many passages of Scripture.

3. Sacred songs. These are taught from the beginning to the end of the course. Hymns in most common use are learned, each child being provided with a hymn-book. Fully thirty hymns are thoroughly committed to memory, but not until the meaning of each verse has been studied and explained.

4. Prayers. Prayers are committed to memory, and each day, especially in the rural districts, the school is opened and closed with a suitable petition to the Almighty. Often the youngest child is called upon to recite the prayer, all the children standing. The German language abounds in many beautiful prayers, which cannot fail to exert a softening influence upon the heart. Hence the supreme wisdom of teaching them to the little children.

5. The Catechism. This furnishes the basis for doctrinal instruction, in the evangelical schools Luther's Smaller Catechism being used. The various sacraments and church days are explained to the older children. In Protestant schools nearly all of this work is done by the regular teacher, his course in the normal school having prepared him for it. The pastor exercises an oversight of the religious instruction, and for some months before confirmation he takes the class himself outside of school hours in order to prepare them for that solemn event. I shall speak of this later. In Catholic schools, Biblical history is undertaken by the regular teacher, while the Catechism and doctrinal instruction are in charge of the clergy.

On Saturday the lessons for the church service of the following day are read and explained. This, however, is carried out chiefly in the rural districts, where the teacher is still expected to look after the attendance of children upon divine service. This in general is the course marked out. It may be modified to suit local conditions, and extended in schools where it is possible.

The method of instruction is largely imparting. The teacher tells the story in simple language and then calls upon the pupils in turn to repeat it, while by skilful questioning he seeks to make the meaning clear. Committing to memory without understanding the meaning is not practiced. Throughout the whole instruction there is evident a spirit of reverence and a desire on the part of the teachers to bring the lessons home to their pupils and make them of practical use in shaping the moral and religious lives of the young beings committed to their leadership.

I once enjoyed a rare opportunity of observing the method of religious instruction throughout the entire course, and obtaining a complete picture of the work done and the end reached. It was in a common school in Berlin which I had often visited. Inasmuch as the religious instruction is given simultaneously in all the classes, it is impossible to visit more than one or two classes a day. Accordingly I asked the principal to modify his program for that morning so that I could begin with the lowest class, witness the method and material employed in teaching religion until I was satisfied, then proceed to the next class, and the next, until I had seen the whole course exemplified. He granted my request (made just at the opening of school, so that there was no time possible to prepare an exhibition lesson), and during that forenoon I was enabled to obtain a complete picture of the work and the manner of presenting it. As it was near the end of the school year, I was able also to determine what they had accomplished. It was the most profitable morning I ever spent in a school. The instruction was thorough and complete, the method was pedagogical, the spirit was reverential, and the amount of religious knowledge that the pupils possessed was simply astonishing. It was the regular work of the school for each of the eight grades, boys six to fourteen years of age, the work that fell at that time of the year. The lesson was given in every case by the regular teacher. Following the plan of the course that I have already outlined—stories from the Bible, Old and New Testament history, texts of Scripture, church hymns, apostolic history, the history of the church, showing how Christianity has developed—it finally culminated in a treatment of the doctrines of the Lutheran faith. I can conceive of no better preparation for admission to the church, or completer fortification for the duties of life, than these fourteen-year-old boys evinced.

But the American teacher, accustomed to relegating religious instruction to the home or to the church, surrounding it with an atmosphere of sanctity, may naturally ask: "Does not the formality of day-school work rob the instruction of its spiritual content? Does it not take away

the life and real essence of religion by treating it as secular subjects are treated?" I confess that these are the questions that troubled me most, and that led me to enter upon the study of this subject with some degree of prejudice. After visiting many classes in all parts of Germany and closely observing the work, I am convinced that the teachers in the common schools do not fail to appreciate the importance of this work, nor do they miss its spiritual import. I once witnessed a class exercise in the city of Munich with a class of boys six years old. The lesson was the story of Joseph at the moment when he revealed himself to his brethren, when he said, "I am Joseph; doth my father yet live?" The teacher told the story with such tenderness and pathos that many of the boys were melted to tears. It was very easy for that teacher to follow his recital with lessons on generosity, unselfishness, forgiveness, and fraternal and filial affection, while God's providence in dealing with men was brought home to the children. Many a time have I seen effects only less striking. The great mass of the German schoolmasters are God-fearing men whose lives are consistent and whose faith is real. Indeed, in many of the rural districts they are still a sort of sub-pastors who may be called upon to assist in the ecclesiastical duties of the parish.

Thus far I have been speaking of the common schools and their teachers. The situation in the "higher schools" is less favorable. One must not confound the German "higher schools" with our high school. These "higher schools" take the child at nine or ten years of age and keep him for at least nine years until he is prepared for the university. They are the great *Gymnasien* and *Realschulen* which instruct the children of the higher classes of people. There is no such connection between them and the common or *Volksschule*, as there is between our elementary and high school. In speaking of religious instruction in the "higher schools," Professor Paulsen, of Berlin, once said to me: "Many of the teachers of religion in these schools are men who have taken a theological course in the university, but finally have been unwilling to take orders in the church because of unsoundness of faith. They are even more dangerous in the schools, where they deal with plastic young life, than they possibly could be in the pulpit. It is a great mistake." The professor recognized that these are men of splendid training, that they are excellent teachers, but that they lack the vital element of teachers of religion, namely, personal belief in the very things they are called upon to teach. This certainly is a serious charge, and one that is well founded in many instances. I do not think, however, that it represents the large proportion of the teachers even in the "higher schools." I am



convinced that the great mass of the children of the Fatherland are receiving thorough and sound instruction in religion by men who believe in God and in His son Jesus Christ as the Savior of the world. Owing to the much longer course in the "higher schools"—nine years—the number of hours per week is fewer than in the common school, being three hours for the first year, and two hours per week for each year thereafter.

In the evangelical schools it is expected that the child shall be ready for Confirmation at fourteen or fifteen years of age. Some months prior to that important event the pastor takes charge of the religious instruction and completes the work that has been so long and so faithfully carried on by the teacher. This work is generally done outside of the school. On the Sunday preceding Palm Sunday the children come up for public examination in the presence of the whole congregation. This examination is conducted by the pastor and covers Biblical and church history, sacred literature, the Catechism, texts of Scripture and hymns, and a knowledge of religious doctrine. It is most thorough and impressive.

On Palm Sunday the class again assembles at church to receive an individual text of Scripture to be their guide and comfort through life, and then they are solemnly consecrated, taking upon themselves the vows of the Christian church. On Thursday of Holy Week they take their first communion. It is taken in the evening, the anniversary of the first Holy *Abendmahl*, when our Lord gathered with His disciples about that table in the upper room and instituted this new sacrament, our Lord's Supper. Thus for months these young lives exist in an atmosphere of religious devotion, culminating in three important events, namely, their public examination, their reception into the church, and the taking of their first communion. I am sure that none of these children come up to this great and solemn feast without a keen appreciation of its holy meaning and a full sense of the importance of the step. This act also marks the transition from boyhood to manhood, from girlhood to womanhood—a transition that is shown not only by the change in dress, but also by the use of the polite form *Sie* instead of *Du* in addressing them. They are no longer children.

This, in brief, is the method of religious training of the German youth. Let us ask in conclusion: What is the result of this training? I think one may fairly judge any system of education by its fruits as shown in the character and lives of the men and women produced. I know of no fairer or surer test than this. An American in visiting Germany is shocked by the sabbath desecration, by the beer-drinking,

by the non-churchgoing—especially of men, by too evident forms of immorality which exist everywhere, and by works on infidelity by great German thinkers. I have no defense for these things, nor do I propose here to enter into a discussion of them. I may say, however, that one should divest himself of prejudice in visiting another people and not be too ready to assert that one's own preconceived notions of living are wholly right and those of other people wholly wrong. There is another side to this question which I want to present, without in the least condoning the evils that exist. This side of German life I have gleaned after mingling for years with the German-people in town and country, among the high and the lowly, the rich and the poor, with the educated and the uneducated. In the love of home, respect for and obedience to law, honesty and integrity, diligence in business, conscientious regard for duty, practice of the Golden Rule, freedom from municipal and national corruption, love of country, belief in God, soundness of faith by the masses as a whole, and in the practice of righteousness, I am firmly convinced that the German people are unsurpassed by any people I know. All this I believe to be true in spite of existing evils. And this result has been obtained by means of the religious instruction of faithful and consecrated teachers in her schools, and of equally faithful pastors working in harmony therewith.

## MORAL INSTRUCTION IN THE ANDERSON PUBLIC SCHOOLS

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"General morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." So reads the opening sentence of the third section of the Ordinance of 1787, the Magna Charta of freedom and education in the great central Northwest. When laying the foundation for our public-school system you will observe that our forefathers placed *morality* even before *knowledge*. The persons who have been intrusted with the responsibility of teaching and managing the Anderson public schools have accepted this dictum as a fundamental truth, and have organized the course of study, the discipline, and the teaching in such a manner as to make the development of moral character the chief end of the school. In the choice of teachers, personality, power, and character have counted for more than scholarship, professional training, or anything else.

Morality is a growth from within rather than anything that can be put on from without. Exercise is as fundamental and as necessary to moral development as to physical or intellectual growth. If you wish a child to obey, he must be trained by practicing acts of obedience. It is not enough for him to know the truth; he must become accustomed to speak the truth and to act the truth. You may read to him beautiful stories about industry, or you may preach industry, yes even nag, scold, and threaten, yet he will never become industrious except by practice. It is not enough for a child to practice these virtues on account of suggestion or compulsion from without; he must learn to do so from his own desire and on his own volition. Lagree compelled his slaves to practice industry; Arnold inspired the boys of Rugby to be industrious. That person is the best teacher whose pupils are obedient, cheerful, industrious, helpful, and happy because they themselves will it to be so.

By glancing at the appended course in morals you will readily see what is undertaken. We do not attempt to teach the whole of morals any more than we attempt to teach the whole of mathematics. We try to teach only the more simple things, such as the child can understand and practice. The aim is to select some definite things, such as obedi-

ence, kindness, cheerfulness, industry, honesty, truthfulness, and the like, and then use all the skill and power we possess to teach these things effectively—so they will stick.

Now, there are degrees of advancement in nearly all of these things as clearly marked as in any of the school studies. For instance, we learn how to study a reading lesson. We have begun to learn the lesson of industry. We learn to apply ourselves under the eye of the teacher. We are progressing. We get so we can study when the teacher is absent as well as when she is present. We have progressed still more. We get so we are industrious not only at school, but at home or wherever we may find work to do; and, what is more, we are happy in our work—really enjoy it. We are now quite advanced pupils, ready and eager for the test that comes only in the activities of real life. While we have been acquiring habits of industry, we have also been learning self-reliance, self-direction, perseverance, and cheerfulness—a group of related virtues.

What means does the school employ in teaching morality? They are so many and so varied that even to enumerate them would be to go beyond the bounds of this discussion. Here are the opening exercises with their Scripture lesson and sacred song and simple prayer—a time to teach reverence for God and man. Here is our daily work. If this be well done, it requires industry, perseverance, promptness, self-reliance, and cheerfulness. Here is the discipline of the school where children are taught obedience and order, and self-control and respect for law, and for property and for the rights of others. Here, too, children are taught to help one another in their conduct. It is not difficult to maintain proper discipline, when the pupils themselves lend a hand. A breach of discipline in a well-regulated school is regarded only as an opportunity to help someone who really needs help. Even the playground and the athletic field are utilized to develop will-power, to show the necessity of law, to teach fairness, regard for the rights of others, self-control, and mutual helpfulness. Then there are the marches and drills, the transfer of pupils in order to get a better environment, the formal lessons in morals, the commendation of that which is wholesome and right, the condemnation of that which is hurtful and wrong, the direction for wholesome reading, the conference with parents and the visitation of homes, the tests in conduct, the art, the music, the clubs, the excursions, the lectures, the friendly intercourse of teachers with pupils on the playground and elsewhere—all of these things are means to an end—the development of moral character.

But to be more specific. How are the different virtues taught so



as to be permanently helpful in the development of moral character? A few examples only can be given, and the details must necessarily be brief. In general, not much is said about the virtue we are teaching. We rely more on practice than on preaching. Take obedience as an example. The first primary teachers will spend much time teaching the beginners how to go to their seats, how to sit, how to stand, how to come to their classes, how to march in the room and in the halls, what to do at rests and at dismissals. These children from the very first are taught to obey signals promptly, to do busy work and other things when they are told and as they are told. This manner of teaching obedience is kept up as the child advances through the grades and the high school. Each year we attempt to hold on to what we have and to gain something more. Pupils learn that there are degrees of obedience—first, promptness; second, cheerfulness; third, obedience in spirit; and, highest of all, obedience when they are away from teacher and parent, because they desire to obey and have the strength of will to put that desire into execution. Teachers learn also how to help their pupils to be obedient. Sometimes the pupil's environment is unfavorable, and the teacher changes his seat, or removes his troublesome neighbor, or it may be transfers him to another school. The teacher learns that directions must be clear, requests and commands reasonable, and as a general rule that they should be given in a pleasant tone of voice and in a kindly manner. The teacher also learns that there must be firmness as well as gentleness.

Take industry as another example. From the very first, the child is taught that the school is a place for work. He is given something he can do, shown how to do it, and then kept at it until he finishes the work given him. The teacher is careful to furnish a proper motive for work, to vary the work, and to have the pupil stop short of the point of overfatigue. It is our experience, however, that when the child learns how to work and how to love his work, there is but little danger of overwork. There is far more danger in idleness and dissipation, and dislike for work, and lack of skill in work, than there is in overwork. As the pupil advances, he is taught how to plan his work, how to accomplish the most in the least time, how to test his results, and especially how to employ his time most profitably. He is taught the relation of play to work—to play when it is time to play, but to work when it is time to work. The plodder is shown that he will succeed if he practices industry; the child of talent, that he will certainly fail unless he works. The pupils are given tests in industry. They are shown how they may organize their reading, geography, or history

lessons, so as to show themselves as well as others just what they are able to accomplish, and how well, in a given time. They are also tested by seeing if they can work as well and accomplish as much when the teacher is absent as they can in the same length of time when she is present. This ability to work is further tested by giving them a difficult problem in any subject, and then seeing what skill, power, and perseverance they can bring to bear on solving it. The truly industrious person works on, even if he does not see the results of his labors immediately. Then the pupils are encouraged to assist their parents at home, to work after school and on Saturdays and during vacations—to work not only with their minds, but with their hands. The school also teaches them that industry is a virtue, that all legitimate labor is honorable, and that nothing in life is more important than the proper use of time.

As a final illustration, take the teaching of truthfulness. Perhaps storying, next to forgetfulness, is the most common fault of little children. This is due to a variety of causes—a vivid imagination, a misunderstanding of what they see or hear, lack of ability to interpret properly, fear of punishment in case they are discovered in a fault, and so on. The mere statement of these causes suggests some of the means to be employed in teaching truthfulness. In the first place, our teachers always seek to make it easy for the children to tell the truth. They teach them from the first that any child may make a mistake, but that it takes a child of parts to tell the truth about it. They discourage tale-bearing, and endeavor to find out the information they desire without pressing the case too strongly. They deal frankly and honestly with the children, and show confidence rather than distrust in them. In the second place, they endeavor to train the different senses of the children so that they are reliable, and then to teach them to express themselves accurately. This is begun in the lowest grades and continued throughout the course. The child may look at a sentence and fail to see part of it, or see it amiss. The teacher is teaching truthfulness when she tells him to look closely and to try again. The children are taught to listen, to observe carefully, and to express themselves accurately—sometimes in words, sometimes in numbers, sometimes by means of drawings. One of the chief values of mathematics and laboratory work in science is that they teach accuracy, hence truthfulness. Again, the teacher does not give the children too many fairy-tales or tell them too many bear stories. There is a natural hunger in every child for a true story. Neither does the teacher ask one question and allow the child to answer another. He must answer the question that is asked—nothing else will be accepted. And so the child is trained from the time he enters school to know the truth, to speak the truth, to act the truth, and to love the truth.

In all this work, teachers are guided by a few simple principles. The mother-spirit of genuine sympathy for the children is necessary to their true moral development. Teachers must also have confidence in their pupils, and pupils must have confidence in their teachers and in themselves. Teachers must show pupils what to do and how to do it, and then trust them and lead them to trust themselves. This causes the spirit of the school to change, and it is comparatively easy to teach truthfulness and honor when the public sentiment of the school favors these things. A right spirit is as necessary to moral growth as air and sunshine to the flowers.

But in the teaching of morals, even to a greater extent than in teaching anything else, the teacher is the most important factor. If she is a woman of character, of culture, of tact, of insight, of sympathy; if she possesses scholarship, training, skill, and especially teaching power; if her character stands for something positive; if she is a woman among women; if she attracts and wins rather than repels; if she exemplifies the Christian virtues in her life, she can almost work miracles in the lives of children. I have seen such a teacher transform a disorganized, idle, and rebellious school into an orderly, quiet, industrious, obedient, and happy one. I have seen the most unfavorable and even hostile home influences overcome by the gentleness, patience, skill, and love of the teacher, and the lives of the children positively transformed.

It would be idle for me to say that all teachers in the Anderson schools have the skill, power, and character described above. These are possessed by only a few. But I do say that there is no class of people in the city that wields greater influence for good than the teachers. They are men and women of character and power. Eighty-seven of the ninety-three are church members, and there is no moral or religious work of the city with which they are not prominently identified. Their teaching in the schoolroom is reinforced by the rectitude of their lives.

What are the results of the work of such teachers? We do not claim to have accomplished all that we have undertaken in the way of the moral development of children, yet we are making progress. The spirit of the school has positively changed within the last few years. There has not been an extreme case of discipline for months. Although all cloakrooms are open and the pupils have free access to them at all times, yet very few articles are ever missing. The children have learned to let other people's things alone. Ten years ago it was almost impossible to raise flowers in the city, even in fenced yards. Now flowers can be raised in the streets or any place, for they are never molested. The pupils are more orderly on the streets. They conduct themselves

better at church, at Sunday school, and at other public places. They are more obedient and studious at school, and more industrious and helpful at home. A larger number remain in school, and all who have graduated are leading industrious, honorable lives. Many of the wayward pupils have changed, and it is no uncommon thing for some young man or young woman to say: "I became a Christian through the influence of my teachers."

Of course, the school is not the only agency for good in the community, yet we believe it is doing something, yes much, for the moral development of the children. We do not expect the millennium in our day, yet we do believe the time is near at hand when the public school will become the most powerful agency yet known for the betterment of mankind.

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#### PUBLIC-SCHOOL COURSE ON MORAL INSTRUCTION IN THE CITY OF ANDERSON, INDIANA

The moral instruction of children is the highest duty imposed upon teachers. Many children receive little moral training at home; they attend neither church nor Sunday school; therefore, if they receive moral instruction at all, it must be in the public schools. So whatever other work of this course is slighted, the part relating to moral instruction should be carried out.

The aim of moral instruction is to teach the child to know, to love, and to do the right. It, therefore, appeals to the intellect, to the sensibilities, and to the will. While all children have a moral conscience, yet what is right and what is wrong must be taught to them the same as other facts. The moral judgment must be developed. This culture of the moral understanding should be accompanied by a heart-culture that causes the child to love the good. The moral sensibilities need cultivation as well as the moral intellect. But the final outgrowth of moral training is upright conduct, and unless this result is attained, the training goes for naught. The child should be taught to be industrious, honest, truthful, obedient, patriotic, and reverential. His moral acts should be repeated until they become habits.

Civic obligations should constitute a part of the moral instruction of children. Teachers should teach children what they owe to the state, and how they can best discharge these obligations, both as children and as adults. If children spend from eight to twelve years in the public schools, they should receive such training and discipline as will fit them for citizenship.

The means to be employed in giving moral instruction are various; a few only can be mentioned here. No elaboration is deemed necessary.

1. The example of the teacher. All children are creatures of imitation, and are influenced greatly by their surroundings and associates. A noble example by a strong, warm-hearted, sympathetic teacher is of prime importance.

2. The discipline of the school. A well-ordered and a well-disciplined school is a veritable nursery for the training of children in morals. In such a school moral virtues are not only taught by precept and example, but the children are trained in moral acts. They learn industry, truthfulness, honesty, kindness, obedience, politeness, respect, and reverence by constant observation and daily practice.



3. By precept. Teachers should give positive instruction in manners and morals. This instruction should not only be given incidentally in connection with other lessons, but the first period of the day should be set apart for instruction in this subject. Beautiful songs, poems, and stories have their place in the opening exercises, but I wish to commend especially the reading of the Sacred Scriptures as an essential part of the moral training of children.

4. By commendation. Teachers should be alert to commend religious services, including attendance at church, Sunday school, and religious meetings of various kinds as the most helpful means for the development of character. They should also commend obedience and respect for parents, obedience and respect for the laws of the school and of the state.

5. By conferences with parents. If the school is to do the most possible in developing the moral character of children, there must be mutual understanding and sympathy between teachers and parents. The school is capable of supplementing the work of the home, and the home the work of the school.

A list of topics that should receive special attention will be given in connection with the outline for each grade. It is not enough for these topics to be taught abstractly. They can be presented best by concrete examples. The aim should be to put into active practice the moral precepts taught.

*First Grade.* (1) Conversation with the children in which the teacher aims to secure the confidence of the children and to learn the general characteristics of each individual. (2) Drill in sitting, walking, marching, busy work, reciting, etc., in which children learn the ways of the school. These exercises are of the greatest importance, as in this way children are taught self-control and obedience. (3) Obedience to parents and to teachers. (4) Kindness to parents, brothers, sisters, playmates. (5) Unselfishness—sharing playthings, etc., with others. (6) Love of parents.

*Second Grade.* (1) Conversation with pupils in which teachers aim to secure the confidence and respect of the children and to learn the peculiarities of each individual. (2) Various schoolroom exercises in which children are drilled in promptness, obedience, and self-control. (3) Truthfulness—give numerous illustrations to enforce the lesson. (4) Kindness to animals—read *Black Beauty*. (5) Cleanliness of person and dress. (6) Pleasant voice and pleasing manners. (7) Love of home. (8) How children may help make a good school—by being quiet, industrious, polite, etc. (9) Review work of previous grade.

*Third Grade.* (1) Conversation with pupils in which the teacher aims to secure their confidence and respect and to learn the peculiarities of each individual. This is of great importance. (2) Special attention to the various schoolroom exercises in which the pupils are trained to study, to obey promptly, to be quiet, to help others, and to help themselves. (3) Cheerfulness and the advantages it is to one's self and the happiness it brings to others. (4) Honesty and its rewards. (5) Respect for parents, teachers, strangers, and old people. (6) Good habits, also some things we wish to avoid—swearing, smoking, chewing, and the use of coarse language. (7) Love of the flag. (8) How children may help to keep the city clean—by not throwing paper on the streets, by picking up papers, etc., found on the streets, protecting shade trees, not marking on fences, buildings, etc. (9) Review the topics of previous grades.

*Fourth Grade.* (1) Conversation with pupils in which the teacher aims to secure the confidence and respect and to learn the peculiarities of each. (2) Special

attention to schoolroom exercises in which the pupils learn obedience, promptness, regularity, cheerfulness, helpfulness to others, and the rules of true politeness. (3) Self-respect—the qualities that a person must have before he will respect himself. This will furnish an opportunity to review most of the subjects presented in the previous grades. (4) Some of the rights and privileges of children. (5) Respect for the rights and privileges of others. (6) Politeness at home, at the table, on the street, in company. (7) Letters of recommendation—good habits the best recommendation a boy or girl can have. (8) Care of public and private property—school property, yards and fences belonging to others, etc.

*Fifth Grade.* (1) Train pupils to do their school work without the teacher continually watching and urging them. Pupils should frequently be tested in conduct. It may be well for the teacher to leave the room sometimes in order that the pupils may test themselves. (2) Street conduct. Pupils should be given directions concerning the proper way of conducting themselves on the street. They should be given ways for testing themselves. (3) Helpfulness in the school. Train children to help themselves, to help the teacher, to help their fellows. This will not be effective unless children are actually trained to practice these virtues. (4) Industry—its necessity, its benefits and rewards. (5) Promptness and regularity. (6) Economy and its relations to getting on in the world. (7) Justice. Examples of justice should be taken from the home, the school, the playground, and society. The idea may be enforced by examples of injustice. (8) Mercy. Pupils should be taught to temper justice with mercy.

*Sixth Grade.* (1) Duties to one's self. Cleanliness, sobriety, temperance, intellectual development, physical exercise. (2) Necessity, rewards, and dignity of labor. Children should be taught to honor the man or woman who works. They should also be taught that all kinds of useful labor are honorable; also that all classes of persons should work. (3) Unselfishness and its corresponding vice—selfishness. (4) Reverence for the aged, for those in authority, and for God. (5) Develop a proper school sentiment in reference to study, conduct, politeness, and teach pupils how they can be most helpful to others. Show children that this is the best training they can possibly have to fit them to be citizens.

*Seventh Grade.* (1) The family. Reciprocal duties of parents and children; reciprocal duties of employers and employees. (2) Society. Necessity and benefits of society. Justice the essential condition of all society. Mutual responsibility; brotherhood of man. (3) What one owes to his country—obedience to the laws; service of citizenship; defense in times of peril. Taxes and duties—condemnation of all frauds against the state. Voting—morally obligatory—it must be free, conscientious, disinterested, intelligent. Rights corresponding to these duties—individual liberty, liberty of conscience, liberty of labor, liberty of association. Guaranty of the security of the life and property of all. (4) Duty of the strong to the weak. (5) Test of pupils in conduct to see if they are acquiring strength in self-direction and self-government at home, at school, on the street, etc.

*Eighth Grade.* (1) Freedom—political, religious. (2) Patriotism—what is it? How should we show our patriotism? (3) True manhood and true womanhood. (4) The ideal family. (5) Careful review of topics suggested in seventh grade. (6) Tests in conduct to see whether or not pupils know the right and have the strength to do the right. The virtues implanted should bear fruit in the school life and home life of the children, and should control their future life wherever they may be.

*High-School Grades.* (1) Character study. Character study should form an important part of the work in history and literature in the high school. All the moral and intellectual elements that go to make up character can in this way be studied to advantage. (2) Duty should be thoroughly discussed. Duty to family, duty to society, duty to the state, duty to self, and duty to God. Perhaps there is no other subject that needs to be discussed more by American youths than this. Again, the pupils should see the supremacy of law and the necessity of all persons acting in conformity to law. Pupils should be led to see that violation of the laws of nature, of the family, of the state, and of God brings suffering, and in many instances destruction. This needs to be enforced by numerous examples. (3) Self-control and self-direction. These subjects need to be taught not so much by precept as by practice. Pupils need special and constant drill in order that habits of self-control and self-direction may become thoroughly fixed. The principal of the high school and every teacher should give special attention to the teaching of this subject. (4) Respect for and obedience to law. This subject should be taught so thoroughly by precept and example that all pupils who go through high school will learn it. The aim of the school should be to train pupils not **only** to obey the law, but to take pleasure in doing so.

## RELIGIOUS AND MORAL TEACHING IN THE PUBLIC ELEMENTARY SCHOOL

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The whole matter of the religious and moral side of public education is so vital and yet so vexed, so clear and definite in respect of general aim and so befogged and vague in respect of means, that while it emphatically needs to be threshed out, it is very difficult to treat satisfactorily and impossible at present to settle finally. Nothing could have been clearer than the note repeatedly struck at the last meeting of this Association regarding the teaching of religion in the common schools; yet during the past year the question of teaching the tenets of the Christian religion by the State has been as madly mooted as ever. And as for moral education, the bill recently introduced into the New York legislature making mandatory in the schools of the state the teaching of ethics, under penalty of withdrawal of the public funds, shows how seriously the question of moral training is regarded by the public, how gravely it may be possible to err if resort is had to external mandatory measures, and how urgently there are demanded from those within the schools a clearly defined position, a working program, and above all such palpably effective results as shall defy just criticism.

It is significant that religious and moral teaching should be so often lumped together, and that they should be sometimes even confounded. For while religion and morals are necessarily distinguished for purposes of thought, they are, as I firmly believe, so far at least as concerns our immediate problem, inextricably involved. The highest form of religion issues in human service; the highest form of morality invokes the aid of the Infinite; and in the public school we should have no use for a lower form of religion or morality than the highest.

But for purposes of thought we must divide them, and so I shall first consider what, if any, teaching of religion is possible or necessary in the elementary public school. The only wise answer to that question is, in my judgment: *The formal teaching of religion is impossible and unnecessary in the elementary public school.* By the formal teaching of religion I mean all direct and explicit teaching of doctrine, dogma, creed, tenet, or belief concerning Bible, church, God, Christ, devil, angel, prayer, penance, immortality, heaven, hell, purgatory, sacrament, pope, bishop, priest, nun, deaconess, or any like matter. The mind of a



pupil, so far as formal instruction in such subjects in the public school is concerned, should be a *tabula rasa*. It should never be possible for any child to come home from the public school saying, "My teacher said thus and so about"—any such matter. For, in the first place, such teaching is, in the United States, legally impossible, being contrary to the spirit of our institutions and contrary to organic law, as has been decided and is being decided again and again, in the highest courts of the states of the Union. But even if it were possible legally, it would not, in my judgment, be possible morally or professionally. The formal teaching of religion is the deepest and most delicate of all kinds of teaching. It requires on the part of the teacher the greatest skill, judgment, and wisdom. A friend and former colleague of my own, a splendidly equipped teacher, has told me that the teaching of religion in her (private) school requires more time and thought and pains than any other work she has to do. In such work the view-point is vital; selection and emphasis are vital; the turns of expression and the imagery back of the language are vital. Your way in these things is not my way, and still less is it the way of the teacher under whom your child happens to fall from year to year in the public schools. You and I differ so radically in temperament, heredity, and modes of conceiving that without mutual consent and agreement neither of us would be willing to instruct the child of the other in religion. Are we then to permit, without the possibility of specific agreement or consent, our children to be instructed in elementary theology by a teacher in the public school whose views, imaginations, and convictions in such matters differ from those of us both? And should we require that teacher to do for our children what we would be unwilling ourselves to do for others' children? I put the point personally, for it is at bottom the most intimately personal question which we can possibly have to deal with. And I believe that Professor Paulsen hits the nerve of the matter when he concludes his discussion of religious education in these words: "What can we do to preserve the religion of the people? I am sure I do not know, unless it be that when you consider the question of preserving religion you first think of yourselves" (*Introduction to Philosophy*, p. 335).

The highest authorities in education, approaching the question from different directions, converge and are substantially at one on this question. Dr. W. T. Harris, in holding that "the principle of religious instruction is authority," and hence that such instruction has no place in the public school (for who or what would furnish the authority?), is in practical agreement with President Eliot, who is quoted as saying that Unitarian children should be taught to face the Unitarian way; and both

these are in substantial accord with President G. Stanley Hall, who remarks that even so meager a consensus of religious content as would include only God and immortality "would either be too generic and abstract for school uses, or else differences of interpretation would make the consensus itself nugatory. Religious training must be specific at first, and, omitting qualifications, the more explicit the denominational faith, the earlier religious motives may affect the will." But there are those whose opinions carry weight, and whose desires and convictions should be entitled to respect, who earnestly hold to the other view.

In the opinion of an eminent authority, Rev. Josiah Strong, D.D., which is shared by many, religion will be ground out of the public school between the upper and the nether millstones of ecclesiasticism and secularism. "I should like very much," he says, "to see inculcated in them the fundamental truths common to all monotheistic religions; namely, the existence of a God, man's immortality, and accountability." (By "inculcated" I understand didactically taught.) In a recent article in *The Churchman*, under the caption "Are the Educators Truly Educating?" a plea is earnestly made for introducing into the public schools the formal teaching that "democracy is based on Christianity," and for the formal "introduction of at least the history of Christianity in the public schools," on the ground that "the time has come for us to decide whether or no we can take the fruit of Christianity and give no credit." A bishop in the Protestant Episcopal church (Bishop Johnston, of Texas) is quoted as saying: "We are threatened with the overthrow of all we hold dearest, because of the influence of a godless education upon the rising generation." Rev. Professor A. A. Hodge, of Princeton, asks: "Shall we not all of us who really believe in God give thanks to Him that He has preserved the Roman Catholic church in America today true to that theory of education upon which our fathers founded the public schools, and from which they have been so madly perverted? . . . The system of public schools must be held, in their sphere, true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall." The latter statement, taken in connection with the former, seems to mean that Dr. A. A. Hodge really regards the "madly perverted" public schools as among the enemies of Christ. And, finally, Rev. W. Montague Geer has recently advanced the thesis that "we are bringing up all over this broad land a lusty set of young pagans, who sooner or later, they or their children, will make havoc of our institutions;" and in defense of the same says: "No! Christians cannot compromise Christ and His church and the Bible out of the daily school life of Christian children . . . without imperiling our institutions and the very fabric of society."

This is evidently, then, not an academic question. It is very much alive. And it will never cease to be mooted till it is settled to the satisfaction of reasonable people. If it can be made clear once for all that this thing is impossible, we shall be the more ready to stop discussing and begin doing with our whole might the thing that is possible. Once more, then, let me affirm that the *formal* instruction which seems to be demanded is impossible, both legally and professionally.

But even if it were possible, how can anyone who believes in the public schools, who knows them, and loves them, ask that they be one whit more formally religious, or one whit less untheological, than they now are? Such formal instruction in the public schools is *unnecessary*. It is unnecessary because such instruction can be given outside of the schools without loss, and even with positive gain. And it is unnecessary because the public schools can meet every legitimate and reasonable demand for religious teaching without such instruction. It is an abuse of language to say that because the public schools do not explicitly teach the existence of a God—as if the mere *existence* of a God were a thing to be taught—they are therefore “godless;” and to affirm that because they do not teach anything about Christ and the church, they are therefore un-Christian, and to imply that if they do not teach ethics they are therefore immoral. There is a vital distinction to be made here: the distinction between “knowledge about” and “acquaintance with;” between the imperfect, controverted, misleading utterance of the lips, and the vital experience of the soul; between ethics and morality, theology and religion, the science and the art; between formal, explicit, direct, categorical instruction, and indirect, implicit, real, vital influence, atmosphere, and content. Is it to be supposed that there is no religion where there are no phrases, or that there is no recognition of God except by verbal acknowledgment?

It is difficult for many persons to appreciate the fundamental truth, so happily put by Dr. Sophie Bryant, that “the work of the teacher is in nine cases out of ten not done by directly enforcing the ideas he has in mind. To *say* what one has to say is so obvious a way of communicating information that if it be a wrong way the caution against relying upon it is doubly necessary.” And such caution is especially pertinent as regards the act of formally saying what one may have to say about theology, particularly in the public schools. I should not care to have my child formally told at school, “There is a God.” But I should think it a strange school indeed in which there would not be many times distinct, though implicit, recognition of the fact.

As against this position, it is urged by the president of a great univer-



sity that "the correlation of the different elements of education is incomplete, because the religious and moral instruction is received in entire separation from the general instruction of the public schools." This view of correlation I cannot believe to be sound. In order to complete correlation, it is not required that instruction be given either in the same building, or by the same teacher, or under the same system, or on the same day. True correlation depends on something deeper than time, place, or circumstance. It is even favored by variety and change in these. Moreover, as Mr. Joseph H. Crooker wisely suggests, if in the interests of correlation we must teach religion with arithmetic on week days, we must also teach arithmetic with religion on Sunday.

In reply then to the question, What is the content of *formal* religious instruction in the elementary public school? I answer, Nothing. But in answer to the question, What is the *real* content of religious teaching? I answer, Everything. There is no subject in the curriculum, there is no relation in the life of the school, which is not packed with potential divinity, and which may not make for morality. Each study and each experience has its roots in the infinite, and this basic fact may be felt, may be seen, may be lived, without formal instruction thereto. The essential principles of Christianity—the fatherhood of God, human brotherhood, the infinite worth of a man, loving service, the abundant life—all these can in every schoolroom be lived, felt, and with increasing clearness known, without claims, without formal credit, and without the inevitable controversies that spring therefrom.

When we stop to think of it, it is precisely of this living experience that there is deficiency, and of claims, credit, and controversy that there is excess. Whatever may be the function of other educative agencies as regards religion, it is the function of the public school to supply the materials and the occasion of a rich and real religious experience. If it do this well, it will, as far as religion is concerned, have done enough. How can it do this?

Let me answer this in the first instance by an example. I wish that those who decry the schools as "godless" and as "fad-ridden," could have visited with me one of the schools of a great city—a city where the problem of building character, molding American citizens out of the most heterogeneous and apparently unpromising materials, is met with in its acutest form. The school was not an ideal one. The teacher in charge was not an ideal person to be in charge of moral and religious instruction. The children are of many nations and of many sects. If one were obliged to commit to any teacher the task of the formal religious instruction of such children, one might well tremble



at his responsibility. But listen! There is the reading of a Psalm without note or comment—for judicious consideration in the choice of passages and the manner of reading has made it possible thus far to avoid that resort to the courts which otherwise would doubtless have been had. There is the soul-stirring and tremendously earnest salute to the flag, which by its dignity suggests a sacrament, and which, to those who look on and who know what the flag means even to those children, is a most solemn and moving spectacle. And then there is the singing. The visitor is impressed with the manner of singing—in soft, pure tones (for there is a vast difference, from the view-point of moral and religious training, between singing and physical shouting, and that difference is appreciated by the director of music). And still more impressive is the matter sung. For it is what might be, if written in prose, and said instead of sung, an extract from a revised shorter catechism, of which the refrain, often repeated by the sweet childish voices, so that it is still singing itself in my ears, was this: “God is wisdom, God is love; God is wisdom, God is love.”

So long as such informal religious teaching and such real religious experience are found in the schools, unchallenged—and no one was ever known to challenge such exercises, except perhaps as fads—how can the public schools be called “godless,” “irreligious,” “madly perverted,” “enemies of Christ,” senders forth of “a lusty set of young pagans”?

But the public schools can provide the materials of a rich and real religious development through the subjects of instruction, as well as by general exercises, atmosphere, and spirit. First, by nourishing and cultivating the spirit of wonder, and the reverence which is the child of wonder. Any study, generally speaking, whether it concern man or nature, which leaves the mind without a sense of wonder and devout admiration—which instead leaves the mind self-satisfied at being able to see clear through the subject, and of knowing all there is to be known about it, is ill-taught. Secondly, by cultivating the sense of dependence, of imperfection, and, naturally, of humility. All nature rightly studied is one continuous lesson in dependence; nothing self-sufficient, nothing causeless, nothing fully explained. All study of man has also its side of dependence. We do not have to go to the Psalms to find its expression. The words and acts of Washington, Lincoln, and of many another great man in the presence of overburdening responsibilities, irresistibly, and in ways too deep for words, teach the lesson of dependence. Thirdly, by nourishing and cultivation the sense of spiritual mastery, which in its highest form finds expression in the words of Jesus, “I have overcome the world;” but which in kindred forms appears in

the life of everyone who plays the man, however unconscious he may be of the source of his power. For it is not given to anyone to play the man except by the power of God; and no one can himself play the man or enter into the experience of one who does without coming closer to the source of infinite Power. The realization of this source *as source* is secondary, not primary—just as a person first falls in love, then discovers that he has fallen in love.

Wonder and reverence, dependence and humility, spiritual mastery and faith—to nourish and exercise these is as truly the work of the school as to prepare for the care of the body, for wage-earning, for voting, for rearing a family. And it is possible to provide that nurture and exercise without adding a single subject to the present curriculum of the common schools. It is worth noting that this would not have been so true of the old curriculum of the “Three R’s.” And herein perhaps we have the key to the attitude of those who cry out that the schools are godless. Are they conceiving of the curriculum of today as consisting of the “Three R’s,” with the unwelcome addition of certain other subjects which they denounce as “fads”? Note in the following paragraph the subjects that are held to contain the richest religious content, and see how many of them have at some time or other been fought as fads.

For while every subject has its own peculiar message for the spirit, there are naturally some subjects which do this more fully, or at least more articulately, than others. Such are, of course, literature, and especially poetry, biography, mythology, the study of nature, including the sun, moon, stars, and sky, music, art—yes, and physical training and manual training. Where, indeed, shall we stop! For every subject helps the child in some degree to find himself—his true self; and the finding of himself helps him to find his world, and his God. Each subject in its own way feeds the life of the spirit—is veritably an accent of the Holy Ghost.

In the brief space that remains I can only touch on the related, and in many ways similar, problem of moral instruction.

The cry for more effective moral instruction in the schools, and for a better moral output from the schools, is waxing more and more insistent. It is pointed out that crime is on the increase; that the ratio of criminals in the United States has risen in forty years from one in three thousand to one in seven hundred; that in the United States the number of murders increased in the ten years from 1886 to 1896 from one thousand one hundred and forty-six to nearly fourteen thousand; that, in general, the moral strength of the present generation is unequal to the moral overstrain of our modern life. The blame for it all is, by some who

write to the papers, placed on the public schools; and while it is manifestly unfair to place the whole blame for imperfect education on only one of the many educational agencies, it must be admitted that the public schools are in some measure responsible for the present gravely unsatisfactory and disturbing conditions. Granting this heavy and unshirkable responsibility of the schools, what is to be done?

At the outset it may safely be affirmed that the problem is one that does not admit of a rough and ready solution. The proposals of those who would settle the whole trouble by *passing a law* are pitifully ineffective. Of serious and reputable theories for the teaching of morality there are two general types, corresponding to the two ways of teaching religion, namely, the formal teaching of ethics, and the informal inculcation of morality. In practice, it is true, the teaching of ethics is never found unaccompanied by means for inculcating morality; and, on the other hand, the moral training is generally supplemented by more or less incidental teaching of moral precept. Yet, on the whole, the line is very sharply drawn between the two camps. On the one hand, Professor Felix Adler and his co-laborers, whose words and works are worthy of the most profound respect and careful study, hold that incidental teaching does not suffice; that it deals with the negative rather than with the positive aspect of morality; that the incidental method in morals is as faulty as is the incidental method in geography or spelling; and, above all, that the systematic method is practicable, for it has been and is being successfully employed. The accounts of the formal instruction in ethics successfully carried on for many years in the Ethical Culture Schools of New York, and the accounts of similar work done in Anderson, Indiana, under Superintendent J. W. Carr, are worthy of the most careful attention. But the work of these experiment stations has brought out in stronger relief the difficulty and delicacy of the task of formal ethical instruction; it has clearly shown that such instruction should not be undertaken without the most careful preparation on the part of the teacher. It is denied by no one that the dangers attending unskilled teaching in this subject are great.

On the other side it is vigorously contended, notably by Professor George H. Palmer (*Forum*, Vol. XIV, p. 673), that the attempt to secure morality by instruction is not only futile but pernicious; that behavior can no more be taught by rule than can correct speech, and that the attempt to do either results in demoralization. The two great means of moral education are individuals and institutions—the former working by example, the latter through that “unnoticed pressure of a moral world” which it is their special function to exert.



It cannot be doubted that most American teachers occupy a place between these two extremes, but nearer the latter than the former. And it is well that such is the case. The formal or systematic teaching of ethics in the elementary school, even though it prove desirable, is not at present to any extent practicable. The teachers are not now able to teach it, and they will not soon be able to do so. The dangers of mere text-book ethics in the schools cannot be overestimated. Meanwhile, and indeed in any case, the mainstay of character-building and moralization must, so far as the elementary school is concerned, be sought and found in the means already at hand: in the personal character of the teacher; in such a choice of the subjects of study and such methods of teaching as will produce a "responsive respect for institutions," and cultivate social imagination; and in such an organization of the school as will give the fullest play to social forces.

This view appears to be embodied in the "Syllabus on Ethics" which was recently adopted for the public schools in the City of New York, and which is here given in full as a contribution to the subject of the teaching of morality in a great city system of public schools.

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#### SYLLABUS ON ETHICS FOR THE PUBLIC SCHOOLS IN THE CITY OF NEW YORK

It should be the aim of every teacher to make each part of the life of the school count for moral education. This aim should be present, not only in formal instruction and training, but also in the general atmosphere and spirit of the class-room and of the school. In working toward this aim, the following suggestions, based on the experience of practical teachers, will be found helpful:

1. The personality of the teacher is at the root of all moral education in the school. The teacher's ideals, sincerity, poise, self-control, courtesy, voice, manner, dress, and general attitude toward life are potent forces for character-building.

2. Reverence is vital to morality. Whatever quickens in children the feeling of dependence on a Higher Power, whatever leads them devoutly to wonder at the order, beauty, or mystery of the universe, whatever arouses in them the sentiment of worship or fills them with admiration of true greatness, promotes reverence. There is no subject studied in school which, reverently taught, may not yield its contribution to this feeling.

3. Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best at tasks that are worth while and within his power to do well, with proper recognition by teacher and school-fellows of work well done.

4. The corner-stone of a self-respecting character is principle—the will to be true to the right because it is right, whatever the consequences, to act "with firmness in the right as God gives us to see the right." The essential difference between principle and mere self-interest should be vividly brought home to each child.

5. The spirit of the class-room and of the school—the spirit that makes children say with pride "my class" and "our school"—is one of the strongest of moral



forces. Where there exists a proper *esprit de corps*, the problem of discipline is largely solved. Public opinion as a moral force should be molded and utilized in every school.

6. The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and vital. This truth is brought home through "group work" where the work of each is necessary to the work of all; and through the feeling in a school or class that the honor of all is in the keeping of each. The child should also learn that he is a member, not only of the school, but of the family, of the neighborhood, of the city, and of the state and nation. The meaning of loyal membership of these social institutions should be made clear. The naturalness and the necessity of obedience and helpfulness should be shown. The moral aspect of home tasks and of working with and not against the departments of health, street-cleaning, police, and education, should be enforced by concrete applications. In general, the truth should be impressed that without loyal and effective social membership no individual can wholly live.

7. No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself: a moral man obeys himself. Each child in every grade should be steadily helped toward self-direction and self-government. Effective means to this end are: appeals to initiative and resourcefulness; the development of such a sense of honor as will preserve order without surveillance; and some form of organization designed to quicken and exercise the sense of responsibility. The "school city," when wisely applied and shorn of unnecessary machinery, has been found effective in many schools. But the form of the organization is immaterial. The essential point is that the teacher, himself a member of the community, should make his pupils sharers to a certain extent in the problems arising out of their community life; and that he should intrust to them as members in their own right of the social body the performance of certain functions. Such training in social activity is effective training for citizenship. Under such conditions "good order" will mean not so much the refraining from disorder as the condition of effective co-operation.

8. Each school study has a specific moral value. Literature and history embody in concrete form moral facts and principles, showing to the child his own self "writ large," furnishing him with ideals and incentives, and molding his moral judgment; and they will accomplish these results the more surely as the teacher is himself moved by that which is presented. Every subject involving observation and expression is essentially moral and should be so taught as to make for truth-telling in word and act, and for training in self-expression.

9. In connection with the regular studies of the school, certain aspects of contemporary civilization which are of value for developing the social spirit should receive attention. Hospitals, societies for the prevention of cruelty to children and to animals, homes for orphans and for the aged and infirm, fresh-air funds, and similar agencies for social service should be brought within the child's comprehension at the proper stage. Deeds of heroism and self-sacrifice done by firemen, policemen, soldiers, inventors, and persons in the ordinary walks of life should be presented and dwelt on. The truth that success in life means more than mere money-getting can thus be brought home again and again. The contemplation of deeds of cruelty, dishonor, and shame has a necessary, though subordinate, place in molding moral taste.

10. The following list of topics will supply material for many practical lessons in morals and manners: (a) Duties to parents, brothers, sisters, and playmates; to servants and other employees; to employers and all in authority; to the aged, the poor, and unfortunate. (b) Conduct at home, at the table, at school, on the street, in public assemblies, and in public conveyances. (c) The common virtues, such as regularity, punctuality, self-control, cheerfulness, neatness, purity, temperance, honesty, truthfulness, obedience, industry, and patriotism.

11. In all such moral instruction and guidance the following principles should be observed: (a) The course of moral training is a development, in which the child is first led to practice and afterward to work from principle; he proceeds from obedience on faith to obedience on principle; from regularity to faithfulness. The child also develops from egoism to altruism. His impulse toward self-interest normally develops earlier than his impulse to put himself in another's place. Upon the full development of the former stage depends the full development of the latter. (b) The culture of the imagination is a powerful aid in moral instruction; first, as the power vividly to picture consequences—to put yourself in your own place later on (foresight); secondly, as the power to “put yourself in his place” (social imagination, sympathy). (c) In using literature and similar material for purposes of moral education, the teacher should not violate the law of self-activity. The child properly resents having a moral drawn for him which he could draw for himself, and he is the more likely to follow the principle which he himself discovers or formulates because it is his own. (d) The most effective method in moral education is positive rather than negative. A mind filled with good interests, high ideals, and helpful activities has no room for evil. Love is a stronger and a better motive than fear.

## DISCUSSION

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The separation of Church and State is a well-recognized doctrine in the United States. This policy has thoroughly commended itself to the American people. The view is also growing in other countries. Most countries which have a state religion today tolerate all religious faiths.

In discussing the question of religion in the public schools we must assume that the doctrine of the separation of Church and State will continue to be held by the people of the United States. It follows that nothing which is contrary to the will of the State can be taught in these schools. In general, no school can teach any body of doctrines which is contrary to the laws of the State. Neither is it wise to undertake to teach religious doctrines out of harmony with well-established beliefs of patrons of particular schools. Even in England, where the doctrine of separation of Church and State is not the policy of the country, there are those who would exclude religion from the public schools. The following declaration in a recent speech by John Morley at Nottingham, giving his view of what should be the duty of England, is significant:

My own view has been, ever since I began to think about public needs, that you will never come to a wise settlement until you have removed altogether the hand of the State from religious instruction. Religious instruction is a thing of the parents—it is not a thing of the State—and I for my own part can never be cordial to any policy which does not recognize the principle that the State is concerned with secular things and has no concern with religious things.

The different points of view of people on this question of religious teaching in the public schools may be illustrated by a circumstance in my own experience. This question was being discussed at a meeting of the State Teachers' Association in a western state. Two heads of denominational and two heads of state institutions spoke. We witnessed the remarkable circumstance that the two public-school men took the position that religion should be taught in the public schools, while the denominational presidents said that it should not be. The presidents of the denominational schools took, in effect, the position that it is impossible to separate religious instruction from denominationalism. So eminent an authority as Dr. W. T. Harris takes the same position. He says:

Unsectarian religious instruction is recommended for schools supported by public taxes, but such unsectarian religion is of a character far from satisfactory. And it is impossible to have any such unsectarian religion that is not regarded as sectarian by the most earnest religious denomination. . . . The bare enumeration of Christian doctrines in language partly secular is sufficient to show the possibility of their introduction into the curriculum of schools supported by public taxes. The necessity of considering the right of conscience of all citizens alike in the schools renders it impossible to bring in religious ceremonies or doctrines that are distinctly religious, and undenominational religion is not to be found. . . . When we come to teach a live religion in the schools, we see that it must take a denominational form, and, moreover, it must take on the form of authority and address itself to the religious sense and not to the mere intellect. All the studies of the school, addressed as they are to the intellect, are opposed to the healthful action of the religious sense. We must conclude, therefore, that the prerogative of religious instruction is in the church; that it must remain in the church. In the nature of things, it cannot be farmed out to the secular schools without degenerating into mere deism bereft of living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction.

If Dr. Harris is correct, any satisfactory teaching of religion in the public schools is impossible. Certainly, the American people will not consent to turn our public schools into parochial schools. I believe it is at present impossible to have religion taught in our schools in the same sense that arithmetic, English, and history are taught. This is true for several reasons: There is no widely accepted body of religious doctrines that can be formulated and taught as these branches are taught. Religion does not lend itself to systematic treatment in a series of graded lessons. There is not that same assumption on the part of the patrons generally of the utility, practicability, and necessity of religious instruction. Teachers are not equipped to teach religion with the same certainty and efficiency that they are the secular branches.

Notwithstanding Mr. Harris relegates the teaching of religion to the church, and John Morley to the parents, I am not ready to admit that the public schools have none but secular uses. Neither am I ready to say that the schools should in any way relieve the parents and the church of the responsibility in religious instruction; but, so far as they can, they should co-operate with the home and the church in bringing the child to the highest religious and moral ideals possible.

I feel that we should go as far as enlightened public sentiment will sanction in teaching, or at least in presenting, these fundamental religious notions which are of general acceptance. The framers of the famous Ordinance of 1787, creating the Northwest Territory, certainly did not intend to forbid religious instruction in the public schools, for the ordinance has for its fundamental note: "Religion, morality, and knowledge being necessary to good government and the happiness of



mankind, schools and the means of education should forever be encouraged." In this document we must observe that religion, morality, and knowledge are placed together as they should be in any sound system of education.

What, then, can be done? Recognizing our limitations, we probably have not reached a time when religious text-books can be with profit generally introduced into the schools. But there are certain religious notions which are almost universal in their acceptance by our people: belief in God as the Author and Finisher of our faith; a loving Father who is the Ruler of the universe, and to whom His children should bow in humility and love; the brotherhood of man, and our obligation to all the sons and daughters of men; the belief that death does not end all, and the value of the human soul; the moral order of the universe. All these, and other religious conceptions, are now in a way taught or assumed in the school.

I am told that a bill has been prepared which either has been or will be presented to the legislature of Ohio to ask that a religious text-book be authorized for the state of Ohio. This book is, I understand, to contain some fundamental religious conceptions believed to be practically universal. This movement will be watched with much interest. Whether successful or not, it illustrates the fact that there is a widespread desire on the part of many in the United States to secure for the public schools the beneficent influence of religion.

Religious instruction is given through the teaching of music, through literature, through science, and through the curriculum of the school. The cultivation of the spirit of (1) wonder and reverence, (2) dependence and humility, (3) spiritual mastery and faith, as described by Dr. Hervey are certainly legitimate in the schools. Not much instruction either secular or religious can be given without a well-equipped teacher whose personality, learning, moral and religious life, appeal to those under her care. The teacher cannot teach what she does not know, and cannot give to others the religious life which she does not possess. Neither can she impart what she does know, unless she has learned to teach.

In what I have said above I have endeavored briefly to state our limitations and a point of view. I believe there are some things which must be done before we can greatly improve the moral and religious teachings of the schools, and this I believe to be primarily the object of this Association.

We need a knowledge of the facts and present conditions in the United States. We need to know the present limitations of the work

due to the laws in the several states, to what extent they can be changed, the present extent of moral and religious instruction in the United States, and what is done and can be done to prepare the teacher for this work. Whatever course this movement may finally take for the improvement of the character of the children of the republic through the good offices of the public schools, the study of the conditions in the United States, the publication of the reports of these conditions and suggestions drawn from them, cannot help being of great service.

Certainly, educators are united in the belief that greater emphasis should be given to moral instruction. The world needs the highest types of manhood and womanhood; and I for one believe that the home, the church, and the school can unite in some way the better to secure them.

## THE DEVELOPMENT OF THE WILL IN CHILDREN

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What is the will, and what does the education of the will mean?

The mind is said to function in three ways: it feels, it thinks, it wills. Very closely correlated with each of these forms of mental activity we find certain forms of bodily movements. Whenever an object is presented to one of our sense-organs, the mental condition aroused is what we call a feeling; but this feeling cannot be described simply in terms of the object presented to our organ of sense. There is with that color-feeling, touch-feeling, or sound-feeling a tendency to some kind of movement.

The impulsive movements, or tendencies to movement, that are aroused by a sensation may not be of a kind that can be seen by a friend standing beside you; yet, by delicate instruments, their presence may be shown and their extent recorded. As I am speaking to you, there is a tendency for your lips, tongue, larynx, and chest muscles to perform the movements necessary to reproduce the sounds I am uttering. That we may get hold of the matter in a concrete way, let us take a conventional illustration of an impulsive movement that can be seen by others standing near by. We have all seen a child exhibit this tendency to movement as he reaches after the moon or any other bright object that happens to come within his range of vision. These tendencies to movement are not all of one kind. Should the child see before him a lighted candle, his impulse will be to reach toward the candle; if left to act according to this impulse, we shall see this movement quickly followed by an impulse to draw back, a tendency to get away from the object. Some sensations give rise to movements toward, others to movements away from, the object producing the sensation.

Having seen the candle and acted according to the impulse to reach toward it, suffered the pain immediately, and withdrawn the hand, the next time the candle is presented to the child he will not have completed the impulsive movement of reaching toward the candle before the memory of the pain suffered in the last experience will have given rise to the impulse to withdraw the hand. The condition, or state, of the mind of the child is no longer simply feeling and a tendency to movement; with that feeling and impulse there is now knowledge. After once acting upon an impulse, the next time the feeling is present

there is present with it the memory of the past experience. The tendency to act is now not a blind impulse, but an impulse that knows what it wants. This state of mind is what we call desire. The child desires the candle, it desires to be free from pain which the candle may produce. Both ideas tend to express themselves in movement. They may alternately, first one, then the other, gain an ascendancy, as we see the child move toward, then draw back from, the candle. Each impulse to move is checked, or, as we say in technical language, is inhibited, by the other. The child can now distinguish between his present state and a possible future state, and knows how the future state may be brought into existence. Presently we see the child move away from the candle; the strife between the desires is at an end. He has acted with a definite end in view; that is, to get away from the disagreeable. The next time the candle is presented he acts more readily; the impulse that kept him away has the advantage of its former victory, and will determine the activity in the future. A definite form of activity with regard to the candle has been adopted, a settled mode of acting, or, as we usually express it, a habit has been established.

We have seen that there is one kind of activity—that is, one kind of willing—which is due to an immediate sensation, or to the memory of a sensation produced by an object in the material world. There is a large class of activities or deeds of will that cannot be referred directly to such objects. They are those activities that are due to the influence of our social environment. We note the beginning of such activities when the child first attempts to imitate some movement produced by an older person. After his first trial he compares his result with the movement reproduced for his model, or with his memory of what the movement was. He retains those characteristics of his movement which conform to his model, rejects those that do not so conform, and by gradual correction of imperfections attains the desired end.

In order that we may refresh our minds upon the importance of the social environment in the growth of a voluntary act, let us borrow an illustration from the development of language. The child attempts to reproduce a combination of sounds—that is, a word—pronounced by the parent. His effort results in a combination of sounds somewhat different from the original. Should the parent yield to the impulse to imitate the child's first attempts to speak, and thereby remove the possibility of the child having a correct model, his progress in correct pronunciation will be hindered. He will talk "baby talk," not because correct pronunciation is impossible to him, but because he has been furnished with "baby talk" for a model; he has not known the good;



he has conformed his activities to the knowledge he had. The child's language, then, is determined in part by his own consciously directed activities, in part by the sort of language he has heard.

We have carried this part of the discussion far enough if we have got hold of the principle which was implied in the last statement. A volition, an act of the will, is a regulated and harmonized impulse, an impulse consciously directed toward the attainment of a recognized end which is felt as desirable. Every volition involves feeling, impulse, and knowledge, the entire organization of the person. In the words of a distinguished psychologist: "To will is the result of a development; it is something which no one can do at the beginning of mental life, but which all men learn to do in the course of its unfolding." No act of will can be isolated and unrelated to other states of the mind. The will depends upon a complex state of the mind, a number of ideas present to consciousness whose tendencies are more or less in conflict.

A man's conduct is the resultant of his impulses toward one line of action or another. Objects by their presence, the feelings and ideas to which they give rise, cause us to tend to act first one way, then another. A person's character, then, is the kind of ideas he possesses, and the manner in which they have become organized in his life. One person acts precipitately upon the first impulse that arises; there seems to be no relation, no interaction between his ideas. Another person has every activity blocked by some condition of fear or other emotion that makes action for him impossible; his ideas react upon each other, but not in an organized manner. The highest form of character is that in which the tendencies to act are checked by what we call the inhibitory tendencies to such an extent that there results, not inaction, but regulated action; the ideas have been organized by thought into a related system.

Our voluntary behavior, our tendencies to certain forms of conduct—call these habits, or collectively call them *character*—is determined by our former activities and our present knowledge. If two ideas are present, giving rise to opposite tendencies to action, we hesitate and deliberate; we call up our stock of ideas that are related to these two; we find some idea among those to which these ideas may attach themselves. If this idea is one that customarily gives rise to action, the action will follow; if it is an idea that checks or inhibits action, then action is given up. The sort of action or inaction that follows deliberation is due to the sort of ideas we have on hand. When a line of action is determined upon, not by the present mood or feeling, but in the light of the very best knowledge the person has; when he does not

want to do it, but feels that it is right, and because it is right does it—that action is what we call moral action. The decision has been reached by a process we call reasoning or thinking. An idea, that of doing the right, is consistently adhered to.

We find, then, that the development of the will consists in attaining knowledge—that is, in securing a stock of ideas, in consistently holding on to right ideas no matter how unpleasant, and in acquiring habits of acting upon these definite ideas which we call right. Let us not forget that preaching, talk about being good, soon becomes a bore. Let us seize upon practical opportunities, and lead the pupils not only to feel and think, but to do; for the doing or willing cannot be considered apart from the feeling and thinking.

In developing habits in children, the easiest and most effectual method of inhibiting a wrong act is to call up in their minds some interesting idea that tends to express itself in right activities. Crowd out the ideas that lead to wrong-doing by bringing in ideas that lead to right conduct; develop in the child well-established habits of right-doing; be sure that knowledge is developed along with the formation of habits, so that he may know not simply how to do the good, but why it is good. By so doing you will instil in the child a love for the good. We have been taught that "the fear of the Lord is the beginning of wisdom," and we have seen that the child's knowledge of the candle may begin in fear; but there is a later and higher revelation which teaches that "love driveth out fear," and that "love is the fulfilling of the law." Let us instruct our children in the light of this truth.

## THE MORAL AND RELIGIOUS QUALIFICATIONS OF THE TEACHER

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For the purposes of this discussion teachers may be divided into three classes: to the first class belong those who never miss an opportunity to sneer at the religious creed of their pupils; to the second class belong those who occupy an attitude of indifference on the subject of religion; to the third class belong those who are in sympathy with the religious life of their pupils, in spite of differences of creeds and customs. Under existing laws the first and second classes of teachers cannot be excluded from the elementary school; but the parent can shield his children from their pernicious influence by having them transferred to other schools, or by sending them to private schools. Perhaps the worst service which a teacher can render a child is to undermine its faith in the unseen and the divine, because he deprives it of the strongest solace and support in the midst of the trials and struggles of this life. A child whose attention is never turned from nature up to nature's God receives only a partial education.

In schools in which positive religious instruction can be given, the teacher should possess qualifications in addition to the sympathy which he should feel for the religious convictions of the child or of its parents. It is self-evident that he should have a clear conception of the truth to be taught. This is the first qualification. No professional school can ever escape the task of academic work. The medical college must impart a knowledge of the different branches of medicine as well as the art of practicing medicine. The law school teaches a knowledge of the law as well as the practice of law. The theological seminary spends most of its time in imparting a knowledge of the Bible, of Christian doctrine and church history, and only a small fraction of the time in homiletic exercises and the preparation of sermons.

Much harm results from misconceptions of Biblical truth. We sometimes hear the phrase "total depravity" used as if it signified that human nature is as bad as it can be. The church never taught this. "Total depravity" as used by the church fathers does not mean utter depravity; the doctrine of total depravity was formulated to combat a heresy which affirmed that the sinful tendency has its seat in the flesh, and hence only in the body; whereas the church in every age and clime

## THE QUALIFICATIONS OF THE TEACHER

has taught that the sinful tendency is found in the totality of man's being and not merely in a part of his nature. One constantly hears at educational gatherings the phrase "total depravity" used to denote the utter depravity of man, which, if true of a human being, would put him beyond the possibility of redemption.

"Truth" was a favorite word of Jesus. A teacher whose favorite word is "truth" must have claimed the intellect for himself. He came not to impart scientific truth, nor any other kind of truth which man can evolve or discover for himself. It was his mission to impart revealed truth. A knowledge of the truth as it is in Jesus I would predicate as the first of the essential qualifications of the teacher of religion.

In the next place, it should be emphasized that no one really knows the truth as it is in Jesus until he has experienced that truth in his heart. Precept must be reinforced by example. The life of a preacher or a Sunday-school teacher should give adequate expression to the religious truth which he seeks to instil into the minds of his hearers. Mere cant will not suffice. With unerring instinct children detect sham and pretense, and distinguish the genuine teacher from the one whose life does not harmonize with his professions.

Thirdly, it should be noted that there is a difference between knowledge and teaching power. Of Pascal it was said that his style was a garment of light. The same may be predicated of Jesus, who was the greatest teacher of all the ages, at least so far as moral and religious truth is concerned. He took the profoundest truths of time and eternity and clothed them in a garb suited to the grasp of ordinary minds. Skill in the art of imparting religious truth can be acquired by care and study and prayer.

Finally, it seems to me that the method of Jesus has not received sufficient attention from those who would qualify themselves as teachers. The disciples were known from the fact that they had been with Jesus. They acquired from Him something that lay at the foundation of their success. One sermon of Peter converted three thousand souls, whereas today it takes three thousand sermons to convert a single soul. The two disciples who conversed with Him on the way to Emmaus exclaimed: "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures?" Those who listened to Peter on the Day of Pentecost were pricked in their hearts, and instead of praising Peter's eloquence they asked: "Men and brethren, what shall we do?"

There are teachers whose advent means dulness and intellectual



apathy. They cannot strike a light anywhere. The successful teacher kindles enthusiasm while he conveys truth; he reaches the heart whenever he touches the intellect, and challenges the will so that men ask, "What shall we do?" and, having learned what to do, lose no time in doing it. This power to reach the deepest depths of the human heart, there to touch the springs of action, can be acquired from daily contact with Jesus. Like the early disciples, we should daily sit at His feet if we would attain the highest qualifications of a teacher of religious truth.

[Department VIII, PRIVATE SCHOOLS, held no departmental session at the Philadelphia Convention.]

## IX. *TEACHER TRAINING*

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### THE PRESENT TRAINING OF TEACHERS FOR RELIGIOUS EDUCATION

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The conception of what constitutes "religious education" will determine the nature of the equipment given to the teacher of religion. That religion is a necessary and universal element of human nature and of human civilization is now generally conceded. Whether we hold with Kant that "religion consists in our recognizing all our duties as divine commands;" or with Hegel that "religion is the knowledge acquired by the finite spirit of its essence as absolute spirit;" or with Carlyle that "religion is the thing a man practically believes; the thing a man does practically lay to heart and know for certain concerning his vital relations to this mysterious universe and his duty and destiny therein"—one thing seems sure, that all men everywhere have manifested a relation to a power above them and have seemed to have ultra-rational sanction for their conduct.

The rapid growth of the "science of religion," the study of the history and philosophy of religion, indicate clearly the profound interest in all matters relating to the religious belief and practice of the race and the clear conviction that man is a religious being. That the spiritual is the climax of the entire evolutionary process has come to be an accepted modern canon. A man's relation to God is his highest relation. The inquiry, "How are we to educate this spiritual being, and what is being done at the present time to this end?" is surely a most vital topic. That men of all religious confessions should unite to form a great Association whose sole purpose is to promote religious and moral education is certainly one of the most significant events of the day. The rise of a "religious pedagogy" indicates that men are endeavoring to study most carefully the best methods of training the religious element in human nature.

Yet, while the spiritual is the summit of human culture, we must be careful to state that the religious life is not merely a fragment, but is the whole life. Religion is not a ceremony, or a sort of religiousness to be assumed on occasion. It permeates the entire activity. It is a

positive social force. It has its organized form. Its social expression we call the "Kingdom of God." The goal of the individual is to become a child of God. The goal of society is to become the Kingdom of God. To lead man into fellowship with God, as his normal relationship, and to bring about the rule of God in the lives of men—this is the work of the teacher of religion.

Such a teacher should be, in the first place, a religious person—one who has come into fellowship with God; or, as we might well say, one who has religious experience and a positive religious life. He should know the Scriptures and the Christ of the Scriptures. He should have sympathetic understanding of the religious aspirations of men as they have appeared in all ages. He should have acquaintance with the thoughts of men in the past concerning the great questions of duty and destiny. He should be in touch with the life of men in their struggles with the everyday world of temptation, sin, and sorrow. Only wide sympathies, a large heart, a great personality, can touch the hearts of men. But intellectual breadth and clearness must make up the other half of such a teacher.

What is now being done to train teachers for the work of religious education?

1. *The theological seminaries.* Are the curricula of our theological schools built so as to equip the clergyman to be efficient in the field of religious education? For more than a quarter of a century this topic has been repeatedly discussed. In 1883 President Eliot, of Harvard University, wrote: "The position and environment of the Protestant minister have changed within one hundred years, and to fit him for his proper place in the modern world much greater changes ought to be made in his traditional education." In 1892 Dr. Charles A. Briggs declared that the course in theology is very defective in the great majority of theological schools, but that no one can deny that great progress is being made. In the *American Journal of Theology*, 1899, occurred a significant discussion on the subject, "Shall the Theological Curriculum be Modified, and How?" In these and similar discussions the ground is taken that, because of changes in modern society and the rapid development of the physical sciences, the minister should be trained to meet these conditions; and that consequently instruction in the scientific method, in sociology, pedagogy, and the history and philosophy of religion, should be placed in the curriculum.

In such a training the first place, of course, should be given to the Scriptures, taught in the light of all that modern research can furnish. I should like to supplement that by sending the theological student for

a three-months' trip to the Land itself, that to him might come that vivid impression of the reality of Scripture history which no books can convey. Exegesis in Greek, Hebrew, and English should be the staple of such a course of Scripture study. It follows that he should be trained in Biblical criticism as a science. He should have wide acquaintance with the history of the church, and the history and development of Christian doctrine. The history of philosophy, with the history and philosophy of religion, must also be included. Homiletics and pastoral theology, including careful study of the Sunday school and its needs, should be taught. No minister should be unacquainted with anthropology and psychology. Assuredly he should know something of the results of physiological psychology, with its researches into the working of the brain. He should thus come to know how great a factor is the personal equation in the religious life.

As a director of the religious life of the child he should certainly have thorough and careful training in religious pedagogy. He should know much about the world; about society and its problems; about the average man and his viewpoint; about the sins and the sorrows of the multitude. He is more than a builder of sermons—he is a builder of life, the educator of men in the knowledge and fellowship and practice of righteousness.

The course in theology has for more than a century been Hebrew Exegesis, Greek Exegesis, Church History, Pastoral Theology, and Homiletics. This is still the backbone of the curriculum of the theological seminaries in the United States, as appears from the examination of the catalogues of more than one hundred and sixty theological schools in this country. At the same time, there is a marked broadening of the curriculum in many institutions, indicating that theological education is being modified to suit modern needs. A wide range of electives appears in our leading schools. The seminary is feeling the effect of the sociological movements of the day, and courses are offered which bring the students into touch with the great problems of the social and industrial world. Many schools offer work in pedagogy, psychology, the history of religion, the philosophy of religion, sociology, missions, ethics, and the history of philosophy. In several leading institutions the department of practical theology gives a thorough course in religious pedagogy, including "religious educational processes, pedagogical principles, ruling ideas in all education, Sunday schools, child psychology." That such work is not offered in more seminaries may be accounted for by the fact that most of these studies are purely college subjects and should precede the theological course. Several schools require of the candidate an entrance examination on psychology and philosophy. There



is coming about a profound change in the method and the material of theological education; and there is abroad in the ministry at large a keen appreciation of the pressure which modern needs are making on them.

2. *The Sunday schools.* The average Sunday-school teacher receives little or no training for his work. He has consented to "teach a class" at the earnest solicitation of the pastor or the superintendent. He knows but little of the Bible, and has no time to give to it save a hurried glance at the material presented in the lesson-helps, which he absorbs, but does not digest. He has studied very little concerning the child-nature, and has no knowledge in a scientific way of religious pedagogy. His principal qualification is his willingness, his sincerity, and his personal religious life. These are certainly prime factors in a Sunday-school teacher. A careful correspondence with leading pastors and Sunday-school superintendents leads me to the conclusion that in most of our most flourishing churches there is no attempt to provide any training for the Sunday-school teacher, either in Bible study or in religious pedagogy, and that it is rare to find in Sunday-school libraries such books of reference as are absolutely necessary for the Sunday-school teacher's work. From many of our influential churches comes the confession that it is impossible continuously and regularly to hold a meeting of the teachers for normal training and for study of the lesson. Some emphasize the difficulty of securing suitable leaders for such normal work. Most persons are greatly discouraged by the outlook. The employment of paid teachers is advocated by a few. It is also strongly advocated that, while intellectual training is desirable, character and personal piety are the chief qualifications. If the teacher have these, he can depend upon the preaching and the lesson-helps to equip him in Bible knowledge. It is maintained by a number of influential pastors that it is impossible to expect the same thoroughness and efficiency and the same requirement of work from the student as are required in the public school; that the two are not comparable; that the teacher in the public school is paid for professional service and held to a high standard of work; that the Sunday-school teacher's services are voluntary and incidental and gratuitous. It is held that there are three things a Sunday-school teacher should teach: The Bible, the Christian spirit, and Christian conduct; that the last two may be taught well even while the first is taught inefficiently; that it is more important that the pupil should catch the inspiration of the Great Life than that he should know who Tiglath-pileser was.

The persons responsible for the religious education of young people

are the parent, the pastor, and the Sunday-school teacher. Religious instruction in the home is sadly less than it should be, and, we fear, far less than it has been. The pastor is the director of the religious life of his church. He is responsible for the Christian character of the young people. He is vastly more than a purveyor of oratory and eloquence. He is a captain of religious industry; he is a teacher and an organizer of his people to do efficient service for the Kingdom of God. If the home places vanishing stress upon religious life, and if the day school may not teach religion, who but the clergyman is to care for these multitudes of sheep having no shepherd? He should most carefully scrutinize the religious instruction given the young people under his care, and devote the highest skill to the development of Christian teachers.

In some churches, however, there is a vigorous and well-sustained work in the normal training of the Sunday-school teachers. There are many methods used in the carrying forward of this difficult work,<sup>1</sup> but it must be confessed that we are far from having a satisfactory solution of this problem. We should aim to bring our Sunday-school teachers to the same efficiency in religious pedagogy as is required of teachers in our public schools in general pedagogy; and for the accomplishment of this we must begin with the pedagogical training of the minister in the theological schools. If the minister is thoroughly equipped for the work of religious education, we shall be able to reach a very much higher degree of efficiency in our Sunday schools. With the superior training that the mass of our young people are receiving, it should not be difficult to develop a corps of Sunday-school teachers who shall approximate in efficiency and thoroughness of instruction to the work given in the day schools, and who should be at the call of the clergyman to carry out with high intelligence his plans for religious education in his parish.

3. *Summer assemblies.* More than three hundred summer assemblies are held annually in various parts of the country. For thirty years these have been engaged in the training of Sunday-school workers. Many of them offer programs of great excellence, drawing largely upon the instructors in colleges and seminaries as lecturers and teachers. The original "Chautauqua" had as its prime purpose the training of Sunday-school workers. It has, however, expanded into a vast educational assembly, Biblical instruction being only one of the many fields

<sup>1</sup> One pastor presents this as his outline: (a) fifteen minutes before the midweek service, a meeting of the teachers for technical direction, with suggestions concerning matters pedagogical, historical, literary, and theological, in the lesson for the following Sunday; (b) the lesson is the subject of study for the second half of the midweek service; the emphasis here is upon the religious teachings; (c) teachers' meeting held monthly, led by the pastor, dealing with child-study, pedagogy, and the technique of the Bible school; (d) a small library of carefully selected books for the instruction and training of the teachers.

of study. It must be said that the average assembly is dominated by the entertainment feature, and the environment is not conducive to earnest consecutive study. Yet in nearly all of these numerous summer gatherings there is Biblical work, given generally by competent instructors and giving a great stimulus to comprehensive Bible study. Since many teachers, both of the public schools and of the Sunday schools, flock to these summer schools, the result cannot but be helpful. In recent years attention is being given in the leading assemblies to the problems of religious education. During the summer of 1903 at Chautauqua Assembly, N. Y., religious education was emphasized throughout the season, and there was a "school of religious teaching" and courses for Sunday-school teachers, with one week devoted to graded teaching in the Sunday school. I noticed also that psychology, sociology, the problems of adolescence, and child-study are given growing emphasis in some of the leading assemblies.

4. *Training schools of the Young Men's Christian Association.* Within the past fifteen years the work of the Young Men's Christian Association has been quietly undergoing a decided revolution. To its evangelistic work has been added its important educational departments. Thousands of young men in our cities find this an unspeakable boon. The work of the Association is now a potent factor in the religious life of the day. The General Secretary must be well equipped. He must know vastly more than how to give an evangelistic talk. Dealing as he does with the men of a community, he should have a training which enables him to be a leader and organizer wide in his sympathies, thorough in his acquaintance with the Scriptures, pronounced in his Christian life, knowing how to deal with men and their problems—it is difficult to place him lower in his relation to the community than the pastor, and it surely follows that such a man should have a training commensurate with his important position. His is religious work in its broadest sense. Its value is being more and more recognized by our foremost business men and Christian leaders, whose practical sympathy is evidenced by the many fine structures erected and projected in our cities, as centers for the all-important work of preaching and shepherding the young men.

Two efficient Training Schools, one in the East, the other in the Middle West, claim the attention of religious leaders. The one in Springfield, Mass., was established in 1885. The Chicago School was established in 1890. The aim of these schools is to equip young men for the offices of General Secretary, Physical Director, Educational Director, and Director of Boys' Work, in the Young Men's Christian Associations. Those preparing for secretaryships, and from whom



more or less work in the direction of religious education is expected, are given instruction in psychology and pedagogy. There is also a special study of young men and their problems, of boys and the phenomena of adolescence. All students are required to take the Bible instruction, unless already equipped in this direction. This is in the hands of competent instructors, many of whom are professors in colleges and seminaries. The training of men for college secretaries is of the utmost importance. The work of the Association in the religious life of the college, in promoting the devotional reading of the Bible and in stimulating the mission spirit, has marked one of the greatest movements of the age. More and more college men are electing Association work as their life-work. The possibilities of this field to the student of religious education are vast. The outlook is full of promise. Great as is the work already accomplished, the Young Men's Christian Association training school for secretaries is yet in its infancy. The work of the clergy must be reinforced by the raising up of a body of trained lay workers, men of culture, piety, and ability, who shall give their whole time to religious education. We have but just entered upon an era of religious education which means the marshaling of the intelligence, wealth, and piety of the Christian world for the religious education of the race.

5. *Other agencies.* There are various "Bible Institutes" and "Mission Training Schools" in various parts of the country, as well as schools for the training of deaconesses, which are doing a valuable work in the field of religious education. Most of these institutions aim to give a "working knowledge" of the Bible, chiefly for practical evangelistic use. It is not possible within the limits of this paper to discuss these schools.

The public-school teacher has the greatest opportunity of touching the young life, but nothing is done to train him as a teacher of religion, for the reason that he may not venture to touch the religious life of his pupil by any definite instruction. To grant that the spiritual life is the most important, to insist as a principle of pedagogy that it is in the adolescent period that the profoundest religious impressions are made and the character most radically affected, and yet to prohibit absolutely the person who has the most to do with the training of the young from touching upon the religious life, is a fatal blunder.



## THE PSYCHOLOGICAL AND PEDAGOGICAL PRINCIPLES OF RELIGIOUS TEACHING

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Luther's "Child's Little Primer" contained the Lord's Prayer, the Commandments, the Creed, and the Catechism. Hence the alphabet and Creed became united in one book, which was the forerunner, on the one hand, of the book of Common Prayer, and, on the other, of the modern school primer. In these early schools no distinction was made between secular and religious subjects. Both were taught according to the pedagogical theories of the time—the teaching was dogmatic, the learning memoriter.

The secularization of the course of study in the public school and the rise of the Sunday school were parallel movements in the progress of education. As the material for religious instruction—mostly Bible stories and quotations—gradually disappeared from the school readers, the Sunday school developed and its special literature increased. The secular school, with its paid teachers, competitive systems, text-book enterprises, normal school, and state support, soon left far behind the Sunday school, with its unsalaried and untrained teachers and officers, its voluntary attendance, and its antiquated methods of instruction. From the standpoint of trained teachers, a suitable course of study, and rational methods of instruction, the Sunday school has not advanced much beyond where it was when secular and religious instruction parted company more than a century ago.

We must distinguish between religious instruction and religion. Religion itself—the real thing—is extremely elusive when we attempt to define it, or to inculcate it by direct means. Religion manifests itself in acts of worship, in forms and ceremonies, in literature, art, and music. But these are not religion. The essence of religion is the consciousness of a divine personality to whom we are related through a sense of sin, through fear, faith, trust, and love. From the psychological point of view we may observe three factors in religious training, corresponding to the threefold aspect of self-activity: (1) the enlightening of the understanding upon the truths of religion—this has to do with the intellect; (2) worship, which chiefly engages the emotions;

and (3) service or sacrifice, which involves the activity of the will. Religious education includes this threefold development. Moreover, it is a natural, not an artificial, process. It is grafted upon native instincts. The soul-hunger is present in every child; man *is* a religious animal—he does not *become* such. Religious teaching is concerned with the awakening of right ideas and views of religious living.

The fundamental principles of teaching which have been wrought out in secular instruction, and which have been pretty well defined and accepted, are: the awakening by appropriate stimulus of self-activity both in impression and expression; the assimilation of the new by means of the related old; the drawing of inferences from related facts; and the framing of judgments.

There is nothing in the nature of the subject-matter of religious instruction that would prevent the application of these principles to such teaching. But principles of teaching face in two directions: first, they look toward mind from the laws of which they are derived; and, second, they look toward the content of instruction which they must organize and present for mental stimulus and reaction. Principles of teaching are not workable where the content of instruction is in no sense adapted to the child's stage of mental development. The most flagrant disregard of the principle of adaptation, both of matter and of method, in religious instruction (with which I am familiar) is the practice in many of the charitable institutions of the country of having children learn a new hymn each week—hymns written for adult saints; recite in concert a set form of prayer immediately upon rising in the morning; ask a set form of blessing over the breakfast, and return thanks at the close; proceed at once to morning chapel service, which includes a psalm recital, song, and prayer; at the close of the day going through with a similar routine of religious exercises. The emptiness of such instruction kept up three hundred and sixty-five days a year becomes apparent to anyone who will study the lives of children subjected to it; the endless repetition of meaningless words and forms seems to wear grooves in the brain, and the child goes through it day after day by a process of unconscious cerebration. These grooves, however, do not discharge into, or apparently have any connection with, other grooves which have to do with the virtues of moral or religious character. This blind-rote religious training produces such moral bluntness that no inconsistency between his religious observances and his secular interests and conduct is apparent to the child.

One of the first requisites of religious teaching—as of all other teaching—is that it shall interest the child and appeal to his intelligence.

The catechism and the golden texts should give way to the picture and the story. But even these must have an interpretation; they must find their way into the life-experiences of the child. We all know that one of the chief difficulties of secular instruction is to bring the work of the class-room and text-book into close and vital relation with the actual life-experiences of the child. In order to accomplish this, many of the practical and bread-winning activities of life have been incorporated into the school curriculum. Life outside the school must interpret what goes on in the school. This difficulty in secular teaching becomes still greater in religious instruction, because effective religious instruction must go deeper than mathematics, science, or history. It wields indeed "the sword of the spirit," and must penetrate the inmost life and touch the springs and motives of purpose and action. If instead of memorizing catechisms, isolated texts, psalms, creeds, etc., the concrete history and stories of the Bible were taught in the same objective and analytic manner, and with as much sympathetic interest as characterizes the teaching in secular schools of such stories as Little Red Riding Hood, The Anxious Leaf, The Discontented Fir Tree, The Chambered Nautilus, the Vision of Sir Launfal, or the Settlement and First Winter at Plymouth, not only would the subject-matter claim the child's interested attention, but the impressions would find their way to the child's own motives.

The feeling of ill-deserved abuse, of loneliness, and of separation of the hitherto favorite son Joseph, when cast by his brothers into the pit; the recalling of his father's tender affection; the sudden and harsh revelation of his brother's hatred; the shock to his feelings, and the emotions that welled up within as they coolly bargained for him with the company of Ishmaelite merchantmen, in all of which brief but awful suspense he lived years of experience—all this set over against his forgiving and generous treatment of these same brothers when they came down to Egypt to buy corn; their guilty, scared looks and superstitious dread of impending disaster which they had nursed in their bosoms all these years, making them not only moral cowards, but ever ready to interpret a new or misunderstood experience in terms of punishment as a just reward for their unnatural cruelty—surely, all this may be taught in such a manner as to find the very heart and motives of the child. The vigilant, tactful little Miriam, whose love for her baby brother kept her true to her appointed task and moved her to say just the right word at the most fitting time, making herself an example for all little sister-mothers; and that other little maid whose faith in Israel's prophet and desire for her master's welfare, though herself a captive

slave, led to Naaman's recovery—can such stories as these fail to charm and to teach? Nor do they call for any different pedagogical treatment from that observed by the best teachers in teaching secular literature with a message to children.

Such literature bears its own message. The religious element is immanent, and needs no special emphasis other than comes with clear, strong teaching. The consciousness of the divine presence and help, the fear of punishment for wrong-doing, repentance, humility, and trust, go straight to the experience of the child. The concrete material of the Old and the New Testaments constitutes a body of religious literature which is rich in everything needful for the most rational methods of teaching that psychology or pedagogy may demand.

What the religious teaching in this country needs is the same professional zeal, training, and skill that now characterize the great body of teachers in the secular schools. This infusion of power would put an end to the antiquated methods and makeshift results of the present condition of things. Let us dismiss for the good of the child all controversy as to the authenticity of this or that story or miracle—just as we do with other literature of the schoolroom. The Shakespere-Bacon controversy may rage outside the schoolroom, but eighth-grade and secondary-school pupils go on reading and enjoying those plays whose moral lessons leave their impress, no matter who wrote them. Little folks revel in *Hiawatha* and Hans Andersen without questions or doubts as to actuality; and boys and girls fight over again the battles of Troy and follow eagerly the adventures of Ulysses without knowing or caring whether "Homer" was written by Homer or by another author of the same name. For, after all, the actual, objective event is but the scaffolding which bears the truth. It is but the concrete setting of the lesson taught. The child is no more ready for a critical or doctrinal study of religion than of ethics or politics or economics.

The second factor in religious education is worship. The example and personality of the teacher, the observance of forms and ceremonies, the inspiration of sacred music and religious art, all contribute toward the awakening and sustaining of a spirit of worship. The mature mind may worship the Father "in spirit and in truth," but the child-mind needs the help of personal example and of sacred associations. Indeed, so large a factor is this matter of environment in the religious training of children that it raises the question whether a schoolhouse entirely apart from all associations of ecclesiastical forms and ceremonies, of music, religious art, and architecture is a suitable place in which to



impart religious instruction. It is certainly not asking too much to require that religious instruction shall be given by teachers who, in so far as in them lies, embody in example the ideals they present to the children, and that the instruction shall not be entirely apart from ecclesiastical associations.

## SPECIALIZATION IN SUNDAY-SCHOOL TEACHING

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1. Sunday-school teachers should be allowed to specialize as Sunday-school workers, and be relieved of other responsibility in church work.

2. Ought Sunday-school teachers to attend a second church service on Sunday, or the midweek service as generally conducted, when one or both of the evenings might prove invaluable for study in preparation for Sunday-school teaching?

3. Pastors commonly lament that they have not the time to conduct a teachers' training class, while they nevertheless are conducting two public services on Sunday and a third one during the week, all of which are practically the same kind of a service. Why should not the second Sunday service in some cases, and more generally the midweek service, be devoted to Biblical expositions in course and lectures in religious education?

4. Teachers cannot specialize in the knowledge of children or the methods of teaching without a grading of the school. How long a teacher should preside over a single class is a mooted question. The shorter the term, the more the teacher can specialize; and the longer the term, if the teacher be not outgrown in the meantime, the better will the teacher know the individual pupils, and the more intense may be his influence over them. Considering that the teacher holds class but once a week, a term of two years for a class under one teacher is productive probably of the best results.

5. For the sake of the pupils it is even more necessary to grade the curriculum than to grade the classes. Even if the Sunday school itself be not graded, it is of the utmost importance to grade the Bible and other subject-matter to meet the respective intellectual interests and spiritual needs of pupils of different stages of maturity. Bible stories, particularly the stories of Jesus, should be taught during early childhood; Old Testament history, from the Exodus to the time of Christ, from the tenth to the twelfth year of age; the life of Christ and the teaching of Jesus, followed by the lives and teachings of the apostles from the thirteenth to the sixteenth year—the vital period for conversion; the history of the Bible canon and of the revelation of religion, during the two years following; and the study of separate Bible books,

after the eighteenth year. The division of the Bible and other subject-matter necessary into two-year periods, one for each teacher, enables them all to specialize upon a comparatively small portion of what needs to be taught in the school as a whole.

6. Sunday schools may have teachers of special subjects, who may go from class to class to direct the teaching of Biblical geography, manual work, church history, missions, or for the telling of stories that may reiterate what may be taught out of the Biblical material by the regular teachers of the classes. Educational experts engaged in such work in public and private schools may be found for this service. Frequently a superintendent of public schools, for instance, may be secured as a supervisor of a Sunday school, to introduce grading or manual work. It will require less of his time than it would be necessary for him to give if he were a regular teacher of a class. He may serve efficiently as a supervisor, even if he cannot attend the school every Sunday. Indeed, he may serve more than one Sunday school at a time in this capacity.

7. The specialization of Sunday-school teaching both reduces the scope of knowledge required of each teacher and makes the amount that each has to learn so definite that the pursuit of study in training classes, by correspondence study or home reading, becomes at once less discouraging and more feasible. Teachers will study with a concentration and assiduity not to be approached under any other system of Sunday-school organization. This has been abundantly proved in experience. I know a church where the Sunday school was graded last autumn, and before Christmas the pastor had a waiting list of teachers, none of whom happened to be a day-school teacher. These candidates are required to pass examinations before they are permitted to teach in the school.

8. The specialization of teaching is seen to be a question of school organization.

## X. CHRISTIAN ASSOCIATIONS

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### RELIGIOUS EDUCATION IN THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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My purpose is to survey the present status of religious education in the Young Men's Christian Associations of North America, and to analyze the attitude of these Associations, as indicated by their doings and literature, toward religious education. The paper will be largely devoted to religious education in the Young Men's Christian Associations through their Bible-Study Department. A brief survey of those educational and scientific principles which are recognized and observed in other phases of its work will be helpful by way of introduction.

1. *In the Physical Department.* It is noteworthy that this Department was the first among the phases of Association activity to come to a conscious formulation of the scientific principles underlying its most successful work. The following are a few of these principles: (1) The conception of man as a unit, and the allied conception of the relation of the body to the mind. At the International Convention of Young Men's Christian Associations in Philadelphia, in 1889, Dr. Luther Halsey Gulick made the first formal statement of these facts as applied to the Associations. The conception of man as a unit, and of the Association as a unit in working for the upbuilding of man, was then first formulated for the Associations. The triangle, standing in its three sides for the physical, the mental, and the spiritual, was then suggested as an Association emblem. (2) Coincidentally with the formulation of this principle came the adoption of the kindred idea of all-around physical development as opposed to specialties in sport. The Associations began to urge that competition should be adapted to the average rather than to the exceptional man, and their scheme of physical education planned to induce him to give attention to his weak rather than to his strong points. (3) The element of play in systematic physical education followed as a recognized principle in this department. That element which has come to be so largely utilized in the pedagogy of the kindergarten was here introduced to relieve the tedium of physical exercise and to give zest and attractiveness to the ordinary processes



of physical development. (4) One more principle might be named in this connection, namely, measurements according to an anthropometrical standard. A manual for physical measurements was published by the International Committee in 1892, and on the scientific basis thus established the physical examinations in most of the Young Men's Christian Association gymnasiums in the country are conducted, and so are brought into uniformity with scientific standards. The service rendered by these measurements to the Physical Department are not unlike that rendered to the Educational and Bible-Study Departments by the uniform examinations to which reference will soon be made.

2. *In the Educational Department.* Here we have time to fasten our attention only upon the evening classes as a phase of the educational work of the Young Men's Christian Associations. The Educational Department has been practically re-created on the basis of pedagogical principles since 1893, when Mr. Frederic B. Pratt, of Pratt Institute, Brooklyn, became Chairman, and Mr. George B. Hodge, Secretary of this Department for the International Committee. Evening classes, which were previously regarded largely as places of resort to attract young men from places of vice, without losing this preventive aspect, were reorganized on the basis of acknowledged educational principles and have since come to be recognized as an educational agency in the Educational Bureau at Washington. Some of the principles referred to are as follows: (1) The adaptation of courses of instruction to the characteristics and needs of students, involving careful assignment of applicants to classes which they are fitted to enter and promotion according to merit. (2) The maintenance of a high standard by means of examinations and the granting of certificates, which now have a recognized value among over one hundred of the leading universities and colleges of the country. (3) The employment of competent teachers. One thousand four hundred and thirty such teachers were paid by the Young Men's Christian Associations of the United States and Canada, during 1903, amounts aggregating \$111,190. (4) The encouragement of thoroughness. The attempt is no longer generally made to build up a large enrolment at the expense of quality of work. In the interests of thoroughness students have been dissuaded from identifying themselves with more than one or two classes at a time. Although 30,622 were enrolled in these evening classes last year, and the number is increasing year by year, this increase has been in face of the adoption of a system of educational fees in addition to the regular membership dues of the Association whereby this number of students last year paid nearly \$85,000 for the privileges of classes with which they were identified.

3. *In social activities.* Social affiliations have been recognized in the extending of privileges in separate buildings to special classes of men, as railroad men, students, soldiers, sailors. The same principle has been observed in the arrangement of privileges within the individual buildings, under clubs of various kinds, in accordance with the sociological principle of "consciousness of kind." It must be confessed that the Associations are but simply entering upon the scientific formulation of their social activities, and that in this section of their work they have not advanced to that degree of certainty and accuracy which characterize their operations in the other departments of their work. There are two ways of regarding the agencies above described in their relation to religious education: (1) There is doubtless a general recognition among all members of the Young Men's Christian Associations of the fact that these agencies—physical, educational, social—constitute a congenial environment into which the agencies of religious education may be effectively introduced. While not uniformly recognized as distinctively religious agencies in themselves, they are regarded as offsetting hostile influences in the lives of young men, and as providing an atmosphere favorable for the conduct of religious activities. Mr. Fred B. Smith has given, perhaps, the best expression to this conception in saying: "When a man can be brought most nearly to his normal physical condition, he is the most susceptible to definite religious influences. The man of abnormal physical life is an easy prey to evil influences. The overdeveloped man in physical existence is about the last man to be reached in definite spiritual life. It becomes oftentimes equally true of the man who is struggling with some physical ill, that the impairment of these physical powers makes him more in danger of falling into the manifold temptations that he must meet. The Young Men's Christian Association movement stands for normal physical development, thus bringing the man as nearly as possible to his best, and opening the channels for religious life. The educational features are also based upon the value of self-improvement among young men, and when that process begins in their lives, it is only a question of how long it will be in the rising scale of their lives before they will be led to realize that the supreme attainment of life is to be a follower of Jesus Christ." (2) But among some representatives of the Young Men's Christian Associations there is doubtless an acceptance of a distinctly religious value *per se* in these physical, educational, and social agencies. To such, man is a unit—body, mind, spirit. Religious education is a part of general education. Whatever, therefore, makes for the betterment of young men and boys physically, intellectually, or socially, makes also for their religious

betterment. Especially would this be recognized as being true of agencies conducted, as those of the Young Men's Christian Association are, under religious auspices and environment. Those qualities which come to the athlete—courage, endurance, honor—are regarded as being only other aspects of spiritual qualities, which have the same name. Whatever may be the mental attitude of Association men as a whole toward this principle, as a matter of fact we find it embodied in the actual practice of Associations where these departments are represented in the persons of a Physical Director, an Educational Director, and a Religious Work Director, all of whom co-operate in their ministrations to the same man. No longer is the body of the man regarded as something separate from his personality, to be developed on exclusively physical lines. No longer is his mind regarded as a separate entity to be ministered to simply on the intellectual side. No longer is the soul regarded as something separate from both body and mind, and subject only to so-called spiritual laws. A recognition of the unity of man has brought about a co-ordination of the departments of the Young Men's Christian Association to such an extent that some at least are compelled to invest these agencies, formerly called secular, with religious value and significance.

4. *In the Bible-Study Department.* We now pass on to what is in fact the central theme of this paper, the educational principles that at present have recognition and observance in the Bible-Study Department of the Young Men's Christian Associations. As has already been seen, the Educational Department of the Young Men's Christian Associations was re-created on pedagogical lines in 1893. The Bible-Study Department was reorganized on the basis of the approved principles of religious education in 1898. The Bible-Study Department of the City, Town, and Railroad Associations followed in the lead of the Educational Department, and was much influenced by it. The following scientific principles have now a distinct sway in this department:

(1) The principle of *inductive* Bible study has been emphasized. Inductive courses, as outlined by Rev. William G. Ballantine, LL.D., formed the basis of the Bible-Study Department as organized in 1898 among City, Town, and Railroad Associations.

(2) The *historical* method of Bible study has also had recognition. In the courses of study for boys especially, referred to later, the historical method has been quite closely followed. Mr. John R. Mott has said of the type of Bible study in the Student Associations of North America that "the Association has stood for the devotional and scholarly study of the Bible. It has furnished a thorough, constructive, satisfying



mode of studying the great documents of the Christian religion. It has encouraged students to employ the best historical, literary, and scientific methods, and to carry forward their studies in an unprejudiced, fearless, and reverent spirit."

(3) Adequate courses of study have been provided. There are now forty of these—comprehensive, not partial; definite, not vague; practical, not visionary. Many of these courses have been outlined especially for the Young Men's Christian Associations and a large proportion of them by Biblical scholars, but always by men familiar with the needs of the kind of students that are found in the Association Bible classes. With the creating of a Bible-Study Department in 1898, a multiplying of classes within the individual Associations was emphasized, and during 1903 there were twenty-seven Associations with an average number of fifteen classes for each Association.

(4) A proper correlation of courses of study has been secured. The principle has been emphasized that whether an Association maintains one class or many, each course of study should be chosen with reference to others that the student may have pursued previously, and with reference to his progress in subsequent courses, and that one course of study in an Association, if planned and followed with this purpose, may constitute a Bible-Study Department. In the City, Town, and Railroad Associations the plan of study now includes: among graded courses of study for boys—first year, *The Life of Christ*; second year, *The Men of the Bible*, particularly of the Old Testament; third year, *The Travels of Paul*; among graded courses for men—first year, *Outline Studies in Bible Facts and Teachings*; second year, *The Life of Christ*; third year, *Old Testament History and Biography*; fourth year, *The Apostolic Church, History, and Teachings*. In addition to these main graded courses there are also miscellaneous courses: in training, for evangelistic classes; and special short-term or one-year courses. Emphasis, however, is being laid upon the main graded courses for boys and men. In the Student Associations five graded courses are provided, corresponding to the preparatory and four college classes as follows: *The Life and Works of Jesus*; *The Life of Christ*; *Studies in the Acts and Epistles*; *Studies in Old Testament Characters*; *The Teachings of Jesus and His Apostles*. These are used electively with a series of similar courses outlined and taught by President Sallmon, of Carleton College, while connected with the Yale Association.

The selection of courses for the Association plan of study is not left to the whim of the hour, or even to the evolution of an available course which promises useful results. The need of new courses is rather now



determined by an inductive study of the field, which results in the recognition of a well-defined demand for a particular kind of course for a particular purpose. Specifications are then made, covering the elements that should enter into such a course; an author is selected with great care, with reference both to his scholarship and to his knowledge of the Associations' requirements; and he is requested to prepare a course in accordance with these specifications. This is done with as much care as the first plans of a house are elaborated into working plans, specifications made, and turned over to the contractor as his guide in the building of the structure.

(5) These adequate courses of study, thus properly correlated, have also been adapted to various classes of men and boys, *e. g.*, city and town young men, students, railroad men, shop men, and boys. While the courses provided for the Student Associations are included in the plan of study for the City, Town, and Railroad Associations, they are intended primarily for the more mature students of these Associations. A glance at them discloses their suitability to the environment of the educational institution. For railroad men shorter courses have been provided, notably one entitled "Main Lines in the Bible." For shop Bible classes still shorter and less systematic courses have been necessary. Prominent among these is one entitled "Jesus, the Toiler." During the year 1903 shop classes were reported by forty-nine Associations, and shop meetings by ninety-one Associations, the former taking up for consideration connected portions of Scripture, while the latter were usually larger, and of a more general character. This would seem to indicate that something more than half of the Associations ministering to this class of men found it feasible even in this unfavorable environment to attempt the more systematic and educational work represented by Bible classes.

The right of way which has been so largely given by the Associations to the prescribed courses of study for boys is significant. Although they have been in operation for less than three years, these courses are now used in more than half of the Association Bible classes conducted for boys. They are three in number, namely, first year, *Life of Christ*, by Davis; second year, *The Men of the Bible*, by Davis; third year, *The Travels of Paul*, by Jackson. These courses are objective rather than subjective, involving graphic and manual work upon the part of the students. In these courses the endeavor is made to conform to modern educational methods in recognition of the fact that there has been too great a divergence in the past between the methods of teaching the Bible to boys and the methods to which they are accustomed in the public and high schools. The general adoption of these courses in pref-

erence to a certain course, published about the same time, but wholly of a subjective character, and not altogether different, except in simplicity of language, from courses of Bible study prescribed for men, is especially interesting and significant.

The important period of adolescence has been emphasized in the literature of the Associations, especially in that having to do with their Bible-Study Department. The crucial character of this period in its relation to the religious life and education of the boy has had a rapidly growing recognition. The mental and spiritual traits which are characteristic of this period have been the subject of studies which have found a large place in the literature of the Associations. As a result the normal growth of the boy, by educational processes, into a sane religious life has been encouraged, and those sharp and cataclysmic experiences, which sometimes come to those of maturer years who have not been brought earlier in life into normal relations with God, have been discouraged rather than expected. Perhaps in no phase of its Bible study has the Young Men's Christian Association more strictly adhered to pedagogical lines than in these courses for boys, and the result has amply justified the methods adopted. The number of boys in Bible classes has increased from 2,290 in 1899 to 9,425 in 1903, while more generally than in former years these are boys from thirteen to eighteen years of age, a period in which it has been regarded as most difficult to hold them in Sunday-school classes.

(6) For the classes pursuing these courses of study, scientific in character, adequate in scope, properly correlated, and adapted to various classes of men and boys, competent instruction has also been provided. Teachers are chosen more with reference to their fitness, and less with reference simply to their availability, than formerly. The following shows the classification of Association Bible-class teachers in City, Town, and Railroad Associations in 1903: clergymen, nine per cent.; professors and teachers, four per cent.; lawyers and physicians, two per cent.; business men, two per cent.; clerks, students, mechanics, etc., twenty-two per cent.; Physical Directors, six per cent.; Secretaries, Assistants, Religious Work and Educational Work Directors, fifty-five per cent. It will be seen from these figures that fifteen per cent. of the teaching forces of the Association Bible classes are composed of men who are usually provided with a liberal education, namely, clergymen, professors and teachers, lawyers, and physicians. Doubtless many of the business men, who constitute two per cent., and of the clerks, students, and mechanics, who constitute twenty-two per cent., as well as of the Association employees, who constitute fifty-five per cent. of the teaching

force, are also men who have been liberally educated; while of a very large proportion it might be said that they are men of trained minds, accustomed to think, and fully familiar with the class of men with whom they are set to deal. In some cases expert Biblical scholars from neighboring universities, colleges, or seminaries have been engaged. In 1903 twenty-eight Associations had one or more teachers who were paid for their services. While it is not a recognized rule that Bible-class teachers outside of the employees should be paid for their services, the conviction of the Association movement is not against such payment, especially where it will secure more competent instruction. In the Student Associations, while the co-operation of hundreds of college professors has been secured in the work of teaching, special stress has been laid on utilizing and developing student leaders, who have received special assistance through correspondence with the Student Department of the International Committee, or by attendance at the Student Summer Conferences at Northfield, Mass., Lake Geneva, Wis., and in other sections of the country.

Special attention has been given since 1903 to the training of teachers for classes in the City, Town, and Railroad Associations. A special course, outlined for the purpose of applying the elementary principles of pedagogy to Biblical instruction, accompanied by the teaching of experimental lessons by students of these classes in the light of these principles, has been outlined. In 1903 there were five such classes, with seventy-six students; in 1904, twenty classes, with two hundred students. The course in the meantime has been taught at the Summer Conferences at Lake George and Lake Geneva, and is now being put into permanent form, looking to a further development of this movement for the increase of a trained teaching force.

(7) For these multiplied and multiplying classes following courses of studies, scientific and adequate in character, properly correlated, adapted to various classes of men and boys, and with competent instruction, intelligent supervision was demanded and has been supplied. In connection with each Bible-Study Department the organization of a Committee on Bible Study has been emphasized. The importance of Bible-Study Committees, separately organized or as subcommittees of a general Religious Work Committee, is now recognized wherever the value of a Bible-Study Department is appreciated. The Religious Work Directorate, first operative in 1898, has come to be a recognized phase of the Association Secretaryship, and there are now twenty-five such men, two of whom are designated specifically as "Bible-Study Secretaries." Besides these, there is a Bible-Study and Literature



Division of the Religious Work Department of the International Committee for City, Town, and Railroad Associations, in charge of Mr. Fred S. Goodman, and a similar bureau of supervision for the Student Associations in charge of Mr. Clayton S. Cooper.

The co-operation of scholarly men, not simply as authors of courses and teachers of classes, but also as advisors to supervisory committees for the movement as a whole, and for the Department of the local Association, has been solicited and secured. The most recent achievement of this kind is the organization of an exceedingly representative committee of Biblical scholars, reflecting various shades of Biblical interpretation, and identified with the leading universities of the country, to have an advisory relation to the entire Bible-study movement of the Young Men's Christian Associations, including the Student Associations on the one hand, and the City, Town, and Railroad Associations on the other.

(8) To the students doing satisfactory work in the classes, conducted under the principles already designated, examinations and certificates have been granted. Following the lead of the Educational Department, the Bible-Study Department in 1899 arranged for examinations and commenced the issuing of certificates. While it has been found difficult to domesticate this educational feature in the Bible-Study Department, the fact that last year 163 students passed International examinations in Bible study, which were conducted in accordance with the strict regulations of the Educational Department, indicates the careful and systematic work that is being done in this Department among a considerable number of the Associations. The very announcement of such examinations and certificates has doubtless had an unconscious influence upon the Associations in raising their standard in this department.

In spite of (or perhaps because of) the high standard set for the conduct of the work in this Department there has been a great increase in the volume of work done. In 1903 44,980 students were actually enrolled in the Bible classes of the Young Men's Christian Associations—31,300 in City, Town, and Railroad Associations, and 13,680 in Student Associations. It is well within the mark for us to say that there are now fifty thousand students in Bible classes in these Associations. The rate of increase in the number of students during the past five years has been from five thousand to six thousand students per annum.



## AGENCIES FOR RELIGIOUS EDUCATION IN ADDITION TO BIBLE STUDY IN THE Y. M. C. A.

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We recognize today that there is no difference between the secular and the sacred in the sight of God. All effort inspired and animated by the Christian spirit is Christian work. But in the interest of clear thinking we need a term that will separate in thought the Bible class, the gospel meeting, and similar activities, from other service for men, in the physical, social, and educational departments. Now, there is no term so satisfactory as "religious." It is no reflection on the employment secretary and his work to have a Religious Department in the Association. The work of all Departments is Christian, it is done for Christ. The difficulty is to find some term besides "secular" to define other forms of Christian effort; for convenience in this paper I shall use the terms "welfare work" and "welfare agencies." Christian effort is then the broad, comprehensive term, and it is divided into two kinds—religious work and welfare work. What is religious effort? It is threefold—work which aims to win men to the religious life, to develop their character, and to lead them into service. To carry out these three aims we have two forms of effort—the evangelistic and the educational. In almost every Christian activity both of these elements appear. There is development of Christian character as a result of evangelistic meetings, and conversions sometimes follow a missionary meeting; but evangelistic effort is that form of religious work, whether in meetings, Bible classes, or personal work, where the chief emphasis is on presenting Jesus Christ as the Savior of men; while religious education is that form of religious effort, whether in meetings, classes, clubs, or otherwise, where the chief emphasis is on the developing of character and the training for service.

This paper is not born of any indifference to Bible study, or the place which it should occupy in a religious education. The study of the Bible, its characters, its teachings, its literature, is the fundamental thing in a religious education, and should have the central place. This paper is not an outgrowth of satisfaction with the present Bible study in the Young Men's Christian Association. Much progress has been made in this direction, but much of it is yet superficial and inadequate.

It must be better done, and will be better done. Nor is this study the result of a lack of sympathy with evangelistic work, or the place which evangelistic meetings hold in religious development. Neither is this paper written as an advocate of any definite policy of expansion of religious activities on the part of the Young Men's Christian Association. It is an investigation to ascertain the facts and the needs under present-day conditions, following the suggestions in Dr. Ballantine's address at the first Convention of the Religious Education Association.

The object of this paper is to discuss the all-around problem of the religious education of young men and boys, the elements which enter into it, and, assuming that the Association is already committed to Bible study, to discuss what other lines of study and training are desirable. The forms of religious education discussed here are not to be confused with Bible study. If this should be developed, it would become a department of religious knowledge and effort.<sup>1</sup>

This paper will consider: (1) What has been the attitude of the Young Men's Christian Association in the past toward religious education? (2) What constitutes a religious education for a boy and young man? (3) What share, in addition to Bible study, should the Young Men's Christian Association have in promoting this?

1. The Young Men's Christian Association was established in London as an evangelistic effort for the winning of young men into the Christian life. During the greater part of its history this has been the characteristic feature of the Association's religious effort. In England this was accomplished through evangelistic Bible classes; in this country, through the establishment of men's gospel meetings. At first these were largely testimony meetings, but in recent years they have become platform meetings, in which a direct appeal for the immediate acceptance of Christ is made by the speaker. Personal work and other forms of evangelistic effort have characterized the Association's development. The paper by Mr. See has pointed out how the Association in America gradually came to introduce the study of the Bible for religious development. This was the first step in promoting religious education as distinct from evangelistic effort. As a result of these efforts, Bible instruction has taken a place beside evangelistic effort as one of the religious

<sup>1</sup> Some of the sources consulted are: Froebel's *Educational Laws*; Professor E. D. Starbuck's *Psychology of Religion*; *Principles of Religious Education*, a volume of addresses published by the Episcopal Sunday School Commission of New York; Dr. William B. Forbush's *The Boy Problem*; the *Proceedings of the First Convention of the Religious Education Association*; three articles by Rev. Newton M. Hall, of Springfield, Mass., in the *Christian Work and Evangelist* for 1903, on "The Problem of Religious Education;" President H. C. King's *Christian Training and the Revival as Methods of Converting Men*, published by the Secretarial Institute, Chicago, Ill.; several articles by Dr. W. G. Ballantine.

agencies of the Association. The courses of study outlined by the International Committee, the character of the instruction given in the local Associations, the expert teachers who have been secured for this work, and the large number of young men who have entered the Association Bible classes, place this work upon a high plane. It is one of the most satisfactory examples of popular Bible instruction which is now being given, and there are now in the neighborhood of fifty thousand young men pursuing such study in the student, city, railroad, army and navy, and other Associations on this continent.

Is there to be a further development? Is the Young Men's Christian Association to become one of the chief agencies of the church for the more general religious education of young men? There is undoubtedly increasing conviction among religious leaders at large that something in addition to exhortation and Bible instruction is needed for the all-around religious education of a boy and young man. The past two or three years have seen a good deal of experiment in the Association. Mr. Augustus Nash of Cleveland, Mr. C. F. Powlison of the West Side Branch in New York, Mr. W. K. Cooper at Springfield, Mass., and others, have already tested the value of the study of religious subjects, particularly of the life-problems of young men. There have also been biographical studies of modern religious leaders in a number of Associations. Dr. Howard Agnew Johnston's "Studies for Personal Workers" give biographical studies of eighteen characters. In the Student Department, which has led in so many phases of our religious work, the largest effort of the kind which is being made today on an organized scale is being carried on in the mission study classes. Two hundred and eighteen classes are now being carried on in the Student Department, with 3,246 students. This is a remarkable endeavor in religious education. In fact, it has grown to be a great and well-organized department with employed officers.

In the church at large there is an awakening of interest in this subject. The men's clubs and leagues which are already taking federated form illustrate the desire for this additional religious study. One such club in Massachusetts has during the past winter been studying such subjects as: wise and unwise benevolence, prison reforms needed, right and wrong uses of money, the library's function and place in a modern town. Sunday schools are also furnishing such instruction. A Vermont church has a men's seminar, led by the pastor, which has been studying the following topics: the church, the social teachings of Jesus, the family and the social order. The analysis of this last topic is instructive: (1) caste or social cleavage; (2) the race-problem; (3) intemperance



—has high license in Vermont justified the claims of its advocates? (4) the problem of the poor; (5) what to do with criminal classes. One of the most satisfactory of these efforts is that conducted the past year by Dr. W. G. Ballantine at the Hartford, Conn., Young Men's Christian Association, and at the First Congregational Church at Springfield, Mass. These two classes enrol one hundred young men. They have studied chiefly social questions, such as prisons, hospitals and asylums, poor-relief, drink, the social evil, juvenile delinquents, amusements, housing of the poor, benevolent agencies. Dr. Ballantine was the first to call attention to the opportunity which the Young Men's Christian Association has for systematic religious education to young men in these lines.

Another phase of religious effort which has marked vigor today in the Young Men's Christian Association is interest in foreign missionary service. In the college Associations this expresses itself in securing volunteers for the foreign field, in raising money, in missionary study, and in circulating missionary literature. In the city Associations this interest has chiefly expressed itself in missionary meetings, and in supporting Association secretaries in foreign fields for Christian work among young men.

It will thus be seen that the Young Men's Christian Association has four phases of religious effort: (1) evangelistic work; (2) religious education—chiefly Bible study; (3) personal work; (4) missions. While religious education and missions are of later origin than evangelistic meetings and personal effort, they have already become characteristic of the Association.

In a questionnaire sent out to a selected group of leading secretaries and other officers, from which forty-nine replies were received, one of the questions asked was: Do you regard it as the province of the Young Men's Christian Association to undertake the religious education of boys and young men? One secretary replied "no;" seven replied, "to a degree;" thirty-three answered in the affirmative; one says, "I think so, if attractive courses were outlined;" another, "Yes, especially those who do not have the training at home;" another, "Yes, if you do not restrict the term 'religious;'" another, "Yes, in the broad sense of education; our main line is in the direction of activity and service;" another, "Without this aim we had better go out of business." It will thus be seen that the large majority of these replies are in favor of introducing the study of additional subjects.

2. The second question which we are to consider is: What properly constitutes a religious education for a boy or young man? Let us ask



ourselves, What is meant by the term "religious education" as applied to young men and boys? Education has come to mean a larger thing than intellectual training. It covers two broad departments: (1) the imparting of knowledge; (2) the development of the faculties. We recognize today that the development of the faculties requires the development of the whole man—body, mind, and spirit. Froebel and Herbart, the two pioneers of modern education, both agree in declaring that education must aim at the development of moral character. They believed that the surest way to attain this end was to find out how a boy could work out his own best development, and then help him to do so. Froebel held that the life-process is a unit; that development must include not only the intellect, but the body and the soul as well; that real education consists in the developing of the man—body, mind, and spirit; and that education should be adapted to the age of the pupil in order that just such development will be produced as is the appropriate expression of the age to which he has attained. This seems to be the view of nearly all writers of modern education, that it should aim to develop character. It is the aim, then, of education to prepare men for life, and to give them a healthy body, a vigorous, well-stored mind, and the highest possible moral power.

It will be recognized by many that this ideal of education advocated many years ago by Froebel embodies the aim of the Young Men's Christian Association. Religious education has the same place in education which religion holds in life. Education aims to do two things: (1) to give instruction; (2) to develop the faculties. Religious education then aims: (1) to give religious instruction; (2) to train the religious and moral faculties, that is, to develop character. We have before us then two problems: (1) What religious knowledge and information is it necessary for young men and boys to have today? (2) What training will best develop the religious and moral nature, and thus produce character?

I have not found it practicable to make a study of what phases of religious education are suited to the different stages of development of boys and young men. That is a large question which can be determined only by long experiment and study. Speaking broadly, and following Professor Starbuck, the religious education for any particular period should seek to develop the dominant interest of that stage of growth and to prepare for the next. Now, the dominant characteristic of childhood is imitation, and the central precept to be inculcated is obedience. This is best done in the home under parental authority and by example. The dominant characteristic of adolescence is self-

assertion—the boy is finding himself in the world. He needs spiritual guidance and instruction and the opportunity for self-expression. This ought to express itself in conversion. The characteristic of the adult ought to be strength and self-mastery, and it ought to express expression in service. However, my problem here is not to adapt religious education to the different stages of growth, but to ask what ought to characterize religious education for all stages.

It is remarkable that while we have a pretty definite idea of what constitutes a general education, and a pretty clear idea of what constitutes a professional training for religious callings, we have no standard of measuring a religious education. We have a method of determining whether a man is prepared for the ministry, but no standard to hold up before a young man for the attainment of religious knowledge or character. President Butler has given as the elements of a liberal education five things: (1) correctness in the use of one's mother-tongue; (2) refinement of manners; (3) the habit of reflection; (4) the power to grow; (5) the power to do. On a somewhat similar analogy, it might be said that religious education consists: (1) in a degree of proficiency in the Christian and manly virtues, that is, character; (2) in a knowledge of God's revelation to men through the Bible; (3) in a knowledge of religious history, human relationships, modern needs, and personal obligations; (4) in equipment for and share in some form of Christian service for the extension of Christ's Kingdom; (5) in personal religious exercises.

From the answers received, it would appear that for young boys and children the home, the Sunday school, and to a considerable extent the church services are the chief agencies in religious education and are reasonably effective. It would also seem that in the adolescent period, as has frequently been pointed out, conversion should be the main objective. In response to the question, What agencies have contributed chiefly to your religious education since your conversion? there were a considerable variety of answers: Thirty-three replied, Bible study; thirty-one, Christian work for others. A group of answers embodied the idea of the study of religious subjects; eleven stated study of the needs of the world; twenty-five, religious literature and biography; ten, the study of Christian missions; and ten, the inspiration of Christian heroes. Another group of answers centered around the idea of religious exercises; twenty-nine stated prayer; eighteen, church attendance; ten, association with religious people; four, class meetings; four, meetings of the Young Men's Christian Association; one, evangelistic meetings; and one, the Christian Endeavor Society.

In answer to the question, What studies or activities do you think ought to enter into the religious education of a boy or young man? twenty-nine mentioned Bible study, saying Bible characters appealed to them most as boys; Bible study first of all; the Bible pre-eminently; applications of the teachings of the New Testament to the personal life; a study of the laws of the Old Testament; primarily Bible study that awakens devotional spirit. It is apparent that the Bible should be given the first place in religious education. One group of answers centered around the study of missions, Christian history, biography, Christian literature, and the social and ethical questions of one's personal life; sixteen state biography and Christian literature; ten speak of church history, and six of missions; one of these said a study of the Kingdom as a movement in which the young man has a part; another, the study of Christian activities as a real warfare. Another group of answers centered around the social and ethical problems in the life of young men; one said the study of man—his duty to himself, physical, mental, social, spiritual—and the relations of men according to the Christ (his duty to others); another, social and ethical study; another, a study of man individually and collectively. Thirty-five, the largest number, emphasized the importance of Christian activity, either personal work and aggressive efforts for others, or the practice of personal religious exercises for one's personal development. Among the answers are: aggressive Christian work for others; work requiring sacrifice; personal work; leading others to Christ; stewardship; teaching a Bible class; active participation in Christian work for others; such activities of a personal or of an organized character as shall best suit one's talent and feed his sense of responsibility; doing definite things for others that call for sacrifice. Ten of these answers speak of the value of prayer, worship, and public confession; one says, the opportunity for self-experience is vital; another, a right relation to the Christ at the outset would seem to be essential; another, encouragement in the culture of the prayer life. These replies seem to indicate that the five lines mentioned above are the great elements in religious education.

The Young Men's Christian Association in its work of religious education in the past has had in mind the development of character rather than the giving of religious instruction. This development is certainly the greatest element, and yet it would be a short-sighted policy to forget the great place which religious knowledge occupies. Knowledge is power, and much of the failure in Christian activity and effort is due to a lack of acquaintance with religious facts and human needs. The definitions of religious education which we have considered all point to



the fitting of the young man for life. Therefore, the kind of religious knowledge and training which is needed is that which will bring the student into relation with the life of the present day. The religious knowledge which a boy and young man should acquire must be that which is up to date and useful to him under a present-day environment.

We have spoken of the imparting of religious knowledge; let us turn now to a study of the training of the religious faculties and the moral and spiritual nature.

It is one of the chief functions of education to develop the faculties, and therefore it is the function of a religious education to train the religious and moral senses, and thus produce character. The study of the Bible in a devotional way certainly contributes to this end. Engaging in religious exercises is also fundamental, and Christian activity for others reacts upon the one engaging in it for his own development. The seat of moral character is in the will, the executive faculty of man, the seat of authority, his regal power. The intellect may be stored with theories of ethics, and a knowledge of right conduct, but the conscience and the will are necessary in order to produce right conduct. Mr. Hughes, in writing of Froebel's *Laws of Education*, says that Froebel insisted that character is formed by living the principles of truth, justice, and freedom, and not by learning them. He objected to formal lessons in duty, morality, and religion *for children*, because he believed it to be impossible to convey knowledge in regard to these questions until their fundamental elements had entered into the mind from experience. He made morality depend on true living in the home and in the school, on the awakening of the ideal as a counterpoise to the sensual. In other words, experience must be the basis of moral knowledge.

Now, the Young Men's Christian Association fulfils these conditions for the boy and young man in a considerable degree as the home does for the child, in that it offers opportunity for self-activity and the expression of one's own individuality. Education was formerly dominated by the principle of authority, and this is true still in childhood. The modern plan urges that character must be developed by spontaneous, creative self-activity on the part of the student, and that this must be awakened by appealing to the student's dominant interest. The Association does these things through its various welfare and religious activities. The gymnasium with its vigorous games and athletic events develops self-activity, self-control, moral power, and thus trains the will. By its self-government, Christian work, and personal religious effort, the Association offers a scheme somewhat like the George Junior Republic to a boy or young man—a place where he can share in activity and



develop will-power. The welfare agencies of the Association thus contribute to religious training because they give an opportunity for real living under a wholesome environment. The Association is a place for voluntary activity. In its Christian effort, through the personal contact which it creates between Christian and non-Christian men, through employed officers, and in other ways, it educates the emotional and the instinctive nature.

3. We pass now to the last consideration: What share should the Young Men's Christian Association have in the religious education of young men and boys? First, shall it add to its present scheme of religious instruction? Three questions in the questionnaire sent out were asked regarding what knowledge might be taught in the Association. One question was, "Could your Association successfully attempt classes in religious movements, Christian biography, modern missions, the religious development of the United States, or the activity of the modern church?" Five answered no, and four thought it doubtful; one states "We have attempted modern missions and failed, but Christian biography has been introduced with success, and some attention has been given to the institutional church;" another says, "It hardly seems feasible yet, although it might be soon;" another, "Yes, all of these; but the demand from young men would be very limited—it would require hard work to pick out students;" another, "I doubt if more than occasional lectures could be made practical on these subjects;" twenty-two, however, answered in the affirmative; one says, "Yes, through the organization of clubs;" another, "Yes, if it were given the same intelligent leadership that is given to educational work or Bible study;" another, "Yes, if it had money enough;" another, "I think so, if attractive courses were outlined;" another, "I think so—await such courses with eagerness;" two report that they are doing such work through a "good citizens' club." It is apparent that very little is now being done in the city Associations to give instruction in religious history, missions, the development of great religious movements, or the study of Christian biography, though it ought to be noted that in connection with many training classes some study is given to the lives and methods of modern leaders in Christian work. The fact, however, that such a large number of the replies express the conviction that such courses could be introduced successfully is suggestive.

The second question on subjects of religious knowledge sent out was, "Could your Association introduce studies regarding social and moral questions at the present time; how society deals with poverty, crime, and drunkenness, the social problems of the modern city, etc.?"

This subject is looked at more hopefully. Only one says positively no, and three are doubtful; three say, "To a limited extent," and one says, "Yes, by lectures from safe men;" nine are already doing this; the West Side Branch in New York states, "A successful class has been conducted this season in these subjects, average attendance of fifty men;" another says, "It has been done successfully by lectures and practical talks;" another, "We have a problem club to study these questions;" another, "We have done this in a very simple way in one of our Bible classes;" another, "We are doing it through a social service club." It is apparent that the study of human relationships and human needs today, in the estimate of a large number of secretaries and other officers, can be successfully undertaken in the Association, and some are already doing it with encouraging results.

The third question asked was: "Could your Association undertake classes in the study of questions of personal conduct and ethics, the life-problems of young men, good citizenship, religious obligations, and the like?" Not a single negative answer was received to this question, though two or three gave no answers at all; nine stated that they are already doing something in this line; the West Side Branch, New York, reports a large class which has for two or three years been carrying out this program, average attendance 220; one Association says, "We are doing this in a partial manner;" another large Association states, "Have had a large and very successful class in this course;" another says, "We aim to do this in our intermediate club;" another has a problem club with this aim; another reports a course in the relationships of young men made up of the older high-school boys; one reports, "We have a problem club that the men are very much interested in."

It would seem from the answers to these three questions that to a considerable extent the Young Men's Christian Association may undertake the imparting of religious knowledge to young men. Difficulties in inaugurating such instruction may be met by introducing the club idea for creating interest and sociability; the securing of suitable teachers by paying them; the education and cultivation of strong men who might be interested in this work; a systematic agitation by some department of supervision; by having clear-cut and attractive courses prepared. There is a growing disposition to introduce these subjects in the Association, and to make experiments regarding them. There is not yet a sufficient basis of experience to draw any large conclusions. Agitation and experiment seem to be the things now needed, and the time is ripe for leaders to arise in the Association ranks who will discover how to extend this work of religious instruction among young men.

Lastly, are there additional agencies of religious activity which the Association should adopt? The large emphasis in the replies upon *Christian activity* as a means of religious education is certainly significant. The Association is lamentably weak, in this respect, in spite of its committee system. Ought not an Association to have a standing committee on the religious activity of its members who will study the needs of their own community and the membership of the Association, report on what they are doing, and recommend lines of Christian activity in the community at large which need to be undertaken, not by the Association as such, but by the members as individuals? We are eager to find how many men visit the Association rooms, how many men renew their membership, how many men use the gymnasium and educational classes; we note the attendance upon our own religious meetings and the membership upon our committees, and the amount of money given for home or foreign work. Would it not be important also to study the activities of our members, and lead them out into Christian service? The first Young Men's Christian Association was organized to gather together a band of young men who should be active among young men in the sphere of their daily calling. The members came together, not only for spiritual improvement, but to report what they had been doing in Christian work outside. It seems plain that the time has come when the Young Men's Christian Association should agitate and experiment concerning courses in religious knowledge, and that it might profitably consider means for increasing the religious activity of its membership.

## XI. *YOUNG PEOPLE'S SOCIETIES*

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### THE RELATION OF THE YOUNG PEOPLE'S SOCIETIES TO OTHER DEPARTMENTS OF THE CHURCH

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It is a pleasure to discuss a topic implying that there should be a definite relation between young people's societies and other departments of church work. The churches are slow to perceive that truth. Students of the early days of the Sunday school will recall how persistently that new agency was held at arm's length by pastors and church officials; how the schools for decades were obliged to meet apart from the church buildings and under suspicion; and how the books on the Sunday school, even later than the middle of the nineteenth century, were largely devoted to a plea for tolerance, a beseeching of pastors to attend the Sunday schools, an assurance that they would be welcome there, and that personal contact with the institution would remove prejudices and convert enemies into friends. This stage, which the Sunday school was a full half-century in passing through, the young people's societies have happily passed in their first quarter-century; and it is coming everywhere to be recognized, however grudgingly and imperfectly as yet, that the young people's society is a legitimate child of the church, heartily to be admitted into the church family, and never to be thrust into the street to rely upon its own devices and support its own existence.

But the introduction of every permanent new factor in church life causes complexities; and when the new factor is so vigorous and aggressive as the young people's societies, it is not strange that time is required both to understand the precise function of the novel agency, and to determine its relation to the agencies previously existing. My remarks on these two points have as their basis a very intimate official acquaintance through fourteen years with Christian Endeavor societies—a body of young people now numbering 64,380 organizations, found in all denominations and in all lands.

1. Though it is not first logically, yet for the convenient unfolding of my thought I wish to speak first of the relation that should exist between the young people's society and the Sunday school. These are sister-organizations, closely akin in their histories and largely sympa-



thetic in their methods. How shall they be brought into harmonious and mutually helpful relations?

In the first place, negatively, the young people's society should not undertake to do the distinctive work of the Sunday school, which is instruction in the Bible, nor should the Sunday school attempt to carry on the distinctive work of the young people's society, which is training for the mature work of the church. Many are constantly urging the young people's societies to supply this or that deficiency, real or imagined, in the Sunday school, but the temptation to enter this field has been, in the main, resisted. The only approach to aggression on Sunday-school domains has been the somewhat wide use by the older societies of Taylor's text-book on the life of Christ, a work originating in the Epworth Leagues, but largely used by Endeavorers also, and the use by Junior societies of a life of Christ for young people, published by the Christian Endeavor society and written by Dr. Stewart, the chairman of our Sunday-school department. In addition, the present series of Junior Christian Endeavor topics will spend four years in a regular progress through the Bible. The decided tendency is to make the prayer-meeting topics, both of Junior and older societies, more systematic in their selection of Scripture passages and more orderly in their survey of Scripture doctrines; but always this distinction holds, that the Sunday-school work with the Bible is educational, the Bible work of the young people's society is devotional and practical; in the Sunday school the scholars take in, in the society the members give out; the Sunday school is chiefly for understanding and believing, the society is for applying. If this reasonable and profitable distinction is held, the two agencies will be kept from clashing even where they approximate most closely, and the society will supplement the school at a point where the very exigencies of time, if nothing else, will always render it deficient.

In the second place, positively, the young people's society will find in the Sunday school the nearest, the most natural, and therefore the most fruitful field for the practice of those activities to which its members are serving apprenticeship. Most of our societies recognize this relationship by the regular appointment of Sunday-school committees. These committees, usually consisting of the older members, are called on by the superintendent for a variety of services. They often act as substitute teachers, and, indeed, this is their most frequently performed duty. They sometimes constitute a normal class in the school, studying each Sunday the next Sunday's lesson, with a special view to teaching it if called upon. In addition, these committees often canvass the town or neighborhood for new Sunday-school scholars. They often act as

the teacher's aids in looking up absentees. They organize Sunday-school choirs, and help the superintendent prepare Sunday-school concerts. In short, in a multitude of schools, the superintendent draws upon the Endeavorers, through this committee as intermediary, for a variety of helpful services, which train the young people and provide Sunday-school workers for the future, at the same time that they contribute to the schools' immediate prosperity.

The young people's prayer meetings often add to the Sunday-school interest in a way not always recognized, because few outside the societies perceive the frequent dependence of the young people's prayer-meeting topic upon the Sunday-school topic that has preceded it. Certainly half the time the latter is derived from the former, taking up some important practical theme which the teachers in the school have had all too little time to develop, illustrating it with other Scriptures, and setting the young people to discussing it in the light of the historical studies in the Sunday school. I have found that, though this connection of topics is never advertised, the Endeavorers themselves always recognize it and utilize it admirably.

In the third place, if the young people's society should thus aid the Sunday school, certainly the latter has some duties toward the former. It is plainly to the interest of the school that all its scholars should be members of the society, and both teachers and officers should work to this end. Especially, however, the Sunday school can aid the society by using it. Nothing is more certainly fatal to the progress of a learner than not to be allowed or compelled to practice what he is learning; and the school is one of the practicing grounds of the society. If teachers and superintendents would everywhere utilize to the full the members of their young people's societies, enduring at the start their necessary crudities for the sake of the final gain, they would do the societies the best of services, and would themselves in the end reap great profit for their schools.

2. Let us next consider the relation between the young people's society and the pastor. This is logically a relation which should stand first as most important, since the pastor is the director of the church in all its branches, including the young people's society. The pledge may be changed in any way by local societies or their pastors, or a mere "declaration" or statement of purpose may be substituted; nevertheless, the pledge has up to the present time been used with practical uniformity by Christian Endeavor societies, and largely also by Epworth Leagues and other organizations; and it has been the source of the enormous and unprecedented success of this young people's movement.

But also, indirectly, it has been an element of weakness. It has caused Endeavor societies to succeed where preceding societies had failed, because it introduces a self-continuing element. When the pledge is taken, the young people themselves are enlisted in the maintenance and perpetuity of the society. It is their organization. Their honor is at stake in its success or failure. They have felt this everywhere, and this feeling has kept the society alive and often vigorous in the very face of opposition, in the even more blighting presence of cynical neglect, in churches without pastors, in communities that otherwise were religiously dead. Any consideration of young people's societies is trivial indeed if it does not understand the tremendous power of a sense of ownership aroused in the young; the feeling of origination, creation, independence, authority; that the society is not something impressed upon them from without, but is the outgrowth of their own unfettered volition, the choice of their own will, claiming their rightful allegiance because it is their own and not another's. And any scheme for young people's religious work, however admirable theoretically, will fall to pieces practically if it ignores this feeling of the young—a feeling which, be it said, to whatever disagreeable ebullitions it may give rise, is nevertheless our chief augury for a manly, forceful, aggressive, originating church in the future.

It will be readily seen, however, that this very pledge which has insured the perpetuity of the societies without the aid and oversight of the pastor when he did not give aid and oversight, has led many a pastor to feel that his superintendency and direction were not desired and perhaps not needed. Nothing could be more unfortunate than this feeling. The very independency of the young people's movement, which is training the young to so much religious aggressiveness and is developing in them so great potential ability, constitutes an imperative plea for the pastor's most faithful oversight and most tactful guidance. Without the pastor at the throttle, this buoyant steam will puff out uselessly through the escape valve, or will accumulate till there is an explosion. The neglect of their young people's societies by many pastors would be considered absurdly reckless if shown toward the mature activities of the church. What pastor would expect his church prayer-meeting to flourish long without his constant presence and active participation? What pastor would expect his church committees to hold themselves wisely to their duties without a stimulating word from him now and then? What pastor, after receiving a member into the church, leaves him alone with the new obligations he has assumed, to become careless to them or to remain faithful, as he will? But these are the older church-members, men and women of formed characters, balanced



minds, determined wills. More safely a thousand times may they be left to their own devices than the young who are just forming their characters, whose wills need the bracing of mature firmness, whose awkwardness needs the polish of mature judgment, and whose steps need the guidance of mature experience.

Pastors have grown accustomed to this wonder of young people's religious societies. What pastor, twenty-five years ago, would not have considered it the most precious opportunity of his ministry if forty, eighty, or a hundred of his young people should, of their own accord, meet weekly in his church to sing gospel songs, to offer prayers however brief and stammering, and to speak of religion however crudely and inadequately? But what then was a marvel now has become a commonplace, and too often a neglected and forgotten commonplace. Some pastors are like the Athenians in their devotion to novelties, and are quite ready to abandon the old and tested tool in favor of any glittering contrivance fresh from the lathe. They remind me of the familiar type of scientist that pursues ever the latest discovery, be it radium or helium or wireless telegraphy, leaving the microscope and the spectroscope to gather dust.

With the single exception of his conduct of public worship, I can think of no part of a pastor's work that should consume so large a share of his time and his gladly assiduous attention as the young people's society. The Sunday school has its large corps of mature minds carefully guiding it, but the young people's society, lacking the pastor, is liable always to the control of immaturity. It should be the pastor's rule to be present at the young people's prayer-meetings, a part of the hour if not throughout. It is coming to be the universal custom in Christian Endeavor societies to reserve the last five minutes of each meeting for the pastor's summary and application, and many a pastor counts those five minutes the most valuable of the week. The executive committee of the society—the officers and the committee chairmen—should be the pastor's cabinet for young people's work. He should make it a rule to be present at their deliberations; they should often meet at his house; they should find in him their unfailing thesaurus of wise methods, helpful suggestions, and encouraging good cheer. He should know the work of all the committees, and should drop in upon their meetings now and then. Especially, and most difficult of all, he should find work for them to do; in no way can he better help them, and probably no part of all his work will be so difficult or so fruitful. He will attend their socials, and give them dignity and poise. He will interest himself in individuals, encouraging and directing their progress



from easy to more difficult activities. He will lead the prayer-meeting leaders, taking them for a month in advance, as some pastors do, and instructing them in the best ways of leading a meeting. He will not fall into the common error of considering the society merely a prayer-meeting, though that were a worthy and adequate end; but he will see in the society a training school for all forms of church activity, the only training school the church possesses, and, if it is wisely and fully used, the only training school the church needs. He will recognize the fact that no training school can dispense with a trainer, and that these young and ardent lives are thus fortunately given to him to train.

Where the pastor has not assumed this responsible relation toward his society, but has allowed it to drift by itself, the assumption of the relationship will require courage on his part, and much wisdom. No method is so good as absolute, straightforward frankness. If the pastor thinks it the most helpful course for him to occupy the last five minutes of each prayer-meeting, to sum up the subject, to encourage and exhort, why should he not ask for the opportunity? If he wishes to lead the meetings when certain topics are to be discussed, or even to introduce a topic of his own, why should he not tell the prayer-meeting committee his desire? If the society are becoming unfaithful to the pledge, why should he not frankly lay before them their shortcomings, and appeal to their honor, openly calling a lie a lie? If he thinks another form of pledge more likely to produce good results, why should he not go to the executive committee with his proposition, and obtain the society's assent to a trial of the change? Why, in short, should not a pastor, who is set over a church to direct all its interests, feel himself sadly recreant to his duty if he allows so important, so vital an interest as his young people's society to go without needed direction?

Observe, I say *needed* direction. Anything beyond that will defeat the very purpose of the training school, which is to raise up leaders in the church work, men and women that can direct others in their turn. Perhaps ten Christian Endeavor societies in the Congregational churches of New England have during the past five years been changed to societies of other types. In every case the change has been such as to throw upon the pastor the main burden of the conduct of the society. Its meetings have become practically lectures by him, upon church history or doctrines, or religious literature and art. There has been almost a complete abandonment of the attempt to train the young in self-originating religious activity, a training which requires that a large measure of independent action be allowed them. The romance has passed from the work — that delightful feeling which fills with fascination a boys'

club in the hay-mow, but makes an intolerable burden a boys' club formed by a teacher as part of a school drill. The class-room atmosphere has come in, and the atmosphere of proud, unforced achievement has gone out. The attendance has fallen away, the interest has died, and a removal of the pastor, or his failure to find time for the work, means the disappearance of the young people's society altogether.

If such an experience is to be avoided, the pastor must be in his young people's society the power behind the throne, and not very often upon it. He must be satisfied with the reality of authority and guidance rather than the show. He must do nothing himself that, even at far greater cost of time and pains, he can get the young people to do for themselves. The leaders he is training must be allowed and encouraged to lead as much as possible.

3. I wish to say only a word in conclusion about a matter far too complex to be treated properly in this brief and hasty paper—the relation of the young people's society to the general work of the church, its Sunday services, its prayer-meetings, its business meetings, its officers, its committees, its music, its finances, its missionary and charitable societies, its social activities, its denominational and interdenominational outreaches.

Three years ago I sent to a large number of pastors of Christian Endeavor societies a set of seventeen important questions. I received replies from 1,810 pastors, ranging over forty-six states and territories and forty-two denominations. The information thus gained, though in a measure inconclusive, as all questionnaire methods are inconclusive owing to limitations of returns, yet is very suggestive. One of the questions on which I laid most weight in my own mind was this: "What plan has your church for overseeing, encouraging, and directing its Christian Endeavor society?" Of the 1,810 pastors, 1,663 answered this question. Of these, 243 reported some plan, though in the large majority of cases this "plan" was nothing more than the attendance of the pastor on the young people's prayer-meetings. But 1,420 frankly admitted that their churches had no plan whatever for overseeing and directing the young people's society.

I also asked this question, which is quite as important: "What methods do you use for incorporating into the church prayer-meeting, committee work, and other church activities, the young people trained by the Christian Endeavor society?" This question was answered by 1,475, of whom 254 reported some method, generally very incomplete and inadequate, while 1,221 declared that their church was using no method whatever to accomplish this end.

This proportion, or a proportion still more unfavorable, obtains, I am sure, throughout our churches. We have a training school, we are becoming increasingly anxious that the young folks shall graduate from it, but we are not, except by the clumsy process of haphazard, incorporating the trained workers in the mature activities of the church.

"Why do they not incorporate themselves?"

In effect, this impatient and illogical question is often asked. Some of the more persistent and confident of the young people do force themselves into the circle of church work, but is it reasonable to expect this of them? Everywhere, and in all spheres, is it not the duty of the experienced to make room for and utilize the less experienced? Does the soil force itself upward into the grain, or the grain into the ox, or the ox into the man? Is not progression quite uniformly the result of a drawing from above rather than a bold and importunate incursion from below? It is not otherwise in young people's religious work.

In many Christian Endeavor societies every member is serving all the time on some committee; in all societies frequent committee service is the rule of all members. The church, on the other hand, has few committees, and fewer changes in committee membership. In Christian Endeavor societies the ideal and the common practice is that each member shall contribute something to the helpfulness of each prayer-meeting. This necessitates short prayers and brief testimonies, with brisk leadership. In the church prayer-meeting, very often, those that take part are lamentably few and correspondingly and conscientiously elaborate. No one who has not himself made the attempt can realize how difficult it is for a young person to pass from the one régime to the other. We are expecting from the average young person a simple impossibility when we expect him to make the transition unencouraged and unaided.

I am not suggesting a method; I am insisting that it is the business of the church to find a method and apply it, and that, until this method is found and employed, the church should cease complaining of meager results from young people's societies and imperfect graduation from them into the ranks of older church workers. I know of no problem now before the church more practical and pressing than precisely this. We are turning out the product, but we are not using it. We are training the workers, but we are not setting them to work. We have developed a splendid system of apprenticeship, but we are not making places in the shop for the passed apprentices, and incorporating them in the shop's organized labors.

How this incorporation shall be brought about does not lie within the province of leaders in young people's work to decide. Such a body

as the Religious Education Association could and should do much toward a solution. It is, however, to experimentation by individual pastors and churches that we must look for fruitful hints. What is now most necessary is to get the pastors to see that the process is as yet only a half-process, and that it rests with them to complete it. What changes should be made in the church prayer-meeting, or whether any change at all should be made; how the church committee system should be enlarged and diversified, or whether it should be modified at all; what transformation should take place in the atmosphere of the church life, or whether any transformation is needed—all these are local questions primarily, to be answered differently in every church.

But whatever the solution or solutions, let this plea be heard, urging a loving, faithful, persistent guidance of this young people's work by the pastor and his wisest lieutenants. Let every stage of the process have their sympathy, their prayers, their time, their thought, their personality. Let it move from the very start toward a well-understood and prepared goal, the entrance of each young Christian into some mature service for which he has been trained, which has been inviting him from the start, and which is ready for his eager, skilful hands.



## THE FOUR CHIEF ELEMENTS OF CHRISTIAN TRAINING

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There are many who recognize the important services rendered by the Christian Endeavor and kindred societies during the past quarter of a century, who think that the usefulness of some of them is past. The justification of an organization or department of the Kingdom of God is that it meets and serves a legitimate demand. I asked a society of Christian Endeavor in this city recently if they thought their work was as promising and efficient as five years ago. The question was met with a unanimously negative opinion. The same expression was given concerning the condition of the local unions. In twenty churches of my acquaintance in a large western city which had strong, vigorous Christian Endeavor societies six years ago, only two are in existence today, and these two are near dissolution. This is not necessarily an indictment of the general principles of the young people's movement; it may have been occasioned by lack of fidelity to its principles on the part of those who have professed them. Surely no one in suggesting weakness and failures in local societies could fail at the same time to recognize the unique service the movement has rendered the church. It has accentuated the importance of young people in church life, suggested new and important phases of church work, and fitted many for leadership. All this is cheerfully recognized, and much more; but the question remains as to whether the movement is fulfilling the prophecy of earlier days; whether this widespread defection of many societies is not indicative of some vital lack.

Art retains its hold only by changing its form. The psalmist recognized this when he said, "Sing unto the Lord a new song." The Spirit of God manifests itself in ceaseless changes of expression. He is an expert indeed who can keep pace with the evolution of the Kingdom of God. The secret of the success of one of the largest and most aggressive churches in this country lies in the fact that a new organization is started whenever one is needed by a new extension of the work, and abolished as soon as it becomes superfluous or inefficient. If useful, it remains; if useless, it is set aside. Nothing is allowed to remain for what it once did. Such a policy is altogether wholesome and sane, and in line with spiritual development. The reasons given for the

decadence of local societies were nearly all of the same tenor: the society had got into ruts; it apparently had just enough vitality to keep the wheels going around; the end in view was the success of a meeting rather than the development of the young people themselves; there was lack of leadership, direction, and plan; there was underemphasis of the educational and practical elements. A young people's society with which I am well acquainted has carefully planned courses of study in Biblical literature, biography, church history, and missions. The course is backed up by a finely selected library. It is safe to say that young men who come into church life through such training will, with the women, be equally loyal supporters of her missionary movements.

The apostle James puts the emphasis of religion on doing, not hearing alone. The one definition of religion we have in Scripture, and that given by him, is suggestive of the divine order—the best way to keep oneself unspotted from the world is to be occupied in ministry to others. A good deacon once complained to Thomas Dixon that his sermons placed too much emphasis on doing, and reminded him of Jesus' command to Peter, "Feed my sheep." Mr. Dixon replied: "That is what is the matter with you; I have fed you until you are so fat you cannot walk." A woman once came to me and asked if it were not possible to give her husband something to do in the church: "He evinces but little interest; just give him something to do, and I think he will attend." In support of her belief she recounted how her husband, lacking interest in a lodge to which he belonged, was made a very regular attendant. "He was elected," she said, "the High and Mighty Potentate of the Eastern Door. Now he attends the lodge regularly every Thursday night." Think of it—a sensible man walking up and down in a closet-like room, with a drawn sword, peeping out of a small hole in the door, and challenging all who would enter. All this because he was given something to do. There is much philosophy in this. Young people need direction in the line of that in which they are interested, and in which they peculiarly are best capable of doing. There should be enough specific work to go around.

The good citizenship movement in Christian Endeavor Societies is a most inviting field for the exploitation of young people's activities. If ever our cities are to be redeemed, they must be through the coming youth, trained intelligently for service to the state. Each young people's society should have a map of the city and ward; should know all that a citizen should know about the condition of its streets, sanitation, and physical health; how saloons are licensed; should know by actual acquaintance the condition of its charitable institutions; should have a

digest of unenforced statutes; should know all the boarding-houses in the neighborhood, and should seek by personal influence to bring every unchurched young man and woman to know the Master. There is work in abundance to engage the superb activities of all the young people who can be gathered into such a society. By such a program the devotional will bulk very much larger in young people's lives. Work doesn't always precede inspiration, but it frequently generates something very near akin to it.

It is true now, as in Christ's time, that the fields are white to the harvest; the laborers only are lacking. By a realization of her superb commission, and the utilization of the splendid powers dormant in her young people, the church could capture the world's forces and bend them to the Master's service in a generation, if she would. There is no time to lament mistakes. The hour is pregnant with strategic opportunities. The church by patient training can make master-workmen and artists out of today's apprentices. The prime requisite is not devotion to an organization, but to a Person; and the carrying out of His will locally, with the best direction and conservation of energy.

## THE CONDITIONS AND NEEDS OF YOUNG PEOPLE'S SOCIETIES

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Since the limits both of time and of opportunity render a general discussion of vague and doubtful value, I have thought it wise to narrow the present inquiry to one definite and typical section of the field. Accordingly the statements and statistics of this paper have relation entirely to the societies of Christian Endeavor, and very largely to those societies as found in the Congregational churches of America. From this body the movement sprang, within its fold has it had the most thorough working out, and within it today is its largest proportionate membership.

As to the sources of this paper, I have been an earnest partner and student in this matter for a dozen years and have collected a mass of material. I have also recently had courteous access to the great questionnaire of eighteen hundred answers collected by the United Society, and to several smaller but important studies which I shall refer to later; and I shall make particular use of five hundred question sheets sent out by me under the authorization of the Religious Education Association to the Congregational pastors in alphabetical order, located in Massachusetts and Illinois, from whom I have received nearly two hundred full and thoughtful replies, which stand for a very representative Christian Endeavor clientele, in East and West, in city and country, of about six thousand members.

My first inquiry was as to the degree to which the Endeavor movement is sustaining itself in the regions where it has been longest established.

The *Congregational Year Book* is the only one of those of the larger denominations which counts the membership of its young people's societies. The statistics in that body are rather alarming. The number of societies has kept about the same, but the number of members has greatly decreased. From the inception of the society, in 1881, for over fifteen years the membership grew by bounds, in one year making an increase of nearly 15,000 until, in January, 1897, it was over 220,000. From that date until that of the latest yearbook it has decreased every year, until, at last report, it was but 170,000; in other words, the Con-



gregational Endeavor societies have lost one-fourth of their members within six years. And this is in spite of the recent rapid growth of the Junior movement. During this same period the number of members and families in these churches has had a steady gain, and the Sunday schools, which have fluctuated in either direction, have made a net loss of only three per cent. A recent analysis by the statistician of the Congregational body shows that the losses are almost entirely in those states in which the movement has been the most years in existence. This loss is explainable partly as a result of the weeding-out process, but it also indicates that the societies are not reproducing their numbers among the younger element of their communities.

The next inquiry was as to the proportion of the sexes in the membership. Concerning this no general figures are obtainable. An investigation a short time ago in the Suffolk West Conference of Massachusetts showed that the proportion of males to females in membership and offices is considerably less than in the early days of the movement. Mr. James F. Oates found that of one thousand members in and near Chicago thirty-two and one-half per cent. were males, and Dr. F. G. Cressey received from seventy-eight churches, representing probably twice as many young people in a wider radius, a percentage of thirty-six of males. Rev. H. A. Jump, in a rural conference in central New York, found that in a group of societies numbering about five hundred and fifty members, twenty-five per cent. were males, and counting those under twenty-five years of age, only sixteen per cent. The proportion of males to females is now apparently smaller in these societies than in the early days of the movement, or than in the present church membership of this country, which is said to be thirty-seven per cent., or in the Sunday schools which is forty-four per cent. Both Mr. Oates and Dr. Cressey found that the small proportion of males is not explained, as some have supposed, by any neglect to push the young men into the activities of the societies. While males were only one-third of the membership, they were found to hold more than half the offices and chairmanships and to be leading more than half the meetings. We will try later to look a little more deeply into the explanation of this.

A third question regarding which it is important to have information is as to the age of the members now in the societies. Mr. Jump's small investigation indicated the average age as twenty-five years. About twelve per cent. of those who answered my inquiries spoke of the retention of so many adults as a serious barrier to the success of their work. I think there can be no doubt that the average age is nearly ten years greater than in the early societies. The growth of Junior societies has

made a new place for the children in many churches, but there is becoming a serious question in some places as to the function of an Endeavor society composed of adults who are separate and in some instances not entirely harmonious with and loyal to the church itself. I found this complaint more common than I had supposed. The great questionnaire sent from the headquarters of the Christian Endeavor Society resulted in the proof that only fifteen to seventeen per cent. of the churches have any plans for supervising the societies or incorporating their activities into the church life. If, as is stated by some critics, the church is not receiving the new strength it ought from the Endeavor movement, may this not be explained in part, and may not the reluctance of the Endeavorers to leave their own organization be explained, by the neglect of the pastors and older members to welcome and find room for the young people in the church prayer-meeting and church work? My own conviction is a very positive one that most churches are not doing business enough to keep half their members at work, and that as it is not natural to expect older members to surrender their places in which they are interested and successful to younger people, the churches will never get the benefit of all this youthful energy until they find larger and more varied channels for Christian activity.

This suggests my fourth inquiry, which was regarding the work done by the societies, particularly through the committee system. The Christian Endeavor question-sheets and my own each brought responses, seventy per cent. of which regarded favorably the results of this system. The amount and variety of Christ-like service exhibited by the total of these societies is prodigious and most gratifying. Pastors bear heartfelt testimony in the hundreds of letters which I have read to the achievements of the society. These testimonies relate chiefly to the value of the young people's prayer-meeting, the emphasis on Bible study, mission study, and giving, and the development of the young people in devotional spirit, responsibility, and willingness to serve. No doubt is expressed about the importance of carrying the young people into appropriate activities, but there was considerable question as to whether the machinery were not often too ponderous for the power, and much perplexity in many local churches as to how to find enough activities in the church really worth while which have not already been pre-empted by others older and more competent. The committee idea works about as it does everywhere else. Much depends on the leadership of the chairman and the propulsion of the pastor. There is a tendency to do no work except committee work. This discourages individual and special plans and tasks. Would it not be a corrective to this tendency to do away as far as

possible with standing committees? Someone says: "Standing committees do little but *stand* still." Let us think first of work to do, and then set apart special committees to do it—groups of various sizes, sometimes including the whole society, and so keep the committees fresh by making fresh and all-inclusive demands upon the entire membership.

Another interesting inquiry, concerning which there have been many wild guesses, is as to the number of societies which have materially changed their methods from those of the model constitution. I did not directly ask this question, but about ten per cent. of those who replied stated that they had modified the original Endeavor ideas. I have written to such others as I could learn of who had revised their constitutions, with the thought of finding out if there has been any constructive attainment from these experiments which might show that they had reached a common basis of successful purpose and result. I will state my conclusions from these answers a little later.

I asked also a question concerning the Junior societies which perhaps because it was not fortunately framed, did not bring as definite and informing answers as I could wish. This movement certainly needs a more careful consideration. It appeals to boys and girls in the critical years of spiritual development, and so presents a great opportunity to Christian pastors and people. The societies are being conducted too often in imitation either of the Sunday school or of the older Endeavor society, because their distinctive function has not been realized. Those who are using them as a means of close comradeship and spiritual nurture claim that their place is second to none in importance in the church economy. The universal testimony seems to be that at this age, when children are so susceptible to influence by each other and by adults, the success of the work is almost entirely in the one matter of wise and competent leadership.

Regarding the future of the young people's societies, there are two matters which give me grave concern.

1. The Christian Endeavor pledge. Regarding the question whether this pledge is kept or not, concerning which I did not inquire directly, I received statements from eighty-four pastors, five of whom asserted that it is, and seventy-nine of whom distinctly stated that it is not. This is a very serious consensus. I hesitate to think it is completely representative of the situation. But the underlying testimony in all my means of information is that, while the pledge works well at the start and forms a constant stimulus to certain conscientious ones, it is regarded loosely or ignored by considerable numbers in every society. And yet it is claimed by the founder of the movement and his associates



that it "is the most vital and important thing in the society," and, indeed, that the societies cannot well exist without it. That the pastors are so persuaded is evidenced by this apparent inconsistency on their part, that, while not one out of fifteen claims it is kept, forty-one per cent. of those who wrote me unqualifiedly favored its retention, and of those who answered the large Endeavor questionnaire nearly seventy-nine per cent. But some of the strongest young people's societies in the country have never adopted the Christian Endeavor pledge. The number of those who have dropped it and yet live in vigor is a refutation of the charge. If they died, it was because they lost, not the pledge, but the vital thing of which the pledge is only the symbol, the sense of obligation. In this age when embezzlements, breaches of fidelity, and the constant use of deceit and untruth in business affairs are becoming common, and, if they be gigantic enough, almost respectable, it behooves the church to see that all its covenants be wisely stated, practicable, and enforceable.

The pledge as to taking part in meeting is objectionable for several other reasons: (1) This emphasis of the pledge is in the wrong place. It gives more words to the matter of the meeting than to all the other obligations of the Christian life. The thought of the Endeavorer in approaching the sacred topic of any meeting gets to be, not, "What can I learn about it?" or, "What ought I do to about it?" but, "What can I find to say about it?" The young person meets thus unnecessarily that most subtle temptation of the preacher—to apply truth to others rather than to himself. This explains much unreal preaching, and it accounts for the painful and unconsciously priggish ethical harangues of the Endeavor prayer-meeting. The pledge, I am sure, is broken, not because it is forgotten, but because the youth unconsciously feels the unreality and peril of such relations to truth. (2) Its demands are unreasonable. The remark has been made that a Christian should be willing to *promise* to do whatever he ought to do. The answer is: This is not what all Christians ought to do. Some very noble Christians, as Paul declares, in the diversity of gifts have not the gift of prophecy. Yet there remains no place for such but the partial ostracism to an associate membership. I freely grant that the pledge will produce livelier meetings than any other method, but will it produce better Christians? I do not minimize the value of oral expression of ideals. No less a one than President Eliot has asserted that such expression is an important factor in their continued possession. But the stated purpose to make such expression will bring a spontaneous frequency that is more pleasing than the forced regularity secured by the



pledge. (3) The pledge is a failure. Pastors testify that it is not kept. The United Society acknowledges that this "artificial backbone" needs propping up by assigning to the lookout committees a benevolent espionage. If the pastor complains of the infraction, he is asked if he has done his part to help its fulfilment, and so the United Society must push the pastor to brace the lookout committee to force the members to keep the pledge, which in turn was supposed to be the staff of strength.

What, then, may an Endeavor society do about it? It seems to me that there are three honorable courses, one of which a society may take in case its members are not keeping the pledge: (1) To consider anew the serious nature of its obligations, and unanimously to agree on its readoption and the enforcement of the penalty of expulsion on every infraction. The societies thus reorganized will be very small at first, and they will be vigorous only as long as this rule is lived up to. (2) To adopt President Clark's idea, stated in his letter to the *Christian Endeavor World*, of January 28, suggesting that the pledge and active membership idea be retained for those who wish it, and that there be added "affiliated members, those Christians who can perform some of the society's duties, but cannot do full service, and who feel that they cannot take the active member's pledge." By this plan those who keep the pledge can continue to be sustained by it, while those who cannot keep it and yet want to be helpful can find an honorable place in the society. Or (3) to let the element of obligation, which the United Society, pastors, and all of us are agreed is the vital thing, come in some other way: not pledge, but fulfilment; not a promissory note, but a purpose; not a parole, but something to do. No society ever died that had something to do, and it is easier to find something to do than to keep a pledge alive. Unite the members by some simple expression of purpose and set about some immediate activity. This lays a great burden on leaders, pastors, or laymen, and I acknowledge that in case of removals the pledge may keep a certain fictitious life agoing, which a mere purpose will not do; but the real life will not be there in any case without a leader, and it will revive just as soon from a group that has taken a vacation as from one that is taking a nap, when a leader reappears.

The societies which have organized or reorganized outside the auspices of Christian Endeavor are curiously unanimous in uniting in the manner which I have just advised. I have received news from twenty-one such societies in the Congregational church. All of them have dropped the mechanical features from the pledge, making it into a statement of ideals. Thirteen of them have also abolished the fictitious distinction between active and associate membership. Ten of them

have simplified the committee system. One has created an age limit, at thirty years. All but one claim to be successful. After allowing for the personal equation and the enthusiasm of novelty, I have sufficient knowledge of most of them to know that they are so. There is a *reality* in freer methods which brings with it a new spirit. This may fail or falter in time. Young people are fickle. They like change. But who can doubt that these men have secured something which we all pray for, and that in hearty union about an ideal for specific tasks there seem to be the elements of permanency and power which the following of unreal and conventional standards lacks?

My final inquiry as to the future of these societies is as to the possibility of changing the sad disproportion of the sexes in the membership. The societies are simply perpetuating, not modifying, the minority of the male sex in the church, being apparently much less successful in reaching boys and young men than they were in the genesis of the movement, and far less so than the Sunday school is even up to the present. In my correspondence I sought to know the reasons for this, and I received many answers. Many said: "For the same reason that there are more women than men in the church, and because of the example of older men." Others more definitely answered that young men are less susceptible to religious influences than are young women, some who particularize saying that young men have more freedom of movement; have more places to which they go, especially evenings; are more exposed to temptations on the street and in business; that they are subject more to sins of the body, while girls are more subject to sins of the mind; that young men dislike prayer-meetings and are more reserved about religious expression. In inquiring how the disproportion can be changed, some said: "It cannot be done;" others urged, by beginning earlier with boys, by paying special attention to men, by having more manly pastors and leaders, by doing more virile and heroic things, by using athletic and social methods more extensively.

I feel that the reasons for this disproportion and the secrets of any change lie deep in the nature of man. Boys are just as social as girls. Dr. H. D. Sheldon found in a thousand returns that eight out of ten boys belonged to some social organization. But boys are not as easily led as girls, and the proportion of boys to girls in all societies formed by adults for them was found to be only forty per cent. Mr. Irving King explains this by saying that "boys display more initiative and individuality than girls, and hence are less under the influence of social suggestion, while being still keenly social in their activities." Boys almost never spontaneously organize with girls. The reason the

Sunday school holds boys better than the Endeavor society, even when the latter has many attractions, is probably because the sexes are taught in separate classes. All lodges, societies, and social gatherings where men and women meet together have a larger proportion of women than men. The Young Men's Christian Association never attempts to do religious work for men and women together. Boys are just as religious as girls, but they do not keep their religion in separate compartments, as girls do. And as for religious meetings, as Mr. Edward K. Allen remarks in his study of the "Religion of Boyhood": "The part which activity plays in a boy's religion is more evident than the part which his sentiments play." To most young men an expression of religion which consists mainly of an expression of the feelings seems one-sided and futile. The class-meeting idea will never be popular with them. Those who organize boys alone almost instinctively seem to shun it. The prayer-meeting pledge is therefore essentially repugnant and unadapted to the masculine nature. The church is generally an organization feminine in ideal and methods. The Endeavor society is imitative of its mother. While the adoption of more virile methods by Endeavor societies, and the giving of as much honor to the activities of the hand as to those of the tongue, will probably increase the proportion of male members, I am convinced that if young men and boys are to be reached religiously in any such proportion as are women, they must be organized separately. The method of Jesus seems to be our guide. He called twelve men and kept them separate, living out-of-doors with them as much as possible, and holding them, not by a prayer-meeting, but by giving them his friendship and something to do. The great growth of church boys' clubs and camps and of men's clubs alongside of prosperous Endeavor societies seems to be an instinctive recognition of the need and a grasp of the right method. Wholesome as are the presence of young women and the spiritual influences of the Endeavor society, I believe they are destined always to help but a small share of the young men whom the church may expect and work to reach. Male youth will continue to feel and desire socially to show that religion is as essentially present on the school field as in the prayer-meeting. Young men, too, are more apt for this reason to feel that the creating of a specially honored class of active members, who are such because active with their lips, is creating an essentially false and unrepresentative kind of distinction. Boys think that, as in studying handicraft, so in religion, one learns more about trying to do a thing for half an hour than in hearing for a month how others did it.

As far as the present investigation is valid, it seems to point to the



following summary of suggestions: (1) many old societies and most new ones would be more honest, and probably equally successful, if they would substitute a simple purpose for a cast-iron pledge in their constitutions; (2) many societies might wisely choose their work before they choose their committees, and discharge all committees that find no work to do; (3) most societies should adapt their work more to young men, and in many churches a separate work with boys and young men is advisable; (4) the matter of transition from one grade of the society to another, and finally out of the society into the church life, awaits wiser and more decisive arrangement; (5) a successful young people's society demands more attention from the church, and the restoration of long pastorates, (6) in order to obtain and retain closer relations to the church, it is worth considering whether, if self-origination and obligation can be as well attained in this way, our young people's societies, instead of being separate forces, may not spring directly out of certain grades of the Sunday school, and thus constitute the week-day extension of the church school into practical endeavor. By this plan not only different sexes, but different classes, can be reached and held. In many churches of any size the young people's society includes a certain special group, or social clan, and all others hold aloof. It is often unwise and unnecessary to break up such groups of friends. It is necessary to organize others. But all these groups—some of boys, some of girls; some meeting for devotion, some for social intercourse, some for mercy and help; and all culminating usually in a permanent movement for spiritual expression through voice and hand—can at least be federated, can emulate each other, open their advantages to each other, and thus help to furnish with the Sunday school a complete institute for young people within the church.

The young people's movement is not going to die or even to decay. Its founders have recalled the child to the church's midst, and there he is to remain, close to her heart. Not only the origin, but the very form, of the movement was providential. But if the form changes, it will be only to continue the union of our young people in some still more powerful and blessed manner in the processes of character-training and Christian exercise for the upbuilding of the church and Kingdom of our God.



## THE TEST OF SUCCESS IN CHURCH BOYS' CLUBS

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I assume that membership, sincere and earnest, in a religious society is useful and worthy. Two questions follow: (1) Does the Church Boys' Club in any marked degree achieve this end? (2) Have we, who long for such a crowning result to our labors, any right to make it a test of our success or failure?

First, then, does the Church Boys' Club to any marked degree play the part of a recruiting agency for the church? The question is a difficult one; and its answer will naturally be colored by the personal experience of the worker who gives it. This experience, quite apart from all considerations of individual enthusiasm and inborn faculty, will, it is obvious, be materially affected by the character of the community in which his club is set. My own experience, so far as it goes, has come in the course of some years of life on the East Side of New York city in the midst of a tenement population prevaillingly of German extraction. In this work we found that it was by no means impossible, scarcely even difficult, to bring the boys in our clubs under the direct religious influence of our church. Most of the boys in the gymnasium classes and in the clubs joined our Sunday school in one or other of its branches, and that quite without undue influence on our part, and without shadow of bribery. Most of them, too, at or about the age of fourteen, presented themselves willingly for Confirmation. All this, as far as it went, was most satisfactory; it gave us what we wanted—an opportunity for personal and systematic Christian teaching. But Sunday school, and Confirmation particularly, are more matters of custom and acquired habit in a German community than among any other nationality. A German boy or girl looks upon Confirmation largely as a natural and eminently proper experience. The real test, then, of whether the Boys' Club in such a neighborhood as that has achieved a distinctively spiritual result must not be looked for among the younger boys, ranging from twelve to sixteen or seventeen years of age, but among their next older brothers who have graduated into the Young Men's Club. And among the young men a very different situation was disclosed. A mere handful of them were either members of the Bible class, or regular or even frequent attendants at the Sunday serv-

ices. Do what we would, it seemed impossible to reverse this unsatisfactory balance. In short, we failed beyond all denial so to win the boys that when they became young men we could count on their active participation in that higher range of the life of the spirit which to us seemed so important.

Therefore, I do not think that even its most enthusiastic advocates, among whom I number myself, can honestly claim that the Boys' Club has solved, or bids fair to solve, the problem of church attendance. Is my experience typical or exceptional? For my own part, I believe it to be typical; and in that belief find myself confronted by two most urgent questions: Why is this so? and, Have we the right to make this failure, as some of us would do, the final test of the Church Boys' Club?

To answer the first question, or even to attempt to answer it in any adequate fashion, would lead us too far afield. It is really part of a much larger and more serious question. It is not the Boys' Club alone that thus falls short of the spiritual achievement we desire; it is the whole church. The cry is going up everywhere that the church is not laying hold as it should upon the workingman—a cry that Mr. Charles Booth's wonderful study of the religious condition of London has done much to emphasize in the past year. But though I may not venture to linger over this point, I may, and indeed must, suggest two contributory and important reasons; the one a great blot in the life of the people, the other a great blot in the life of the church.

The more closely I became acquainted with the tenement-house life of the families from which my Boys' Club friends were drawn, the more did I come to feel that we were demanding from them an impossibility when we expected them to share in the higher spiritual life of Christianity. It is beyond them; beyond at least the great mass of them. From the day he is born to the day he dies the tenement dweller of a great city is never alone. He never once knows what it means to be private. He eats, he sleeps, he bathes, he dresses, in public. Yet privacy is an essential element in the spiritual life. To know his own heart, and to feel the need of lifting up that heart in dependence to One who is invisible and silent, this can be learned and practiced only in the silence and the loneliness of the soul. It was not in the sound of the wind, or in the earthquake, but in "a sound of gentle stillness," that God spoke to Elijah. Our Lord Himself used often to go apart, apart even from his dearest followers, to pray; and it was He who said: 'But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret.' My friends in New York, and thousands like them, have no closet to enter, no door to

shut. How then can we expect them to develop very far that spiritual life which in us all belongs to the sacred and close-veiled privacy of the soul? I do not mean that this is not the ideal to be sought even for them, and earnestly sought; nor would I be understood as saying that no tenement dweller ever grasps and approximates to a realization of that ideal. But I think that we often employ a standard of religious development in our judgment of such boys as my lot was cast among which the very conditions of their life render practically impossible of attainment, at least for the present.

The church too is at fault, I think, in this, that her whole attitude toward these spiritually undeveloped souls is one of condescension. We come among them with our own high ideals; we measure their life and work by these ideals; we forget that not the plane the man has reached is the real test of his Christian character, but the direction in which his face is turned, and the speed of his progress. This same fault shows itself in another way: the church everywhere is too aristocratic. It is the few—the best they are too, commonly, and the spiritually minded, but still the few—that determine the policy and do the work of the church. And so we lose those immense moral forces of responsibility and co-operation; we lose the common people because we fear to trust them. Were we to give the young man of the East Side a share in determining the ideals that should govern his church, and a share in the work, a full and significant share, we should have a harder task of guidance indeed, but we should, I am confident, have an incomparably stronger hold upon the masses.

Against these two enormous difficulties not even the Boys' Club can successfully struggle. The boys themselves may be noble fellows at heart, and the Club wisely planned and efficiently managed; but if we expect it in the present circumstances to achieve such spiritual results as I have mentioned, we are looking for nothing short of a miracle.

If this be true, we have already found the answer to that other question: Have we the right to make appreciation of the spiritual privileges of the church the test of the success or failure of our club work with boys? Evidently we have not. Our test must be a different one, and less ambitious and exacting by far. And so, though I deeply sympathize with them, I hold those mistaken and narrow-visioned who feel that because they do not draw the members of the Club to church, their Club is a dismal failure.

But what may the Club do? Has it then any adequate religious purpose? Undoubtedly it has. The Christian life is very much more than churchgoing, very much more than the appreciative use of those

blessed opportunities which in theological parlance we term "the means of grace." Christianity is character; and the Boys' Club is a most powerful means of strengthening and developing character. And this in two ways, negative and positive. It keeps the boy out of mischief, temptation, and evil; and it opens to him the sight, and therefore the attraction, of personal goodness.

I was talking once with an East Side boy, one of the keenest and quickest fellows I have ever met. We were dining together in a hotel just off Union Square, hidden away in a private corner of the café; and as we talked, we heard a commotion in the next room, where the bar stood, and an Englishman's voice. It was one of the most peculiar voices, accompanied by one of the most peculiar laughs I have ever heard. My companion stopped short in the midst of a sentence, at the sound, and said: "I know that fellow; he used to hang around in there half-drunk when I was a boy; he always gave me fifty cents when I sold him a paper." And led on by the familiar voice, he told me the story of his early years. There was no good reason why he should have been a newsboy: his father was a fairly prosperous tailor; but he loved the spice and adventure of it, and used to play hookey from school and from home to sell papers. Union Square was his center, and from there down to South Washington Square he ranged. He was the quickest and the most fearless of the newsboys of the neighborhood, and soon became a leader among them. His brightness and wit won him entrance into most of the saloons and restaurants thereabout, when the other boys were excluded; and in many of these the waiters or the barkeeper would save the dregs of drinks for him. He stole when he could, just for the excitement of the thing; and with great glee he told me how he once had picked the pocket of Mr. Robert Graham, the General Secretary of the Church Temperance Society, as that gentleman stood talking at the window of the society's coffee-van in the square. At the time he told me this, he and I both belonged to a company of the Church Temperance Legion which claimed Mr. Graham as its Adjutant Commander. His story was not all of such proud recollections, however. For after a pause he said, rather slowly: "The boys I used to go with around here, my gang, have all gone to the devil, and mighty fast." "Well, John," I asked, "how is it that you didn't go to the devil too, with them?" "Well, I'll tell you. I belonged to a Boys' Club down near my house. It wasn't much of a club; we used to steal and have rough house all we pleased. But I was there every night." And then he added, with a momentary seriousness I shall not soon forget: "Mr. Bartlett, if you want to save the boys, keep them off the streets at



night." It was expert testimony: he knew whereof he spoke. And what he said puts in a nutshell the whole philosophy of the Boys' Club, secular or spiritual, on its negative, but a most important, side. If the Club simply keeps the boys off the streets at night, it does much; more than enough to pay for all it costs.

But the Boys' Club does much more than this. It gives a chance for personal contact and influence, a power whose range no one can over-estimate. A friend of mine, who was with me in the management of this New York Club, told me of a recent experience of his that well illustrates this influence. One of the members was unusually gruff and ill-natured, the sort of fellow who persistently wore his hat and smoked his cigar in parts of the parish house where such conduct was not proper etiquette, simply because this behavior increased his sense of independence. At root he was a very sound and faithful fellow who had stood manfully by a sickly and silly mother, long widowed, and his two sisters, the older half-witted and giddy, the younger delicate and helpless. Between these two, my friend and this cantankerous youth, there grew up a friendship surprisingly warm. They had not seen one another for over a year when my friend went back to New York to speak before his old club. Meanwhile this boy had drifted away; but he came in shamefacedly toward the close of the evening and stood in the hall with one foot on a bench. My friend put his hand on the fellow's knee for a moment, and to his surprise found it held tight in a warm and loving grasp for the ten minutes they stood there talking; when he was carried away by his friend to meet the girl to whom he was engaged, or, as they say on the East Side, "married." Now this young fellow has drifted away wholly from the church, for he is something of a reader and a thinker, and is honestly puzzled over certain theological matters. But spite of this, spite too of his gruff and cranky mannerisms, the real friendship and love that had grown up, one scarce knows how, between him and this young parson was deep-rooted and permanent.

This shows how much of real abiding influence a man who works through a Club in such a spirit as this may wield. It is literally immeasurable. And when in the Club you add to the fundamental conquest of keeping the boy off the street, this power of personal influence, exercised by an adequate number of devoted and patient and humorous men, you have an agency of untold value for the making of character. The newsboy of whom I spoke a moment since saw this point too. For many months a committee had been discussing the best form to mold our Club, which was then reorganizing and expanding. "We must have a Club with principles," said one lad, "or it won't last long."

"Yes," answered my newsboy, "but I'll tell you what we want most of all. You ministers come to a business meeting with us once a week, and you know precious little about us. But if you sit down in a corner with one or two of us and get to talking, you'll know more about what we're like in an hour than you'll learn in the business meetings in a year. *And that's what we need.*" It was his recognition of the great law of spiritual dynamics, that no one rises in the scale of life save as he is acted upon by some person higher and stronger than he. It was expert testimony again.

But to do this great work a man must have "the faculty;" he must have instinctive sympathy with a boy's interests and unshaped character; he must have some sense of humor, and even more patience; he must have deep faith in the essential decency and rightmindedness even of the fickle and quarrelsome boy; he must have that true dignity which shows itself, not in claiming respect for one's self or one's position, but in yielding respect unfailingly and humbly to the least and the timidest of his boys. Armed with such weapons as these, the Boys' Club worker may not indeed, and probably will not, draw a large proportion of his boys into that devout worship which to him is so uplifting, but he will do a work whose value it is impossible to over-rate. Through life those boys will be the purer, the stronger, the more loving, for that unpretentious and trustful friendship. And is not this much? Is it not a considerable part of the Christian ideal? At least the Founder of Christianity so held. "Henceforth I call you not servants," He said to followers who constantly had shown how strangely they misunderstood and fell below His spiritual ambitions for them, "for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." It takes much faith so to reveal the Highest, and to be content to leave that revelation to work out its own transforming results under the guidance of the Spirit of God; but nothing short of such patient faith befits the worker in the Church Boys' Club. He must do his best, and leave all question of result to God, remembering the warning of one of the great leaders of English Christianity that the final duty of the Christian teacher is after all to make very sure that he does not put himself in the way between God and the individual soul.

Such patient faith, moreover, is justified by results. It is wonderful how much power can be exerted over boys and young men by one who utterly rejects the method of compulsion and quasi-military control for the more Christlike method of affectionate co-operation and frank sympathy—the method of unreserved friendship. Trust the boys;

show them that you trust them; make it your constant and chief endeavor to uncover the moral issues and the principles involved in the problems that come before them, avoiding all nagging and all confusing of external manners with downright morality, and you will rarely, if ever, have cause for disappointment. They will be of cleaner and firmer moral tissue by reason of the trust and the freedom you have granted. For, after all, human nature, save where evil has become entrenched, is more ready to respond to the appeal of goodness than we commonly suppose. "We needs must love the highest when we see it." And the real problem before the club worker is to help boys to see the highest as it is, to reveal goodness in its sweet reasonableness, to be an unveiler of "the beauty of holiness." If he does that faithfully, drawing the curtains well apart, his work is perfect and entire; and its results he may leave confidently to Him in whose hands there rest for each individual soul of man "the issues of life."

## CHARACTER-MAKING ELEMENTS IN YOUNG MEN'S BIBLE CLASSES

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Character is the ultimate goal to be attained as the resultant of all tendencies rightly guided. Young men in the later periods of adolescence and even in the earlier years of mature life may or may not have had intellectual training. The probability is that they have not had much Biblical training, and now the time is limited which they may devote to thorough study. The teacher must make the most of his opportunities to effect a great result and that quickly. Character is at this stage a goal in sight. The end in view is not the acquirement of so many facts, but rather effects produced by the close contact of the mind with the Word. Happily we have passed the day when education of any kind means accumulation of knowledge. As Professor Peabody says: "The end of education is not information, but inspiration; not facts, rules, tables, but insight, initiative, grasp, growth, character, power."

In speaking of Bible study we have in mind the comprehensive, expository method. The fragmentary method has had its day and has produced some good results. Notwithstanding the mosaics formed by skilful use of scattered texts; notwithstanding the subtle manipulations in the interest of doctrines men have desired to believe, there have been produced strong and heroic characters. Still, we cannot but feel that they might have been stronger and more complete had they had the larger method. The fragmentary method has often neglected whole portions of the Bible, portions that are necessary to a large and wholesome view of the truth. Instead of meeting the critical minds of young men with fairness and sympathy, it has thrown them into worse confusion; as a result it often failed, and in these days of investigation still more signally fails, to command their confidence and serious attention. The new method is loyal to the whole Bible. While scientific in spirit, it is vital to human need, statesmanlike in its range of thought, universal in its application. It does not spend its time in trite moralizing, but is constantly bringing into view moral and spiritual imperatives; it is forever compelling the thoughtful student to acknowledge that the authority claimed for the Bible is, as Professor E. C. Moore has recently stated it, "a real authority—namely, by the moral and spiritual force of



the truth it contains." Such teaching, continued long enough for a general knowledge, must have a commanding influence in the making of character. In mentioning some of the elements of character which may be expected to result from such study, we follow the lines of personal experience and observation.

1. First of all, as the stock from which all others grow, is *insight*. This is the soul's awakening to the worth of character itself and to the larger interpretation of truth and life. Dr. George A. Gordon says: "When we say of a writer, he is less mature in his thinking, less closely reasoned in his opinions than we could wish . . . , we cancel these defects when we add that in his utterance we discover original vision of divine things." To lift the young man of the age into a realm above materialism; to give him power to know, not events only, but the philosophy of events; to give him a sufficiently wide range to make him judicious in the adjustment of detail; to give him poise and reserve power in his possession of unmeasured resources, the awakening of insight is all-important. It was in Dr. Harper's English Bible class in Isaiah some years ago in New Haven that some of us saw the mists gradually fade away, revealing a wide landscape and an ocean-expanse of truth. It is not Isaiah alone, but the whole Bible, which has this effect upon the student. From the first chapter of Genesis, where the making of a universe is luminous with the presence and creative energy of God, to the Revelation, where an eternal purpose is revealed in an age of fiercest conflict, one breathes the atmosphere of a realm unseen, but nevertheless real. One finds himself growing to calm of soul as he studies. "He that believeth shall not get into a panic." With the prophet Habakkuk, from the view of the streets where he cries, "How long, O Lord, how long?" he rises to the watch-tower and awaits what God will speak. In that wide range of vision, with its correct knowledge of the trend of history, he is not only calm, but his confidence becomes a divine enthusiasm.

2. Another element we mention is *initiative*. It arises in large measure from insight and sustains its energy along the lines of activity which insight has revealed to be of highest worth. It means the awakening and enthronement of the will. According to Wundt's *Psychology*, sensations and feelings unite in composite feelings; composite feelings intensified become emotions, and emotions intensified become in turn volitions or expressions of will. This order seems especially true in the study of the Bible. Its teachings and incidents "find" us on every page. It is written, not in the language of theory, but in the common tongue of daily life. It is constantly stirring the feelings; these often aroused,

with the appeal to highest intelligence, awaken deep emotions, which by and by break the barriers and carry the soul forward with a resistless tide. In a faithfully conducted Bible class we see strong men coming, one by one, without any special evangelistic method, to yield to the will of the great teacher Jesus Christ. In their experience they say: "The conviction has been growing upon me." Under the continued study it continues to grow until the soul seems always impelled to attain new and higher grounds of Christian life.

This experience is especially marked in mission fields: "The entrance of thy Word giveth light;" "A light to them that sit in darkness and the shadow of death—to guide our feet in the way of peace." With light they bestir themselves; with light, it is no longer *sitting* in despair, but movement under direction and to a definite end. The sloth of ages is shaken off with almost incredible haste, and the soul is awakened to ambition to express its energy in all directions. A new star has appeared, and they go forward in its light. One of the most successful missionaries of China, according to Dr. Dennis, is he who, like his Master, leaves the crowd to give greater emphasis to teaching; who limits himself to sixty students a year, but trains this limited number in the knowledge of the Word to the full measure of their powers. The result justifies the effort; for these men are unusually strong in character—men of steadfastness, aggressiveness, and efficiency. It is the testimony everywhere that an earnest comprehensive study of the Word is a ground of sustained initiative. The mind of man as a wire comes in contact with the living truth as with a dynamo. There is a steady and intense glow of purpose and activity as new truth is revealed.

3. A third element of character largely influenced by Bible-class study is *mastery*. Conquering difficulties is an impulse of religion, but it has usually expressed itself in huge buildings of stone or marble or in the skilled achievements of architecture. In Judaism and Christianity this impulse to conquer has been directed to moral and spiritual ends. Our God is a God of holiness; the prophet has a supreme faith in His eternal righteousness; that unrighteousness must ultimately bow beneath its sway. What is true in the age-long conflict is true of the individual. "He that ruleth his spirit is better than he that taketh a city."

No one ever touches the Bible even in the most superficial way without the suggestion of moral improvement. One may call in question its ethics in some Old Testament details, but ethics is somehow bound up in its teachings. The pastor often meets the man who professes to discard the Bible, but he commonly adds that his life compares favorably

with those who believe it; even with him there is a suggestion of right living in the mere mention of the Book. More than once has it been discovered that men finding the Bible as a new discovery, apart from any teacher or interpreter, have changed their lives in an attempt at conformity with its teachings. If this be true of the careless glance, how much greater must be the effect when the mind gazes long upon the truth in all its moral and spiritual sublimity. We have seen it in the young man who remains away from the Class because his conscience is so keenly sensitive; we have seen it in the young man who comes to the pastor for personal help and sympathy in overcoming specific temptation; we have seen it in the courageous and manly attempts of many to enthrone the better nature, to place the world and wrong beneath their feet.

The philosopher of religion finds this fundamental difference between religion and ethics. It is an impulse of religion to posit itself, to represent itself in systems, institutions, and life. The æsthetic posits itself in art, architecture, sculpture, and music; the ethical has no institutions worthy of the name, and is commonly studied as one of the disciplines without any marked effect upon life. The ethical must fall back upon the religious for its inspiration and energy, and must depend specifically upon that branch of religion whose end is moral and spiritual blessedness. To know the truth and through the truth to be made free is made contingent upon continuance in discipleship. Such discipleship can hardly be more strongly or healthfully expressed than in a young man's club or class for Bible study. Mastery, with its requirement of courage, its outlook of hope, appeals to young men; these are the characteristic notes of Bible history and teachings; and young men can best realize them, for they stand for strength, virility, for the old idea of virtue.

4. A last element we mention in this connection is *service*. Insight, initiative, mastery, courage—the sum of these is little more than individualism. A complete character according to the modern conception must include also what one has termed “relationism.” The man has not found the fulness of life until he has realized his relation and his duties to his fellows. This is not a reaction to utilitarianism. As Professor Peabody has so well said:

What the modern spirit contemplates is not a retreat from idealism, but an expansion of idealism. It enlarges the scope of personal ends through observing their social relations. It deals, not with man alone, but with man among other men; not with the atom, but with the organism; not with a Ptolemaic doctrine of the universe revolving around the single life, but with a Copernican doctrine where the single life finds its orbit within the larger world. The spirit of social service is not a reversion from idealism, but a new appreciation of the unity, size, and range of the world in which the idealist is set.

The call of the age is to social service. To this end what study so beneficial as that of the Bible? The entire record is a condemnation of selfish individualism. In the call of the Jewish people, they were to exist for the blessing of all nations. Their exile was a severe rebuke for their failure to fulfil their mission. The remnant and the suffering Servant are ever working in behalf of others. Christ is a perfect type of individualism and relationism in harmony. It is impossible to gaze upon Him in a spirit of discipleship without the slow transformation to His image. This is accomplished, not by warning alone, but by the inspiration of an ideal so pure, so true, and so human that the soul feels an impelling desire to realize it.

It thus appears that we cannot speak too strongly of the worth of healthful methods of Bible study in the making of character. Other studies are important; this is all-important. With other studies, each has its portion to supply as masons, carpenters, or decorators in a great cathedral; in Bible study one may discover the plan of the whole in the architect's mind, a plan conceived with reference to its high purpose, the building of man in the image of God. For the realization of this ideal, no other study is so primary, so comprehensive, so ultimate. It brings to light essential truth; it leads us to the standpoint from which all truth should be viewed; it presents us the focal point to which all other lines of study must converge. Let us then give the Bible a new prominence in our work for young men. Let us consider it all-important to obtain the highest knowledge, all that the Spirit of God and intellectual achievement may supply. Let us know the most healthful methods and the needs of young men, that we may rightly divide and rightly apply the word of truth. Let us have as our ideal, not a prosperous man, not a merely educated man, not a moral man alone, but an all-round, fully developed *man*—a man true to the great archetype of humanity, Jesus Christ.

[Department XII, THE HOME, presented a program in the joint session of departments on "Religious Education in the Home," see pages 21-54 above. No separate session was held at the Philadelphia Convention.]



### XIII. LIBRARIES

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#### THE RELIGIOUS AND ETHICAL WORK OF LIBRARIES<sup>1</sup>

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LIBRARIAN WILMINGTON INSTITUTE FREE LIBRARY, WILMINGTON, DELAWARE

It has been generally agreed that the public library is primarily an educational institution. As such it has taken its place side by side with the public school. As the school is non-religious, so is the library; not irreligious or anti-religious, but simply lacking in religious color and certainly free from sectarian bias. Some librarians have held that they could not with propriety engage in any enterprise that might involve them in a religious controversy. In view of this fact, it may not be out of place, before beginning an enumeration of the religious and ethical lines of activity entered upon by libraries, to point out the justification for such activities.

This justification is found by the librarian in the motto of the American Library Association: "The best reading for the largest number at the least cost." The library of course makes its first appeal to the individual reader, and, when reduced to its lowest terms, library work consists in supplying books asked for to those who apply. But no librarian worthy of the name is content to let his sole work remain on that plane. It is ever his aim to increase its quantity, both in number of readers and variety of books, and its quality, substituting better and best books for simply good books. Moreover, he is not content to approach his readers simply as individuals, but also meets them as associations, institutions, and societies; for thus can larger results be gained more efficiently and economically. It is because of the corporate capacity of such bodies, and not because of their religious character, that the public library can make large purchases of books to meet the needs of a missionary society, or send a traveling library to a Sunday school or a parochial school. So long as this is done impartially and in response to a demand, no more criticism can justly fall on the library than when it buys a special book for an individual. This latter every library constantly does, provided the book is within its means and the scope of its collection.

In order to present the most recent information regarding the

<sup>1</sup> The full paper, which is here considerably abridged, was published in the *Library Journal* for June, 1904.

nature and scope of the religious and ethical work now being done by the libraries of the country, letters have been sent to about forty librarians of typical American libraries, large and small—chiefly public libraries. The replies received form the main portion of the material on which this paper is based.

Although no systematic effort has in this instance been made to learn how well stocked are the religious sections of public libraries, yet the replies to the letters mentioned, and observation, indicate that much attention is generally given to this subject. Four and five-tenths per cent. of the books in the circulating department of the Cleveland Public Library are religious. These figures may be regarded as fairly typical. Librarians generally evince the keenest desire to have their libraries well stocked with the latest and best books in this field, the best Bible dictionaries and other reference books, works on missions, the Sunday school, and the Sunday-school lessons, commentaries, lives of Christ, denominational works, theological periodicals, and the leading denominational journals.

In the most progressive libraries there is evidenced a catholicity of spirit in purchases and a genuine desire to meet the needs of pastors, superintendents, teachers, and religious workers and learners generally. These purchases are of course not confined to evangelical works, but include also Unitarian, Jewish, Roman Catholic, and Christian Science literature, wherever required by the library's constituency. A few examples only may be mentioned. At the St. Louis Public Library purchases have recently been made of a list of several hundred volumes recommended by the Evangelical Alliance, and another list recommended by the representatives of the American Missions. In my own library one hundred dollars were recently expended in purchasing missionary books requested by a single reader. The Evanston Public Library has for some time been getting all the books required for the courses of the American Institute of Sacred Literature. The librarian of the Springfield, Mass., City Library is endeavoring to work up a plan for systematic co-operation between the clergymen of that city and the library by which the library may be advised more fully of books of religion and theology most desirable for purchase, and obtain from those most competent to prepare them descriptive notes of the books for use in bulletins and newspaper lists.

Libraries generally in the religious sections of their reference departments supply a generous equipment, and in many places this material has extensive use. Reference work is one of the ways in which, with least possible objection, the library can give efficient help

to religious workers. The Carnegie Library of Atlanta has placed a room at the disposal of organizations of Sunday-school teachers where meetings are held and reference books consulted. The Washington County Free Library, Hagerstown, Md., issues lists of books on Lenten reading which are popular with the Lutheran, German Reformed, and Dutch Reformed churches as well as with Episcopalians. The Indianapolis Public Library has issued in pamphlet form for its readers extensive lists on Easter, on Christmas, and on missions. The Pratt Free Library of Baltimore has since 1896 posted lists of books helpful to teachers using the International Lessons; the Gloversville, N. Y., Public Library issues lists of helps on both the International and the Blakeslee lessons. Several librarians report that they have been asked to buy all the missionary books mentioned in such handbooks as *Via Christi*, *Lux Christi*, *Rex Christus*, etc.

The custom is widely prevalent among public libraries of issuing to public-school teachers special cards on which six or more books may be drawn for school use. In many libraries the same privilege has been extended to pastors and Sunday-school teachers. In this way or similar ways increased privileges are granted to religious workers in need of several books for personal study or class use. This, by the way, is in effect a recognition of their work as essentially educational.

My investigations have brought out the fact that a small but increasing number of libraries have undertaken the work of supplying Sunday schools with books for circulation to their pupils. In some cases the public-library books no doubt supplement the Sunday-school collection, but more often they probably supplant it, and the Sunday-school books are either discarded or chiefly confined to reference use. For several years the Berkshire Athenæum of Pittsfield, Mass., has been successfully co-operating with Sunday-school libraries in furnishing them with books. The plan involves the turning over to the public library by the Sunday school of all books it cares to spare, the giving to the library each year of the money heretofore appropriated for new books, and the provision of means of transportation. In return the library sends each week books chosen by the Sunday-school committee, which selects for purchase books up to the amount of its annual contribution. The Buffalo Public Library has five traveling libraries in five different Sunday schools, which are regularly supplied with books selected by the public librarian and the committee of the Sunday school. The circulation statistics are kept in the same manner as with other school traveling libraries. Library assistants have visited the schools to give instruction in keeping the circulation records and in methods of caring

for the books. The plan has proved moderately successful. Besides the five libraries already mentioned as being in Protestant Sunday schools, the library supplies collections to two Catholic institutions for use in connection with their classes in religious work. In St. Louis several Sunday schools depend altogether on the public library for their supplies of books. Their pupils and teachers select books from finding lists. The books are sent on Saturday, and the exchanged books are returned to the library on Monday. One Sunday school which has been carrying on the plan for three or four years pays a library assistant to come to the school regularly each week to distribute and charge the books. When the plan was first tried, collections of fifty to two hundred books were sent to be kept for the season. This did not prove satisfactory, as the chief use of the books appeared to be to fill the book-cases and thus furnish the Sunday-school rooms.

The Springfield, Mass., City Library loans collections of from twenty-five to one hundred books to seven Sunday schools, to be returned in six months. The books so loaned are not distinctly religious in character. One feature of the plan for co-operation between this library and the clergymen of the city, already referred to, includes the preparation by a committee of ministers and laymen of a list of children's books in the library that are particularly suitable for Sunday schools. The compilation of this list is now in progress, and if it seems likely to be of general utility, it will probably be printed. In December, 1902, the librarian of the Worcester Public Library sent a circular letter to the superintendents of all Sunday schools in that city, inviting them to secure books for their pupils from the library instead of buying them. Thus far not more than a half-dozen have availed themselves of the privilege. But Mr. Green adds in commenting on this fact: "There would be a general movement, I think, in favor of having books sent to the Sunday schools if the library would deliver the books. . . . Could churches combine and hire a teamster, or should our library undertake to send the books, it is very evident to me, from what pastors and superintendents tell me, that a large number of Sunday schools would use our books." The head of the Traveling Library Department of the New York Public Library states that it has six traveling libraries in Sunday schools, and that more would be sent but for the fact that it is difficult to find Sunday-school librarians who will give careful and continuous service. Seven churches also have large collections from the Department which are kept open at other times than Sunday. A few clubs at church houses have obtained smaller collections, including books on missions, studies in the life of Jesus,



etc. Books are also sent to the workers at the Salvation Army headquarters and to the Deaconesses' Home. The librarian in charge also states that at the vacation school of the Baptist Missionary Society last summer good work was done with a traveling library, the books for which were chosen especially for their ethical and religious teaching.

Turning from the metropolis to similar activities in the country, we find, as in so many cases, most interesting work being done by the Washington County Free Library, with headquarters at Hagerstown, Md. Miss Titcomb has sent to the Sunday schools conducted by Dunkards, many of whom opposed the library at its inception, because it contained such "awful things as novels," traveling libraries of about thirty-five volumes each, made up of fresh, interesting books, chosen to some extent because of their ethical value. Eight such collections have been sent thus far to churches having no pastors, or to Sunday schools not connected with churches. These groups remain out not more than six months and not less than four months, and are then passed on to other communities. The librarian states that thus far these libraries are accomplishing the purpose for which they were designed—interesting people who formerly opposed the library and "incidentally carrying 'light and leading' into dark places."

Nearly every public library now includes among its resources collections of pictures which are used on bulletin boards and in other ways as illustrative material. These as well as books are frequently loaned for Sunday-school use. The Evanston Public Library has recently secured the collection of mounted pictures published by Wilde & Co., suitable for Sunday-school use, and loans them to Sunday schools. The Springfield City Library has a large number of pictures relating to the life of Christ mounted on cardboard. These are numbered chronologically according to the scheme of Stevens and Burton's *Harmony of the Gospels*, and, together with pictures illustrating Old Testament history and pictures of the Madonna, are loaned to Sunday-school teachers. At Hagerstown, Md., pictures of religious subjects are mounted on cardboard, and on the backs are placed explanatory matter and references to literature about the pictures or the subjects which they illustrate. Sometimes a short poem or quotation worth remembering is added. Such pictures are loaned as books. Similar picture work is done at Dayton, O., Hartford, Dover, N. H., Oak Park, Ill., Wilmington, Del., and doubtless elsewhere.

As has already been suggested, the development of the work of supplying books to Sunday schools may or may not involve the giving up of the local Sunday-school library. In some places, as at Gloversville,

N. Y., where the best books of all such libraries were incorporated in the public library as early as 1883, the Sunday school, instead of competing with the public library, supports it heartily and seeks from it the same kind of service that the Sunday school could render, only of more efficient character. My own thought is that this is the wisest policy. The Sunday-school library, if retained at all, could be conducted solely as a reference collection. If separate Sunday-school libraries are retained, as they are and will be in many places, librarians can and do render valuable service in helping to make them more useful. This is chiefly in the way of giving advice in the selection of books and giving instruction in methods of administration. Many librarians and library assistants are called upon to render such services to the Sunday-school libraries of the churches with which they are connected, and are often librarians of them. For such book selection the librarian naturally uses the lists which are his chief guides in choosing books for his children's room: the list of 1,053 books agreed upon by the Cleveland Public Library and the Carnegie Library of Pittsburg, Miss Hewins's A. L. A. list, Sargent's *Reading for the Young*, Miss Moore's list compiled for the Iowa State Library Commission, and the school lists compiled by the Carnegie Library of Pittsburg and the Buffalo Public Library. He would also suggest the use of lists of books specifically recommended for Sunday-school libraries, such as those compiled by the Church Library Association of Cambridge and those issued by the Connecticut Ladies' Commission and the Ladies' Commission of the Unitarian Church. The last two bodies, which for many years issued annually lists of approved books that were widely useful, have discontinued the practice, on the ground that this work is now being done by the public libraries.

Perhaps one of the most useful, even though indirect, methods of exerting ethical and religious influence on the part of the public library is the work of the children's room, which now has a place in almost every public library. Probably in no other library in the country is better work being done with children than at the Carnegie Library of Pittsburg, where there is maintained a school for the training of children's librarians. A sentence from the letter received from that library bearing on this point is worth quoting: "In our work with children we aim to inculcate the highest ethical and religious ideals, but we do this by suggestion rather than by definite instruction."

The modern library movement itself is in its infancy, dating in America only from 1876, or at the earliest from 1850. During the greater portion of this time the energies of librarians have been chiefly devoted to solving technical problems. With the solution, at least temporary,

of many technical difficulties, it has been possible to give more attention to the real mission of books, to introduce more warmth, color, vitality, and greater humanity into library work. Librarians, too, have been touched with the humanizing influences now pervading all educational and religious work. Impelled by this spirit, they have found opportunities for greater usefulness in carrying the gospel of good books to larger and larger numbers, through every agency possible. Much, if not most, of the work described can best be done by libraries in response to demands; for, as has been said, the librarian, from the nature of his position, is often hampered when he takes the initiative. As he is always at liberty to meet legitimate demands, the initiative should in all doubtful cases be taken by religious bodies.

## THE UNION OF SUNDAY-SCHOOL LIBRARIES WITH PUBLIC LIBRARIES

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My thesis is the negative of the proposition implied in my subject. But before entering upon its defense, let us consider under what circumstances and conditions it may be feasible to combine a Sunday-school library with the public library: (1) When the public library is under good management, with a staff of capable attendants ready and willing to co-operate with Sunday-school teachers as well as with day-school teachers and study clubs, and to give to every individual all the assistance possible; this co-operation is fully discussed in another paper, and I need not dwell upon it. (2) When there is no one in the church competent to handle the Sunday-school library properly. (3) When the community is not so large that the public-library staff cannot know the readers personally and individually, so that real assistance may be possible. The importance of this may not be obvious to all; but I consider it a most potent factor in the successful work of any library, and the principal reason why I do not advocate the union of the Sunday-school with the larger public library. The same idea influences the school authorities to prefer libraries in the class-rooms for at least a part of the pupils' reading. (4) When the public library can afford to buy all the books the Sunday school may want; or, if it cannot, when the several churches can agree on the desiderata and perhaps contribute the funds for their purchase. The churches may wish for many books not suitable to be purchased with public money. (5) When arrangements can be made to facilitate the use of the public library by those members of the Sunday school who cannot conveniently reach the public library, and who have been depending on the Sunday-school library for their reading, not only religious, but general. This can be done in two ways: (*a*) by opening the public library for a few hours on Sunday immediately after church or Sunday-school hours; (*b*) by sending to each church every Sunday a collection of books, some in response to special request, some selected by the librarian for distribution there. (6) When there is no objection raised on the part of the non-religious taxpayer against the use of public funds, a public servant, or institution for the distribution of sectarian literature or for religious influence. (7) When the so-called public library is free, but not owned or controlled by the public. Its



management may then do what it pleases, and in wise hands it becomes a powerful influence.

These are conditions some or all of which may make it desirable for certain Sunday schools to turn over their libraries to the public libraries. I might add, (8) when the existing Sunday-school library is so far below the standard of usefulness that the school has lost interest in it; but in this case I prefer to say, reorganize the library within the school.

Here it would seem fitting, as further preface to the defense of my thesis, that I should describe the sort of Sunday-school library I am talking about. If this seems for the moment aside from my topic, I am sure the seeming digression will be pardoned for its importance and its real bearing on the whole. The ideal Sunday-school library is a collection of carefully selected books, both for general reading and for illustrating the Sunday-school lessons, books adapted for all members of the school (except perhaps the primary department), not one of which is not well worthy to be read for its uplifting, inspiring influence. Books of history, travel, biography, science, arts, and fiction all contribute to the end and aim of the Sunday school—character-building—and therefore have their place in the Sunday-school library. But no collection of books is a library without a librarian; and by that word I do not mean a machine. The selection of the books themselves is not more important than the selection of the librarian. The most devoted, most tactful, most intelligent, most willing worker in the church, possessed at the same time of literary taste and well-read, is the one for this place. If this person is the public librarian, and the other conditions are favorable as above described, the work of the Sunday-school library may be safely intrusted to the public librarian. The ideal Sunday-school library will also have suitable quarters, mechanical devices, and clerical methods to facilitate its work. Some of these have been fully described in various little manuals on the subject, needing to be no more than mentioned here. And it will be so much a part of the plans of teachers and superintendent that no one will think for a moment that they could ever get on at all without it. Ideal teachers and Sunday-school methods are an integral part of my ideal Sunday-school library.

First, then, although some Biblical and ethical (not religious) work may be done in the children's public library, and some co-operation between the public librarian and Sunday-school teacher is possible under certain conditions—in general, church and state are permanently separate in this country. There is a line, difficult to draw, but nevertheless existing, between secular and religious. The public schools are supposed to give secular education, and the public libraries to co-operate

with them. To the church is assigned the responsibility for religious education. It is a modern idea among librarians that in large communities no one library can meet all demands, and the problem is to be solved by specialization. In New York city, for example, the public library leaves Columbia University to supply the wants of the student in educational history and science, and the theological seminaries to specialize in religion, while the public library caters to the genealogist, the sociologist, or the student of local history. So in the more popular circulating libraries it is impossible for one to supply all the varied wants of the many readers, and the religious element is thrown back upon the churches. Each church will naturally wish to supply the literature peculiar to its denomination, in history, biography, and theology. The ideal library is not confined to religion, but covers in some measure all classes. This is expedient for two reasons. First, all these various classes are drawn upon in the Sunday-school library for their religious influence. Second, if the Sunday-school library were restricted to the religious books not obtainable at the public library, it would not be popular. The religious literature judiciously mixed with other subjects and tactfully introduced by the skilful librarian will be read when, served up by itself, it would be refused. The Sunday-school library must be attractive to all, not merely to the few serious students. The librarian is a fisher of souls and must have good bait.

My first point, then, is that, as the public library cannot usually afford all the books it is called upon to furnish, and as secular and religious are so fundamentally separate in our public ideas, the church must furnish the literature needed in the religious development and education of its people.

The second is briefly stated, but not to be despised. The attractive library in the Sunday school is itself a bait for the school, and will draw many persons who might not otherwise come under religious influence at all. Either they are so situated as not to be able to use the public library, or, omnivorous readers, the public library cannot supply all their demands. For one reason or another they find the Sunday-school library an attraction. Here may be included the class of users referred to above—farmers' families, people who come long distances to town on Sunday and depend upon the Sunday-school library for their general reading. As we mentioned, the public library might reach these people, and does somewhat by depositing small traveling libraries with the Sunday school.

Third, modern Sunday-school methods of graded courses, more thoughtful study of the Bible, etc., call for libraries for reference and

for collateral reading. The modern method of study is not to confine one's education in any line to a single book, but to delve among many for their hidden treasures; so the Sunday school should provide generously its reference library of notes and commentaries for the use of teachers and scholars in the Sunday-school lessons and for collateral reading. In this line many books on many subjects will have their part to play in the hands of the skilful librarian; at first perhaps as drawing-cards for the indifferent reader, and yet not without their own useful lesson in some line. Natural science, always attractive to the children, is an education in the thoughts of God, and history ever has its bearing on the development of the Kingdom; so all these subjects should be connected by the teachers with the lessons of the day. The librarian may prepare and have ready many entertaining books, which shall further impress these lessons upon youthful minds.

Fourth, it is said in defense of the class-room libraries in the public schools that the teacher, knowing her pupils, can guide their reading by placing in their hands the right book at just the right time, while the public librarian, having a much larger constituency, is not able to do this with more than a very few. I am of those who attach importance to the formation in childhood of the library habit (as we call it), and believe that to this end public-school teachers should send children to the public library. Nevertheless, I appreciate the value of the class-room library to the teacher who is conscientiously interested in her pupils' reading, for this is the very principle that has made the Sunday-school library my hobby. And I may as well say that I come now to the kernel of my nut. All that I have said is but the preliminary cracking of the shell; for when all is said, the degree of success in training the youthful mind is, as in so many other phases of education, personal work. Every children's librarian knows this; every Sunday-school teacher knows it; and it is here that the Sunday-school librarian has the opportunity coveted by the public librarian. The public librarian may have all the influence and interest in the world; but if his readers number hundreds of thousands, how many of them may he know personally, and remember when he is buying or selecting books? In the Chatham Square branch of the New York Public Library some seven thousand children are regular borrowers, to say nothing of several thousand adults. More than one thousand books are exchanged daily. The librarian may wish to help every Sunday-school teacher in her community and each individual scholar, but she is human and finite. Supposing all these seven thousand children to be Sunday-school pupils somewhere, it is reasonable to suppose that fifty or one hundred different schools might be represented,



and as many different ideal Sunday-school librarians could be doing for these children what the public-school librarians cannot do. The Sunday-school librarian will seldom have a larger constituency than she will know individually; and this, my ideal librarian, is one in whom each teacher will confide her perplexities, anxieties, and ambitions for each of her class, and the librarian knows them by sight, by name, by individuality. She greets each in turn as he brings in his book at the beginning of school (the librarian should know every reader, if possible, coming into personal touch with the pupils), and of one or another asks pleasantly: "How was that? Shall I pick you out another?" Often the request to "pick out a good book" is voluntary with the child. Some even intrust their constant selection to her judgment; others she invites in to look over the books and fill up their call-cards with numbers; and how easily she lays one and another before them! Then, too, the teacher tells her of critical moments in the children's lives, or perhaps she watches for them. A girl whom she has occasionally won to be confidential suddenly asks: "Miss A., how can a girl be attractive if she isn't pretty?" And when she goes home she carries *Winsome Womanhood*. She has watched a growing intimacy between two growing youths, and thought of the possible influence there. Hugh Black's *Friendship* is added to her library, and finds its way to one of them. "My Willy is thinking seriously upon religious things," says a mother to her; "he is only twelve; do you suppose you can help him?" She nods brightly, and Willy gets *Baxter's Second Innings* that day. A boy whom she has guided from Henty to Butterworth, taking her advice for his selections from the public library, is ready to follow *Historic Boys* with Scudder's *Washington* and Schurz's *Lincoln*, and later take for a change Wagner's *Youth*, and another day Moxom's *Aim of Life*, and that boy will come to enjoy the lives of religious leaders, as well as of great men in the world's history. A taste once cultivated for biography leads very readily to deeper religious reading.

But it takes time to multiply examples, and we all know the numberless treasures of our shelves, which await introduction to the needy ones. My plea is, after all, for the personal element, and that among a number not too many for one to be useful to, and also for the close touch between teacher and librarian, about which I have said quite too little. The secret of it all is an appreciation on the part of Sunday-school workers of the part to be played in religious education by the Sunday-school librarian, and that this officer must be (as I said before) the most consecrated, the most tactful, the most intelligent, the most willing worker in the church. I know you will say that I plead from my standpoint of a



librarian; but is there any other influence so potent in the lives of the people today as the books they read? Is there any way of sending the thought of the lesson home with the pupil better than by putting into his hand the book which shall carry it on? It is a work of which we see the results but slowly, and yet results are inevitable. There is the small expense of a few hundred volumes, with a few dollars occasionally to carry on the work as it should be; and the small expense is more than justified. The great problem is to find the ideal librarian, but I believe it is a problem well worth the thoughtful consideration of every pastor and Sunday-school superintendent.

Manuals and book-lists for Sunday-school librarians: (1) Dunning, *The Sunday School Library* (Pilgrim Press, Boston, 1884). (2) Foote, *The Librarian of the Sunday School* (Eaton & Mains, New York, 1897, 35 cents). (3) "Strengthening the Sunday School Library" (*Sunday School Times*, 1903, 10 cents). Also chapters on the library in recent books on Sunday-school work. Denominational publishing houses have various forms of records for the libraries as well as lists of books. Besides these, the following are among the most useful lists: (4) American Unitarian Association, Ladies' Commission, "Annual Lists of Good Books for Sunday School Libraries" (Boston). (5) Church Library Association, Cambridge, Mass., Catalogue and Annual Lists. (6) Emmanuel Baptist Church, Albany, N. Y., "Catalogue of the Sunday School Library" (1901, 15 cents; address Miss M. T. Wheeler, State Library, Albany, N. Y.).

## RELIGIOUS AND ETHICAL WORK POSSIBLE IN THE CHILDREN'S SECTIONS OF THE PUBLIC LIBRARY

MISS ELECTRA C. DOREN,  
LIBRARIAN PUBLIC LIBRARY, DAYTON, OHIO

First, may I express my pleasure and satisfaction in having the stimulus of the present occasion for thinking out the individual work of my own Library along with, and in relation to, the larger lines of action which this Association represents, and to thank the projectors of it for the opportunity thus afforded to hitch the Library wagon to a star? By the declaration of your purposes and the invitation to co-operate in them the faint promptings of an awakening heart are reinforced, and obscure cogitations and half-formed purposes are drawn to light by the attraction of an objective aim. Nay more, even to speak of possible good lays upon one some obligation to realize it! I shall take leave, then, to discuss the possibility suggested by the above title, from the ground of the Library which I serve, believing that in size, clientele, and local conditions it is sufficiently typical to serve the purpose at least of a lay figure in experiments. Moreover this individual treatment is the pledge of a certain practical sincerity. That which is here set forth is that which we propose to accomplish in due season if we faint not.

As for the type of Public Library upon which the experiment will be tried, picture to yourselves a collection of sixty thousand volumes, one-sixth of which is composed of books for children, to be drawn by them either through the children's room at the main Library, or through some one of the deposit stations, or through the class-room libraries furnished to the teachers. There are in the city ninety-two churches, a proportion of which still retain Sunday-school libraries of varying types. The relation sustained to these by the Public Library has been occasional and personal rather than institutional. From personal rather than official acquaintanceship the librarian has been sought for advice in book selection; for inspection of libraries; for replacing and repair work; in one instance, to recommend a system of arrangement (never adopted); and, in another, to abolish altogether a library of Sunday-school books of the type popular with publishers between the years 1850-1880. Needless to say that such accidental opportunities were enjoyed to the full extent. Recently, however, we have come into fresh touch with the Sunday schools upon lines of secular literature through the

loan of graded and selected book-lists, attractively presented as illuminated posters. These have been used by Sunday-school teachers as suggestions for good books to read or buy.

Requests for the purchase of teachers' Bible helps, books on mission-topics or religious subjects, are almost invariably granted by the Library Board. The Library freely extends to any Y. M. C. A. teacher, leader of a boys' club, settlement or Sunday-school worker, or mission-study club the same privileges which are accorded to the public-school teacher, namely, ten books at a time for twenty-eight days. In addition, any minister, Sunday-school teacher, or church worker may have a special student's card which entitles him to six books at one time. On the other hand, the Library has received support, in various lines of its own work, from the clergy and churches. One Bible class has furnished volunteer readers and visitors for carrying on two home libraries. The same Bible class has presented the Library with the money to buy books to be used in home library work among the neglected classes of children. The churches have responded faithfully in making such announcements as the one from the librarian calling for volunteers to read to the blind, or to accompany them to the weekly reading given for them at the main Library; and, without special request, the ministers of various denominations have sustained by public addresses from the pulpit the efforts to establish neighborhood libraries for supplanting the influences of the cheap and pernicious literature among children.

Such at present are the agencies and exchanges between the Public Library and the religious bodies of the city. They attest the existence of a harmonious and cordial working spirit, a good atmosphere for the development of more definite relations. But they are external connections and relate only incidentally or indirectly to the child reader. They have no bearing whatever upon his behalf—along the lines of Biblical, ethical, or religious work within the Library itself.

What, then, from the Library side is the duty in these respects? Is it not to establish a center from which shall emanate, so far as the book-world goes, such influences as shall help to form as it were a matrix for the after-faith of the child? Shall it not be to help in creating an atmosphere which shall hold in solution nutrients for the soul, from which may be absorbed strength, pure thoughts, and high ideals? Is it not to give out in significant sequences the stories of the Bible, of saint, of hero, and of martyr, and, in unmistakable outlines, to limn forth the characteristics of noble actions—thus to afford to the idealistic temperament and the religious nature the support of facts, and through familiarity with them to make of Bible teaching and Bible characters substantial,

effectual presences? As much as this is already conceded to secular literature and secular subjects. Shall the boasted catholicity of the Public Library halt at this point, and continue that "conspiracy of silence" maintained so long by our public schools concerning Biblical and religious subjects—a position so long and carefully maintained that what at first was meant to conserve individual rights of liberty of conscience has resulted in lasting loss to many and in practical exclusion of knowledge of the Bible. A false idealism, woful ignorance, and a distinct lessening of the intellectual power and moral support which come from sane and sturdy notions about religion are the penalty paid for a false liberty. "You Americans are as a rule a very thoroughly well-read people upon nearly everything under the sun; but of the Bible even very well-educated people seem to know nothing, not even enough to follow understandingly the allusions to it," is the way in which it was put to me a few weeks ago by a distinguished Englishman.

As I recall my own childhood, the Bible-Sunday world—represented by the Sunday school, and the common real world—represented by the week-day school, were two distinct and separate existences, from the clothes we wore and the things we ate to the books we read, the facts we learned, and the things we thought about and did. I might live peacefully in the one world or in the other, but I never dreamed that they belonged together. The lessons in the one did not relate to, or connect, the same objective facts. My Sunday-school teacher never referred to any of the things I learned about in the week-day school, and *vice versa* the other teacher never alluded to anything the Sunday-school teacher talked about. Though my teachers in both schools were men and women of admirable character, they were not always of equal education; and yet aside from this was the fact that neither ever betrayed any knowledge of that which the other taught, and was apparently unconscious of any connections whatever between them. This further served to hold the two worlds apart and influenced me to different standards for each. When I grew up and had a class in Sunday school myself, I found that the same gulf existed for my pupils; and I have never been able to bridge it for myself or for them.

It is just at this place that I believe the Public Library has a work to do. It is that of placing in juxtaposition before the child's objective vision the facts sacred and the facts secular (so called); and it should be done, not only by having suitable books for children upon the shelves, but by so bringing them out, weaving them together in purpose, and drawing attention to them with other material, that they shall appear as coexisting facts present to each other and of like common human



interest. Thus the background will be furnished, the stage prepared for the action of serious teaching of religious and ethical principles, which it will ever be the true function of church and home to inculcate by direct instruction. The Library will remain most truly helpful as a silent but confirming testimony.

The means for undertaking our part as librarians are already at hand in tried and accepted methods of library work for children. The instruments are the books themselves and pictures. The methods ("instrumentalities" is perhaps the better word) for getting the books read are the story and reading hours, the picture bulletin, and selected book-list. By means of the first-mentioned agencies we seek through the personality of a good story-teller or reader to attract children to books, to acquaint them with myth, fairy-tale, and hero; to enrich the imagination; to give them standards; to enlarge their information; to lead them to enjoy reading now; and to furnish their minds with an acquaintanceship with those allusions which are so large a part of the charm of reading in later years. The story hour is for the little children, the reading hour for the older ones; and he who would serve in either of them acceptably must be endowed with special gifts. Books on every variety of subject—history, travel, biography, animal stories, poetry, etc.—are employed by the reader for attracting attention from too much fiction, and for starting the young reader with subjects or authors not at first attractive to him. The picture bulletin is for all ages. It is a device for bringing out the material in the library upon any subject of interest, such as special holidays, heroes, countries, historic characters, authors and their works—"how to hunt and trap," "how to make and do things," the various industries, etc. It is composed of pictures illustrating the subject and a selected list of the best books. The books are usually placed side by side with the bulletin which, while giving information on the subject by its illustrations and arrangement, also advertises the books. The book-list is simply for suggestion to the child who is at a loss among a world of books for something "good to read." His loss is our opportunity.

At this point of similarity in instrument and method we leave the known ground of previous experiences and blaze out our own trail through material which must be freshly adapted. The task will not be a simple one from the fact that this is no mere popularization of ideas or cultivation of imaginative qualities in the child, as in the case of ordinary myth- and story-telling. It is the serious work of selecting facts suited to the child's comprehension and the exclusion of misleading ways of stating facts. Fortunately it is not required of me to

do more in this paper than to point out possibilities and show where hands may be joined in carrying them out. We shall find in every Public Library Children's Room at least three distinct eras of child-life represented among all classes. They are eras directly influencing their mental attitude toward the notions presented to them. There are the little children of from four to nine years; the older children of from nine to twelve; and the boys and girls of twelve to sixteen. Children are all alike in being influenced by that which is obviously attractive, and each child will seize almost instantly upon what is interesting to himself. Once settled in his ideas as to what he likes or dislikes, you will scarcely be able to change him until in the course of his development his own nature takes on a different mood. Your success therefore depends upon what you present to him first. In the selection of his reading, it has as a rule to be with him love at first sight or not at all. It is this that makes of children's library work an interesting game. The game is to find out just what does attract each age. Reading with a great number of different children is almost the only way to find out how to use the books for any of them.

The aim of our selected book-lists is not so much symmetry or fullness of exposition of a given subject—that would be to children too technical and artificial. Nor is it to give expression to our own ideas of what should be read or what would be interesting to them—that would be an imposition of the maturer personality, and it is just here that we elders are greatly in the way of childhood and practically burdensome. The most fruitful suggestion comes from well-placed surroundings, from accidental, impersonal influences. It is here that the Public Library may quietly act. There is no reason why the stories of the Old Testament, the parables of Christ, the life and journeys of Paul, may not be told at the library story hour. Indeed, there are so few good books of Bible stories for the children that it will have to be done. The lives of good men, saints of the early church and missionaries of the modern, are rich material, and may furnish many a tale of inspiration and wonder, even of adventure. All depends on the story-teller and the reader. Church history would hardly be safe ground to tread upon, or even perhaps the saints' days, and festivals or fasts of the church. But there is no reason why Bible lands and peoples and their customs may not be illustrated through the picture bulletin, or why the lands and peoples where the Bible has been carried by missionaries may not make matter of great interest as well as a point of departure for book-lists. All this will require thought and study for selection, with time to carry out and wisdom to relate helpfully to the work in local churches.

Public institutions are formed by use; demands must be made upon the Library that it may do its fullest work.

The attitude of the Public Library is that of a disinterested helper. Whatever is asked of it must be of general public benefit—a favor which can be impartially bestowed upon all sects alike. It may not undertake instruction, but influence. It must be free of even the suspicion of bias. It may furnish facts, but it shall not force conclusions. Much practical good may come of co-operation between the members of this Association and librarians. The publication of annotated selected lists of books for the three ages of childhood and youth, suggestions of subjects for picture bulletins and story hours as they have been developed through the experiences of library and Sunday-school workers would be a first step and a long one in the direction of Biblical, ethical, and religious work for children in public libraries.

As the things we have described come to pass, they will assert to children that the Bible, the religious and ethical side of life, are not the prime consideration of one institution alone, but belong also to the big "secular" world which above everything it is the desire of all sorts and conditions of childhood to explore.

## CO-OPERATION BETWEEN THE SUNDAY-SCHOOL TEACHER AND THE PUBLIC LIBRARY

JAMES H. CANFIELD,

LIBRARIAN COLUMBIA UNIVERSITY, NEW YORK CITY

The place and value of the Sunday school have changed greatly with passing years. Formal and regular religious instruction of the young on Sundays began long enough ago, certainly as early as the days of Cardinal Borromeo (say 1550), though the modern movement as certainly dates from Robert Raikes, in 1780. Originally the work took the place of the more elementary lines now followed by the public school, and was devised quite as much to keep vicious children off the streets as to give them definite moral or religious instruction. Illiterates, both children and adults, were taught to read and spell; and in some of the early Sunday schools in this country the principles of elementary arithmetic were also taught. Schools of this character and with this general purpose were organized in this country at least as early as 1786. The teachers were often, perhaps usually, paid; and the texts used were the spelling-book, the primer, the hymn-book, and the Bible. In 1791, when the first Sunday School Society (the forerunner of the Sunday School Union) was organized, in Philadelphia, it was stated that the schools under its control should confine their instruction to "reading and writing from the Bible, and such other moral and religious books as the Society may from time to time direct." One of the first labors of this Society was to prepare books for these schools—at first simply the primers, spelling-books, and Testaments. At that time, however, religious literature for the young was practically unknown. Even the sermons of the day were rarely modified to reach and touch youthful minds. Good authorities doubt whether so many as twenty books suitable for those still in their minority could be found in the entire country—even though some of the well-known standards, such as *Pilgrim's Progress*, were included in the list.

Somewhat earlier than the movement just described, as well as somewhat later, the churches undertook to make use of the hour of intermission which came between the two daily services, by calling the children together and giving them definite instruction in the Scriptures and in the several Catechisms. Even in these schools, however, the elementary secular instruction referred to was often given. It was not until early in the nineteenth century that there was a general reaction



to volunteer teachers and to religious instruction only—though in some sections of this country, as well as in other countries, the secular work was continued wherever necessary. I have a very definite picture of my own grandmother, when quite advanced in years, patiently teaching one or two illiterates to spell and to read, in the Sunday school of an Episcopal church in a little country village in Vermont where she was then residing; and as late as 1837 one object of the Sunday School Society of Ireland was “to supply spelling-books and copies of the Sacred Scriptures” to the various Sunday schools of the island. In fact, most of the early work was the teaching of reading and morality, and the Sunday school was a sort of mission school among the unfortunate, the vicious, and the illiterate. Others did not attend, and it was only by very definite effort that the change to the present status was finally brought about. I remember hearing an army officer say that as late as 1845, in central New York, where he then resided as a boy of some twelve years of age, he was soundly whipped by his father because he had expressed his unwillingness to attend one of the “ragged schools”—as the Sunday schools in his vicinity were then called; and he added that his impressions of the low caste of the school were so definite that he took his whipping like a man and without complaint.

With no public libraries, in any modern sense of the word at least, and with no private libraries worth mentioning—either in number or in size or in the value of the collections—and with no children’s books, the first Sunday-school libraries were organized to meet a very definite, though limited, demand. Naturally they have grown with the growth of the schools—and they have grown because many, if not all, of the conditions have continued until quite recently, and still continue (in part at least) in many sections of the country. It is undoubtedly true that in many districts these Sunday-school libraries furnish the only reading matter worth mentioning, either to the children or to the community at large.

But the place and value of the Public Library also have changed greatly during the passing years. From the position of a very inconsiderable factor in the world’s life and progress, it has forged steadily to the front, until now we are beginning to understand that it is an integral part of the system of public and free education. In many respects it is quite as important a part as the public school itself. It ministers to the entire community, and throughout the entire life of the community, rather than to a part only and for a limited time. So completely have the American people accepted the educational value of the Public Library that unques-

tionably we are not far from the time when any community which is able to support a good high school will put side by side with the high school a good public library—which will receive as generous support and in all respects will be made as efficient in administration as the high school itself. It is hardly too much to believe that communities will soon be willing and more than willing to meet equal expenditures, dollar for dollar, for each of these two great educational institutions. Meanwhile we are organizing state libraries, we are doing much through traveling libraries which may reach every community in the state, and we are seeking by enlarged uses of the mails, of the telephone, and of the electric car to place such facilities as we already possess within the easy reach of all our people—both urban and rural.

Except in rare cases, where the community is remote and isolated and largely bookless, it is very generally conceded that the necessity for strictly secular books in Sunday-school libraries is past. The real question before us, then, today is whether it pays in any sense of the word to continue the Sunday-school library for the sake of the religious books which may be circulated in this way. The definite disadvantages of the Sunday-school library are these: (1) It is open but once a week, and we have long since learned that the greatest efficiency of any library is to be found in its constant accessibility. Even the libraries which are opened on parts of each day, or on certain days of each week, are far less efficient and satisfactory, per capita or per volume or on any other system of comparison, than those of longer and more regular hours. (2) Each library is necessarily limited in size because of limited resources, and finds the task of keeping pace with the best publications of the day exceedingly burdensome. The alert child-mind of today wearies of repetition of old matter, and becomes exceedingly dissatisfied with well-known volumes which often have little to commend them except their age. (3) There is a large waste of money in the duplicate purchases made necessary in any community. The total number of titles from which to choose for such a library is comparatively restricted; the really vital books are still fewer in number; and the result is that many of these books are purchased by each of the churches in any given community—with a certain very definite loss of effective energy and of money when used in this way. (4) The Sunday-school libraries of the present cannot, in the nature of things, be very skilfully administered. The services of the librarian are volunteered and necessarily somewhat irregular, there is comparatively little opportunity for him or her to make careful study of the situation and of the wants of the different classes and of individual scholars, and the time allotted for library

work each Sunday must necessarily be as infinitesimal as possible. (5) The library work of each school makes necessary and inevitable inroads upon the time of the school and the attention of the pupils, neither of which exists in any too large quantity.

It is difficult to see why in any community, if not in most or all communities, it will not be much more satisfactory to abandon the Sunday-school library entirely as such and as now administered, and care for this matter through the Public Library and its branches and reading-rooms. The advantages of this, briefly, are to be found in conditions which are precisely the opposite of those just stated; that is, the collections would be accessible during the entire week, they would not be subject to present limitations in size, there would be no duplications in purchase. Each of five, ten, or fifteen churches would have access to a collection practically five, ten, or fifteen times as large as would be possible to each of them under present conditions; there would be the same skilful, professional, and enthusiastic administration of these collections as that which now makes so efficient the work in the public libraries; and the work of the schools would go forward each Sunday without interruption.

If the Sunday school is remote from the Public Library, there is every reason why the school should be used as a distributing station by the Public Library: teachers and library staff working together with frequent, if not weekly, conference. This will add greatly to the efficiency of both.

For the present, perhaps, objection will be raised to expending public money for books which may be called sectarian, and books which are along religious rather than secular lines. Personally I do not believe that this is a serious objection, nor do I think it one which it is at all difficult to meet in a satisfactory way. If the Public Library were situated in a manufacturing town, it would be a very poor and inefficient librarian who would not make a study of the manufacturing interests, and by careful inquiry determine what periodicals and what books would be most helpful to the operatives in these factories; and it would be a very unwise and narrow-minded board of trustees which would object to the expenditure of money on these lines as being expenditures for private or corporate purposes rather than for the entire public. Any public library worthy of the name will undertake to meet in a satisfactory way all of the interests of the community; and certainly the interests of the children gathered for religious instruction and representing the great mass of the families of the community are as worthy of recognition as those of the factory hands. I am not unaware of the difficulties which may arise, largely because of a certain narrow-mindedness and



intensity of feeling and great sensitiveness over ecclesiastical matters; but I believe it is entirely possible to serve the community along these lines in an entirely satisfactory way.

But granting that we have not yet reached the point where this can be accomplished with entire ease and safety, the following plan is certainly feasible: to let each of the churches place in the hands of the trustees of the Public Library the sum which it would otherwise expend directly for its own library—this aggregate sum to be expended for the purchase of books, under suggestion and advisement from pastors, superintendents, and teachers of the various churches and Sunday schools, co-operating with the librarian and the trustees.

The present Sunday-school libraries being deposited with the Public Library, and future additions provided for in this way, the administrative problems are exceedingly simple. It will be the duty of the librarian by frequent conference with superintendents and teachers of the Sunday schools to place within easy reach of the children the books that are most helpful, from week to week or from month to month, in connection with the lesson-work. All the thousand and one methods by which the expert librarian of today wins, holds, interests, and stimulates the children of the community will be brought to bear upon these children along the lines of this class of reading precisely as along the lines of secular interest. That there is the slightest shadow of danger of sectarian influence by or through the librarian I cannot believe to be true, any more than I can believe that a librarian will undertake to train the children in political or economic partisanship.

I am quite ready to agree that the Public Library should not assume in any department the duties and responsibilities of a teacher of theology or of any form of ecclesiasticism. It should aim to give to all citizens the freest access to all truth. But two things ought to be kept carefully in mind: (1) that there is a wide difference, often a very wide difference, between religion and ecclesiasticism or theology; (2) that the religions of the world are very concrete facts, and very important historical facts, and very influential civic and social facts. To exclude these from a public library is to exclude a large part of the history and interest of the human race. The Library itself may very properly restrict the expenditures of public money to general and colorless treatises, selected with more than usual care. But it ought not to hesitate to put upon the shelves, by gift or other form of contribution, whatever will make answer to an honestly inquiring mind, young or old—using precisely the same judgment and care in meeting with the help of these collections the demands of a reader that it does in meeting any other



demand—no more, no less. If any church desires to set forth its particular creed, or any or all of its peculiar doctrines, through the printed page, there is no reason why these comparatively few books may not be purchased by the church interested, and kept and used as what might be called a laboratory library; leaving for the collection in the public library those more general works which are at least reasonably undenominational, while strictly ethical or religious—a by no means difficult combination. Surely this is safeguard enough, for either the public library or for the church.

We need to use good sense in this entire matter; and when we have once reached this point the Public Library, through its Sunday-school division or department, will become a most effective factor for intelligence and righteousness throughout the entire community.

## XIV. THE PRESS

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### THE RELATION OF THE RELIGIOUS PRESS TO RELIGIOUS EDUCATION

NOLAN R. BEST,

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As newspaper men we can scarcely feel in this movement for religious education an interest more circumscribed than the total area of the interest of the general Convention. It is a duty of our place and work to promote, not special and exclusive means of Christian education, but all means. Our office is to interpret, support, enforce—possibly to help guide—whatever makes for Christian and moral progress. Not as a right that we claim, but as an obligation that we cannot evade, it will be ours to write hereafter, as it has been heretofore, on practically every topic discussed in all seventeen of the departmental conferences of this Association, as well as on all the themes of the general program. Further, the manner and method of our writing will largely determine what advantage the church at large—the church that does not attend conventions—will derive from the wise things said in this Convention. We are set to be interpreters of this movement, as largely of all movements of Christian advance, and the obligation is a solemn one. How shall we acquit ourselves most usefully in this function? I venture some observations on the spirit and method whereby, as I conceive it, we may best promote new popular interest in religious education.

1. We should beware of attacking the present educational methods of the church as egregious abuses. There are two reasons for this caution—one, that rampageous assaults are never good tactics even when abuses do demand to be reformed; the other, that the present educational methods of the church are not abuses. They are defective, but not evil, and it behooves us to be gentle even in mentioning the deficiencies; we shall help on better ideals more rapidly by a certain circumspection. I abominate, at any rate, the habit of "new" people and "new" things lording it over the "old." It is a very fresh and impertinent adjective, that little word "new," and it often intrudes its face impudently where it has no right. Doubtless, many of our thinkings and sayings on topics educational today have a degree of novelty about them; but in so far as they are valid and worthy, they have their honorable and legiti-

mate ancestry among the best things thought and said and done by the best workers of former years. The church makes progress—let us thank God for it—but the progress is not an evolution by saltation; it is an evolution by variation. Perhaps only by cumulative result do the variations become visible, but the church grows and must grow out of its past. In the civil state, democracy calls itself the new spirit of a new age until it learns history better, and then it acknowledges itself the heir of every generation from the patriarchs to the Pilgrims, and far more indebted to the stability of despotism than to the rashness of revolution. So when the genius of liberty of thought and conscience enters the church, it proclaims itself in revolt against all the fathers, but a little afterward more sober-minded, it sees in a thousand choice spirits of times gone by the sowers of all the seed from which it is now reaping its sustenance.

The immediate application of these truisms to the interests in hand at this Convention is by way of protest against any word in our editorial treatment of the problem of religious education—or in anybody else's treatment of it, for that matter—which implies that up to this time the church has done nothing worth mentioning of an educational sort, and that now in these latter days a company of us have risen up to shame its neglect and set it about its business. So sure as we talk that way we shall array against this Association and prejudice against improvement a multitude of the best men and women in our churches. The educational obligation of the church is at this moment better discharged than ever before in Christian history. What, then, is our opportunity to smooth the way of progress? Why, to speak out and applaud—as truth-telling people will certainly be happy to do—the extraordinary zeal, devotion, and downright hard work even now expended—and not without a vast aggregate of good result—on the Christian training of the young in homes, churches, Sunday schools, day schools, and schools of advanced learning. And having so generously praised well-meriting worth and work, we shall have our chance, served by both tact and truth, to add with most emphatic point that there is infinite room to do better in the same lines. There is plenty of virile force in the churches, itself already conscious of accomplishing less than it ought in proportion to either power or need, to which the suggestion of higher efficiency will appeal as the opening of a new circuit appeals to the electric current, if only we have the grace to wire up the connections with a reasonable diplomacy. Every pastor one talks with admits the immense shortcoming of the church in its educational service to its children and young people. They all alike crave some increased stimulus which will bring

forth in their congregations better apprehension of valid methods among those already concerned in Sunday school or other educational work; better estimate of the tremendousness of the duty among those but indolently interested, and some even explosive awakening among those who do not care and have never thought. Agitation of the obvious deficiencies of Sunday-school work and the obvious lacks of home training will be willingly heard—even welcomed—among the churches, provided only that it is just enough to recognize the existence of a foundation on which to build.

2. It behooves us in dealing with the theme of better Bible teaching to lay the emphasis on that cardinal principle whereunto all Protestant Christendom can most heartily and unitedly assent—that unhostile study of the Bible is always a life-giving, character-making discipline, no matter who studies it nor how. I deplore as much as any of you can, I think, the incidental ills that attend some unfortunate habits of handling the Word of God—using it, for instance, as an armory of polemic weapons or as a mystic book of divination. Many people get very erroneous notions out of their study of the Word of God. I have joined this catholic organization, the Religious Education Association, because of my faith that the Bible is the pre-eminently useful book for these times as for all times of men, and my conviction that every man who loves the Book ought to join with every other man of like love and faith to contend for its larger place in the “practical life” of the world. And it is in this spirit that I want to speak of this movement to the many men of many minds, but of common reverence for the inspired Word, who may do me the honor to read what I write from week to week.

Whoever understands the earlier part of the Genesis story to be legend rather than literal history is merely honest if he teaches it that way to his children; and if they from that standpoint receive it with religious apprehension, happy is he. I am, I trust, neither so narrow nor so obtuse that I cannot understand how a man who believes Genesis legendary, and who believes many other things not yet accepted within the pale of orthodoxy, may still with all his heart receive the Bible as divine revelation and the only infallible rule of faith and practice. I should not even make complaint if he organized a society to convince other people that they too ought to teach their children what he has determined to teach his in the minor literary details of Bible study. But manifestly such a society would be a body very much smaller than the Religious Education Association, and because I do not want this organization, so broadly conceived, to be in realization less than commensurate with the scale on which it is founded, I should object to any-



body taking this great structure for such a purpose. We must present the Association to the public as a society built on a plane far above the contentions of radical and conservative criticism—representing the higher agreement of all Christians of every kind, party, and order on the fundamental divinity of the Scriptures. It is ours to hold the doorways of entrance into this fellowship open as hospitably to the man who takes the serpent of Eden for a snake as to the man who takes it for a personification. The two of them can come in together very comfortably if they will, on the mutual recognition that, whether fact or fiction, that reptile stands for very real besetments in human life, and the Bible is the only book that can tell a man reliably how to defeat those besetments.

Individual men and small groups of men must, after all, decide for themselves just what they will teach when they come to these critical points—critical just now in two senses. It is idle to hope at present for any wide consensus of Christian judgment thereupon. All that a movement may do which desires to be as widely inclusive as the Religious Education Association is to stand back of all teachers of the Word, crying: "Teach it; teach it, whatever you believe, and just as much as you believe; and, above all, teach it just as well and earnestly as you can; do not be slipshod or dilatory or indifferent or formalistic; put your life and brain and the best of both into your Bible-teaching." Such a voice crying in the land must bring a mighty awakening through all the churches and all the schools, and it is a great privilege which comes to us, to be the megaphones for that call. The differences between the opposing wings of Biblical scholarship are by no means so great and radical as either side imagines, and it is certainly a very happy and wholesome work to mediate between them by thus magnifying, before the eyes of both and before the eyes of the church at large, the unifying principle that binds them both indissolubly to that immortal Book which is never dishonored except when its friends doubt whether it is capable of vindicating its divine character to honest human reason. The Religious Education Association is, I think, destined to do much in the line of that service, and I think that the religious press should particularly try to forward that function of its life and labor.

3. My third remark is that as newspaper sermonizers on the themes which this Association sets to the fore, we must not allow ourselves to say anything capable of interpretation that the Association values intellectual culture above spiritual life. There is a real danger here, for the church has been so exceptionally deficient in the intellectual accent of its moral training for its children, that when need of betterment is discussed, the talk is apt to run too strongly to the intellectual side of

religious education. It may be necessary occasionally to file special notice that we have not lost our balance nor forgotten that life is forever more essential than any cultivation of life. This will set us and the cause of religious education right with many good people who might otherwise be in dread of our losing from view the fundamentals. It is especially in connection with the Sunday schools that I feel anxious for the point I am now making. It is so easy to pick flaws in the pedagogy of the Sunday school—that is to say, where it has any pedagogy at all—that we are apt to overlook its evangelistic influence. Yet I have not a particle of doubt that for the practical progress of righteousness in the world the evangelism of the Sunday school is vastly more important than its pedagogy. And I want to call you all to witness what I trust you have by no means overlooked—that the typical Sunday school of these times is performing its evangelistic function quite moderately well. It is actually saving souls and recruiting the churches with more useful material than they are obtaining from any other source of supply. I am quite ready to say with you that the spiritual salvation of the boys and girls is not all that the Sunday school ought to be responsible for; that it ought additionally to be training them for an intelligent citizenship in the Kingdom of God here on this present earth. But we must all the while remember that any gain secured in this direction at the price of a diminution of converting power is worse than loss. And we must ask from the Sunday school only such improvement in its pedagogy and intelligence as may contribute to its spirituality. Let us advocate educational efficiency always as concomitant to evangelistic efficiency. The former may be made soundly to serve the latter, and should be kept in the relation of service, not exalted to superior importance, either in practice or in our treatment of the question.

4. Let us advocate practical things in our papers rather than retail much theory. The abstract oughtness of what never was is a topic which will not go very far with the readers of our journals. We must put our ideas of reform in the concrete, and then we shall move mountains of human inertia. To be frank with you, the question which is asked me oftenest about the Religious Education Association is: "What is it going to do anyhow?" Of course, I say it cannot do very much of anything except to keep the big questions of its field everlastingly stirred up, and so prevent people from going to sleep over their work. But it can—or we can at least—talk about all these problems in terms of the tangible, not as airy idealities. For instance, in the Sunday school, if we feel like giving the mark of our approval to the graded-lesson idea, let us support it not with essays on "the adaptation of the

Biblical material to the adolescent mind," but with illustrations of how it works when it is tried, and plans for its application in the ordinary school. When we come to the matter of moral instruction in the public schools, let us not talk platitudes, but propose policies that seem applicable to the ordinary American community. The idea of having a Sunday-school chair in each theological seminary—that is palpable enough to interest minister and layman alike; possibly we may induce some layman to contribute to such an endowment. And as to the religious influence of the home, let us not indulge in glittering generalities on parental responsibility, but make specific exhortation to teach the Bible stories and have family prayer. Let us bring all this movement close to the heart and life of the common people—who certainly compose our weekly audiences, whether or not we allow that the same designation includes ourselves.

You doubtless trace one guiding thought through all these loosely strung observations. It is the necessity of making the Religious Education Association appeal to all Christian people. The Association has wonderfully attracted the learned and the professionally interested. But I may be forgiven for saying that I think it is today a good deal disadvantaged by the preponderance of the scholastic element in it. Of course, it would be a very interesting thing to maintain a club of experts associated for the scientific investigation of pedagogical problems relative to the religious consciousness. But it will be an immensely finer thing to build up and maintain a great popular brotherhood of people loyal to the Bible and determined to exalt it as the law of mankind. And may it be our privilege to help make that of this Religious Education Association.

## OPPORTUNITY OF THE DAILY PRESS TO APPLY BIBLICAL PRINCIPLES TO MODERN SOCIAL PROBLEMS

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Every newspaper man understands that, whether his paper be independent in politics or partisan, there is one subject that must be handled gingerly—religion. For when you say "religion," the next question is "which?" A daily paper cannot be specifically Catholic or Protestant, Presbyterian or Unitarian. It should be understood, therefore, that the opportunity of applying Biblical principles to modern social problems is not illimitable. At the same time, there is much that can be done along legitimate newspaper lines.

When we consider what is meant by "Biblical principles," we are met with a second difficulty. What principles are Biblical? The daily press might well ask the religious press to agree on a few Biblical principles as a common platform before asking the daily press to apply those principles. Take the divorce evil, which is certainly a great social problem. The daily press can discuss the evil in a general way, can mention the broken homes, the parentless children; can even go so far as to say that divorce and remarriage are often progressive polygamy. But what is the Biblical principle which the press is asked to apply? The Protestant church says that the innocent party to a divorce may remarry, and that the guilty party may not; the law of the State generally allows either party to remarry; while Catholic interpreters say that any remarriage is unlawful, unless it be by the rare exception of a special dispensation. Which teaching is the Biblical one? The denominational paper is really freer in denouncing the evil of divorce; the law, moreover, protects it from the danger of a libel suit in defending the principles of its denomination. But the daily paper might have to figure in the courts for a too Biblical interpretation of the action of the court that granted the divorce decree. Or take the subject of criminology. Could there be obtained from this Convention a composite view of the subject of crime and its punishment? What is the Biblical idea of punishment? The subject is of some importance. A justice of the Supreme Court has taken the trouble lately to go into the magazines on the proposition that crime is not being adequately punished in America, and that there are too many loopholes for the escape of the criminal. Is there some-



thing radically wrong in our conception of the subject? Is punishment retribution? Is it for the protection of society? Is it for the reformation of the criminal? Which is the Biblical principle? And if one or the other editor should preach his particular doctrine, would there be any guarantee that he was giving the Biblical doctrine? But there is a Biblical principle, *par excellence*, common to the Old and to the New Testament, found in no other sacred literature in anything like the clearness with which it shines from the pages of the one Book: "Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. . . . Thou shalt love thy neighbor as thyself." So says the Bible. And He of whom the Old Testament foretells, said: "On these two commandments hang all the law and the prophets."

It is the privilege, therefore, of the daily press to preach this religion of love to God as the universal duty, as the final solution of all social problems, involving as it does that right attitude of mind toward the Higher Powers, that reverence of spirit, that is the foundation principle of all morality; involving as it also does right conduct toward our fellow-man. And while the two are one, it is the second part of this principle that we shall discuss in relation to the daily opportunity of the daily press to apply it and enforce it. It is, after all, just another statement of the Golden Rule.

I should not like to leave the first part of the principle, love to God, without this further remark—that it can be chiefly manifested in the office of a daily newspaper in advocating what is right, what is in accordance with the law of God. In things that affect the community, in things that affect the commonwealth and the nation, even in international relations, there stands unchanging and unchangeable the law of God. "If ye love me," says Christ Himself, "keep my commandments." If we love God, we shall keep His commandments. Nor do men always appreciate how much they owe to the newspaper that rings true on questions of righteousness; and the paper that does not ring true, it seems to me, is the exception rather than the rule. The great newspapers, the successful newspapers, have found by experience that there is no better line to hew to, no better chart on the troubled sea of journalism, where decisions must sometimes be made in a moment that will affect the policy and the destiny of a paper for years, no better guide than the law of God. With this standard with which to measure conduct, the opportunities that come to the daily press to urge upon men the practical acceptance of the Golden Rule are simply endless. We have not yet reached the point where the Golden Rule can be put into our

statute books, though not long ago a New York judge declared that that time would soon be. Thus far its enforcement depends upon public opinion. And the great mold of public opinion today is the daily press. Once the pulpit was this, and the pulpit may redeem itself to wield its old power. But the daily press has the right of way in this good year of the twentieth century.

Now it is a mistake to suppose that the press can wield that power without regard to truth or righteousness. There must be the facts to begin with; but the facts would often pass unnoticed but for the watchful eye of the man who is at the head. With his instinct for righteousness, with his broad sympathies for the weak and the oppressed, he can take the facts as they are and array public opinion on the side of any righteous contention. Consider the relations between capital and labor, for instance. There is a strike on between a corporation and its employees. How does the newspaper man go about his work? First, and above everything else, the facts. What is the grievance of the employees? What is the answer of the corporation? And then come comparisons. Are the wages really too small as compared with the wages of other employees doing the same kind of work? Are the hours too long? Is the corporation able to meet the demand? What are its relations to the public? And then, these facts settled, the paper makes its appeal to what? To the Golden Rule. It is not a question of law, and the lawyers shake their heads at the editor as he goes on his way. The law says that any employer of labor has the right to offer any wages he pleases at any terms of service he pleases, and if men do not like it they can go somewhere else for work. And the places which they vacate are the employer's to fill from the general labor market at the best terms he can get. That is the law. And the law was given according to those very principles by Moses; but grace and truth came by Him who said: "Whatsoever ye would therefore that men would do to you, do ye even so to them." In the light of that analysis the question looks different. Is it better to have a little larger dividend or a little better wage? Is it better that the favored few should have a few weeks' longer vacation at Newport or in Europe, or the workingman have another half-hour at his home with his family in daylight? Which? In the name of the Master, which? On the other hand, let violence begin, and the same paper turns and demands the enforcement of law, that order may be preserved. For labor must observe the rule as well as capital. This may seem simple enough, but it is what is done in every well-regulated newspaper office time and again, until both capital and labor are learning that the one thing necessary to their winning their contention is to have

public opinion on their side. And the daily press, with its grasp of the facts, can put public opinion where the facts say it ought to be put. In the consideration of this subject it sometimes seems to men who are trying with the aid of public opinion to enforce the Golden Rule, that perhaps the whole business world will have to be reorganized before the rule can become a law of that world. Competition is after all the law of the jungle—the weaker forced down and then devoured by the hungry pack. Combination, as we see it today, is just the final result of competition where the weaker ones have all been forced to the wall and the stronger alone have survived. Here is the universal solvent, and as we practice it in one matter we grow into a wider vision concerning its ultimate application. The golden age will be the age of the Golden Rule.

Take the Sunday question, for another example. It is well understood that our modern life, especially in the great cities, is so organized that the question of work or no work on Sunday becomes a very complicated one. Let our milk trains stop, or even the ice-wagons cease their daily rounds, on Sunday, and the little children of the poor die. It is better to save life than to kill. And then, the newspaper cannot make its appeal to the fourth commandment unless its constituency happens to be of practically the same mind about it. On what principle can all unite? Why on this: that by the law of God, as some of us think, and by the law of our own natures, even the physical and mental natures, as others think—and the two laws are one—men have a sacred right to one whole rest-day in seven. Let that be the criterion—the workingman's right to rest, the same right that his employer has and takes; and the problem is solved. Let it be understood that where work must be done on Sunday the workman is given another day for rest and recreation, and it will happen that the employer will generally prefer that he shall rest when other people are resting. It is from this point of view, I am persuaded, that both the press and legislation must begin in order to restore to our land the blessing of Sunday rest.

Take the saloon evil as a representative of many of its class. The newspaper need not belong to the Prohibition party; it may not preach total abstinence as a principle, Biblical or Koranic. What can it do? It knows that the law has made, through bitter experience, a distinction between the liquor business and every other business that is licensed by law. The law recognizes it as the source of disorder and crime. And the American saloon is also recognized by all intelligent students of excise problems to be the most successful agency in the world for the promotion of drunkenness. Now, he who loves his neighbor as he does himself is by consequence the enemy of whatever promotes drunkenness.

It is not necessary to have saloons, even where prohibition cannot be obtained. There is the dispensary system that has been eminently successful in the Carolinas—the American modification of the Gothenburg system of Sweden. Even Russia has abolished its dramshops and put the liquor business under government control. In South Carolina it is written in the state constitution that there cannot be a saloon in the state. And while our national drink bill is eighteen dollars per capita, the drink bill in South Carolina is two dollars per capita. We are solving the problem of the saloon in the South. There are today five thousand more saloons in New York city than there are in all the South. This is being accomplished by the steady pressure of public opinion along this line, that the saloon is no solution of the problem at all, that it is a giving up of the problem altogether, and that the Golden Rule compels its abolishment. We do not carry into this campaign any war against any man's personal habits so long as he does not become a drunkard and an offense; we are relegating the fanatics to the rear of our movement; we do not make a campaign issue of the analysis of the alcoholic stomach. But public opinion is becoming irresistible against the saloon; and the decent papers, even in our largest cities, are free and outspoken opponents of the whole saloon system, with its ramifications in business and politics and vice.



## THE OPPORTUNITY OF THE SECULAR PRESS FOR THE MORAL EDUCATION OF THE PEOPLE

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The daily newspaper reaches everybody. It is the one agency which touches all the people all the time. The scholar cannot get along without it; the day-laborer has it for his sole intellectual food. Rich, poor, wise, ignorant, young, old—practically everybody reads the daily paper, and it is the only form of literature of which this may be said. Thus the opportunity of the daily press is unlimited. It has the public ear and has it six or seven days a week. Is it any wonder, therefore, that national ideals are, consciously or unconsciously, molded by the daily press? We have seen what a power for hurt the widely circulated newspaper may be; and we have also seen, though not so conspicuously, what an elevating influence it may wield.

I. *The paper that is.* The newspaper of today has the world for its field. By its agency the whole earth has become one neighborhood. Whatever interests men concerns it. In addition to giving news of the universe, it caters to what it believes to be the special interests of mankind—and womankind. Its departments are almost as numerous as the great fields of human endeavor. Its sporting page occupies more space than its cable news; its fashion notes and woman's department are likely to be more extensive than its reports of a great war. There is really only one considerable subject under heaven which the average daily does not treat regularly, fully and exhaustively; and that subject is religion. A man eminent both in public life and in journalism once gave me his theory as to this anomalous condition: "The church people are a negligible quantity."

True, the majority of the men, women, and children in these United States are interested to some extent in the church. More than one-third of our population is enrolled in church-membership. The churches are the center of social life and moral influence in most parts of our country. The subjects with which religion deals are vital to everybody.

Yet, looked upon in the large, the average newspaper of today presents no adequate treatment of religious news or religious interests. The unassertiveness of church people is doubtless in great part responsible for this. Were they one-half so clamorous and insistent as, say,

the less profitable constituency devoted to sports, their claims would long ago have received fuller recognition.

The environment of newspaper-makers must also be taken into consideration, in seeking an explanation of the failure of the daily press to give a sufficient presentation of religious matters. Newspaper men are out of touch with normal life. Their lot is cast "down town." Their hours are not the hours of other men; they work while others sleep. Consequently they are largely cut off from ordinary social relations and are forced into a world by themselves. Thus they fail to realize the immensely important part that churches and religion play in the life of the average person. In this fact may be found the explanation for the unsympathetic and inaccurate treatment of religious topics which so often mars a daily newspaper's pages.

2. *The paper that should be.* From the paper that is, we turn to the paper that should be. And first, let it be said that I have no hope or desire to see established "a Christian daily," after the fashion of Dr. Sheldon's famous edition of the *Topeka Capital*. That experiment was valuable as indicating the interest of the world in religion, but the newspaper it produced was far from being ideal. It is to be doubted whether it could have found a profitable constituency for any considerable duration of time, since it lacked sprightliness, up-to-dateness and comprehensiveness. It shut out many interests which a considerable number of persons deem important. A comprehensive newspaper must have a sporting department and a theatrical department as well as a religious department.

The newspaper which approaches the ideal must be, first of all, a *news* paper. Its first business must be the presenting, in proper perspective and proportion, of the news of the world in general and of the neighborhood in particular. The people want the news. True, they want other things; but first and finally, they demand a record of the world's busy life.

The first great opportunity of the modern newspaper for the moral education of the people is in the proportion it observes in its presentation of news. "Yellow" journalism devotes half a page to the criminal deeds of degenerates, and dismisses great social movements with a bare mention. In its theory of "features" and sensations it is false to life and distinctly hurtful, for while it has long been an aphorism that the newspaper mirrors life, it is coming to be almost equally true in these latter days that life mirrors the newspaper. Thousands of persons take their impressions of relative values from the newspaper. What it exalts is by them exalted. The epi-

demics of certain forms of crime in recent years may usually be traced to the inordinate attention given to one such crime by sensational journals. Because many persons, ignorant of religion, treat it flip-pantly, thousands of unthinking readers assume the same attitude.

The first great opportunity, I repeat, of the secular press for the moral education of the people is in its selection and emphasis of news, and in the tone which it maintains. The man who edits the copy and writes the headlines is as truly a factor in the moral education of the people as the man who writes editorials. A newspaper wields its influence less by what it says on the editorial page than by the attitude which it maintains throughout all its columns. Impressions are more influential than exhortations.

If the secular press gives religion its proper place, if it sympathetically reports and illustrates important religious events, if it shows the same zeal and intelligence in pursuing and presenting religious news that it displays in other departments, then the people will unconsciously come to regard religion not only with greater respect but also as an important factor in the daily life of the world. In this direction lies the newspaper's second great opportunity for the moral education of the people. It should present the best news of the best things in the best fashion. By fulfilling its mission as a comprehensive newspaper, with respect to the great movements of religion, education and philanthropy, it will have upon the public the same effect that a well-lived life has upon a neighborhood. It will consistently stand for those things which make for intellectual, social and moral progress. It is a stricture upon modern journalism that a big prize fight is certain to be more carefully reported than a convention of the country's educators.

Have I made it plain that the newspaper which lives up to its opportunity should obey that first commandment of journalism, "Print all the news, and print it first," and the second commandment, "Thou shalt not be dull"? There is an impression abroad among younger workers in the newspaper field that whatever is serious is stupid. I have heard many adjectives more forcible than discerning applied to religious and educational news by compositors, proof-readers and editors—which I relate, not as a fact concerning this class of news, but as a fact concerning certain of my fellow-workers in the subordinate positions of the newspaper field. News, any news, whether it be of a foot-ball match, of a session of Congress, or of a Presbyterian General Assembly, should be told entertainingly as well as accurately.

3. *How to make the paper that is, the paper that should be.* The modern newspaper is a commercial institution. It is no longer an

"organ" of one man's opinion. It is a business concern, established for the making of money. Not that it is no longer served and managed by men with high ideals of duty—far from it. I personally know many men in the field of journalism, from the chair of editor-in-chief down to cub reporters on the street, whose sense of their mission is as lofty and chivalrous as that of any of the knightly journalists of a previous generation. But the newspaper as an institution, with its vast resources and responsibilities and its immeasurable influence, is commercial. This fact is not to be mourned but to be rejoiced over, for it insures the subjection of the daily press to the popular will. Nothing is so sensitive as money—not even consciences. It is easier to turn the modern newspaper which has gone astray back into right channels than it would have been to turn some of those hard-headed old editors and newspaper owners of a former day, who resembled that Scotchman whose prayer was: "Lord, grant that I may always be right, for thou knowest I am hard to turn." The newspaper of today is ready to give the people what the people want.

Many are giving what they think the people ought to want. In the long run, however, newspapers as a whole cannot rise very far above, or sink very far below, the general level of the people. This is a sign of promise, for good people are in the majority. The average American is as sensible, clean and patriotic as ever—and a little more so. The degeneracy of certain forms of journalism is not the degeneracy of popular taste. The "yellow" journals found their own fields chiefly among people who were not reading other papers; and even so they have been obliged to modify their sensationalism. Since, as we know, the majority of Americans are church-going, home-keeping, purity-loving people, the question of elevating the daily press to a higher standard in its manner of serving the moral welfare of the people becomes a simple one of bearing witness. The people as a whole have but to manifest their desire in order to have it granted. "Let the redeemed of the Lord say so," is the text which I should choose, if I were a minister and called upon to preach a sermon upon this subject.

The church people have but to "stand up straight and speak out loud," as our teachers in the reading-class used to say, to effect a revolution in the press's presentation of religious subjects. It cannot be too strongly urged that those who are truly interested in the Kingdom should write to newspaper editors upon this subject, which is of such serious concern. Frankly and sensibly tell them what is desired. Thank them for what they have done, and when they have done more, thank them yet again, and be not weary in this well-doing. If this church-member



is at the same time a business man and an advertiser, his power will be increased tenfold. In any case, write as a person with a level head. Don't be a crank. There is not a little straining at gnats and swallowing camels in the attitude of some good people toward the newspaper. I have on my desk a seven-page letter from a man protesting the publication of a piece of legitimate news because it concerned the Roman Catholic Church. His contention is not only that all Roman Catholic Church news should be ignored, but also that every truly American newspaper should have as its chief interest the arousing of the people to the menace of the Scarlet Woman. Let not that man think that he shall have anything from a newspaper. He is a crank, and his letters go to the waste basket as inevitably as Newton's apple fell to the ground. Of sensible criticism, of practical suggestion, and of merited praise, however, a newspaper cannot receive too much. The influence of even an unknown correspondent in the editorial councils is far greater than is commonly believed.

Let it be remembered that the great mass of people who represent the churches have rights which they are justified in claiming. The practice of certain well-meaning church-workers of going to editorial offices with hat in hand and humbly entreating the favor of a free advertisement of the Sunday services should have been outgrown before it was begun. If the churches want their services advertised, let them go to the business office and pay for them, as the theater and every other business enterprise does. Then, holding up their heads in self-respect, let the adherents of the churches ask that the local news of their congregations, and the wider news of the great Kingdom, be accorded proper notice by the newspapers, and that those subjects which from week to week especially interest religious people shall be given the same accurate and sympathetic attention that is bestowed upon the drama, fashions, sports, and finance. Show the average editor that this is the desire of the church-going readers, and he will gladly and promptly comply with it. He has no interest other than to serve the people.

One step further. Because of their character and mission the forces of religion should actively co-operate with the public press. In addition to asking adequate representation in the columns of the secular press, the churches should be at pains to assist the editors to make their religious features as attractive and accurate as possible. Every denomination, for instance, should have a press bureau; the Methodists are just now undertaking the establishment of one; Christian Science has such a bureau; so has the Roman Catholic church; so has every theat-

rical manager. Such a bureau may open channels of real news to the public prints; it may co-operate with press associations, as well as with individual newspapers; it may facilitate in every practical way the work of religious news-gathering; it may correct misapprehensions and mis-statements; and, more important than anything else, it may educate the religious public in buying, advertising in, and otherwise supporting those newspapers which deal fairly with religion.

## THE INFLUENCE OF THE RELIGIOUS PRESS ON THE HOME AND THE SCHOOL

BY EDMUND F. MERRIAM,

EDITOR "THE WATCHMAN" (BAPTIST), BOSTON, MASSACHUSETTS

The religious journal occupies a unique place among periodicals. It is read by the fathers, the mothers, and all the adult members of the family as a rule, and in some part usually by the children of reading age. After it has been carefully read by the members of the first family which receive it, it is in many cases passed to another family, or sent to a home or foreign missionary. Moreover, the paper is read with care. Probably every editor of a religious paper has often been surprised and gratified at the minute attention which the columns of his journal receive. Every issue calls forth criticisms, suggestions, commendations, and articles on the subjects treated and the ideas advanced. It ought to be still further considered that the thoughts presented in the religious journal are subjects for discussion among the members of the families to which it goes. Several having read the same paper, they are in a position to talk intelligently on the ideas suggested or matters treated, and the amount of home discussion launched by a single issue of a religious journal is almost appalling to the contemplation of an editor who has a keen conscience in reference to his responsibilities. In this connection also should be mentioned the large use of the religious journal in the prayer-meeting and the pulpit. Not a week passes without a multitude of sermons being preached and talks being given in prayer-meetings which have been directly suggested and inspired by a religious journal.

It is thus evident that the influence of the religious press is widespread, pervasive, intensive, and impressive. The suggestions of other periodicals are elusive and flitting in comparison with the permanent and formative impressions made by the religious journal. Aside from this, the members of the family circle rarely read the same periodicals. The men buy the daily papers, each a different one perhaps, look them over hastily, extract what is of special value to them, and fling them away. The editorials in daily papers are read by few, and many daily papers have no editorials in a proper sense of the term. The women of the family have their special periodicals, which give them the information they desire concerning domestic economics or dress; and the children

read yet other magazines. All these are in large part for information or amusement, and have little to do with the formation of character or the interests of the family as a whole. It is only the religious paper, with its departments for young and old, for comment on current events, on Biblical study, on the spiritual life, on the progress of religious work, and for home reading, which equally interests all the members of the family, and, coming every week, is never out of mind nor out of date. For all the good suggestions and helpfulness it brings to every member the paper is given credit, and gradually, under its name, is grouped a very large proportion of the ideas which go to make the character of the individuals and mold the type of the family life.

1. Its influence in the family. Although quiet and unobtrusive, and not often recognized at its full value, the religious journal is perhaps second to no other influence in the formation of the moral and religious characters of the children of a Christian family. This is not alone nor chiefly because of its molding effect upon the children. It has shaped the characters of the fathers and mothers perhaps from childhood, and has indicated the lines of their own instructions to their children, as well as suggested from week to week helpful lines of thought in child-training, and also supplied articles and stories of a high moral character and religious tone which may be read to the smaller children, or to which the attention of the older children may be called as interesting and suitable for their perusal. Parents realize something of this in the valuation they place on their religious paper. Pastors are well aware that the best assistant in their work is the religious paper in every family.

2. The support given to Christian schools. It is safe to say that these schools, especially denominational schools, could not prosper, even if they could exist, without the support given them by the religious press. No factor is more potent in directing students to their doors; and in the raising of the funds for founding and endowment, no agency except personal solicitation is more effective than the advocacy of the religious journal. Even this personal factor is largely dependent on the press for helpful introduction, authority, and success. It would be easy to cite numerous recent cases in which the religious press has been the pioneer in suggesting movements for the aiding of Christian schools, and others where it has been the chief instrumentality in rousing new enthusiasm and loyalty for schools in which for some reasons the interest had somewhat declined. The question of the desirability of these schools is not raised here, except to say that in my judgment they are an indispensable check on the secularizing and materializing tendencies



of the day. They first of all give a high moral and religious training, and so set a standard to which public schools in some measure find it necessary to approximate.

3. The sustaining of a high moral tone in the public schools. Indirectly it does this, as we have seen, by using its power for the benefit of schools where moral and religious education is the chief aim. But the religious journal also has a direct share in molding the instruction in public schools. Religion in a sectarian sense can never be rightfully promoted in schools sustained by taxation of the people as a whole. Any parent who pays taxes for the support of a school has an unimpeachable right to object to any teaching in that school which tends in any way to wean his children from the religious teaching they receive at home, or which instils in their minds religious views of which the parent does not approve. But the same objection does not hold in regard to teaching morality. Unless we are prepared to hold that a man ought to be free to practice immorality at home and to teach his children the same, we must allow that the schools supported by public taxation have a right to teach a morality founded on the great principles on which all right-thinking men are agreed. Indeed, they ought to do so. It is just as proper to support a school by public taxation to teach morality as it is to support a court by public taxation to enforce morality. And it is far more wise to train children in public schools to obey the laws and conduct themselves as good citizens than to spend public funds to restrain them from evil-doing after they have been allowed to grow up in ignorance of their proper duties to their fellow-men and to the State. A fair and reasonable judgment of the relations of citizens to the State indicates that a much larger attention ought to be given in schools supported by public funds to training the future men and women to live for public welfare.

Here is where the religious press finds its opportunity in regard to the public schools. There are many things to which a secular paper cannot object without alienating a portion of its readers. But in the field of morals the religious journal is under no such restrictions. Some secular papers nobly advocate those things which they hold to be right and for the public good, even though some readers may be displeased. The religious journal carries with it the approval and enthusiasm of all its constituency in its most strenuous championship of high standards of morality. If any departure from these standards appears in the management of the public schools or in the teaching in them, the religious paper is free to point out the lapse and to call for correction. But especially it finds a large and important field in insistence on greater

provision for distinctively moral instruction and training in the public schools. Mere mental education only makes bad men and evil women more dangerous to society. To have good men and good women they must be taught and trained to goodness as children. It is a fact, which is coming to be more and more recognized, that the schools for which the whole people are taxed are not doing as much as they ought to promote that morality which will benefit the community. The religious press is a most powerful agency for advocating a larger place for moral teaching in the public schools.

## XV. CORRESPONDENCE INSTRUCTION

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### CORRESPONDENCE INSTRUCTION AS A FACTOR IN RELIGIOUS CULTURE

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Instruction by correspondence is a phase of education the scope and importance of which few but those who are actively engaged in the work apprehend. This form of education is carrying a message of culture and training to men and women who at this hour are engaged in the activities of the nation—active workers in the country's trades and professions, where training and technical knowledge are necessary to promotion. The average correspondence student is a living, breathing, working unit that society every day of its existence has to reckon with. For this reason, instruction by correspondence has as important and responsible a mission as any other phase of education. Its province is to teach men and women who are self-supporting units—who are taking an active part in the struggle of existence.

A careful study of the work of the Correspondence School with which I am connected has led to the following general classification of students: (1) men who from one reason or another have been deprived of the opportunity of training and education in youth and, realizing their need, are anxious to spend a certain amount of their spare time in self-improvement; (2) men possessed of the student spirit who desire to continue their studies; (3) ambitious wage-earners in the shop, factory, or store who are striving to gain a scientific knowledge of their trade and thus better their condition; (4) students preparing to enter college, teachers or professional men unable to attend a resident school, but anxious to take advanced work in some special study.

The average correspondence student pays his money, and money is not too plentiful with him. If he neglects his studies he might as well have thrown his money away. He has, therefore, two incentives to work: first, ambition to better his condition; and second, the desire to receive full value for what he has paid. A large proportion of the students take up their studies with an earnestness and vigor that is oftentimes a surprise to their instructors. Of course, many correspondence students become discouraged and drop their work. This is usually the

result of the student tiring himself out studying. A man after a hard day's work is not in a condition to spend two or three hours studying. He is physically tired; his mind will not grasp the problems, and the chances are that he will soon become discouraged. On the other hand, if that man would spend one half-hour each evening in earnest, conscientious work—if he would concentrate for thirty minutes his entire mental strength upon his lesson—he would be surprised at the progress he would make and the pleasure he would derive from his studies; neither would he run any risk of dropping out.

While we realize that instruction by means of correspondence cannot equal oral instruction, it has, nevertheless, certain evident advantages worthy of an educator's consideration. For example, in many resident schools, the students are too often crowded together in a class-room and are forced to make the same progress regardless of individual ability or aptness. The correspondence student is in a class by himself. He loses no time through those who are dull or neglect their studies, thus keeping the class behind. He is not drawn from his work by the chattering of other pupils. He sits in his own quiet room with his books or drawing materials before him and works out his problems with nothing to take his attention from his studies. This kind of study develops self-reliance. It teaches the student to depend upon himself—to take the initiative. At the moment he cannot get assistance; he must bend his own mind to the task and work out his lessons for himself. The successful correspondence student naturally develops into the type of man who knows, and knows that he knows, and can prove it, for he has learned it himself, taking time to master thoroughly every point.

One of the weak points in correspondence instruction usually dwelt upon is the lack of personal touch between the teacher and student, but a careful investigation of this point will bring out the fact that the average correspondence student really receives more personal attention than a casual observer is apt to imagine. Each of his lessons has been written by a teacher who has kept his special need in mind, and who has labored to remove any possibilities of the student failing to grasp the principles underlying the problem, thus making the point he is anxious to teach absolutely clear. This the teacher does by regular printed blackboard work, by drawings, and by little extra side talks, showing how principles may be applied to practical work; thus each lesson is a text-book, a lecture, and a blackboard exercise combined. These lessons provide for an examination at frequent intervals, which keeps the student in constant touch with his instructor.

The following is the method adopted by our School when a student



enrols. He is furnished with the first four instruction papers of his course, together with full information how to proceed. The first instruction paper is taken up and studied carefully until every point is thoroughly mastered; then he writes out an examination which he mails to the school. This examination paper is carefully corrected, criticised, and graded by the instructor. The student in the meantime is working on the second instruction paper. Should he meet any difficulty in his studies which he cannot surmount, he fills out an inquiry blank. Upon this blank he writes the number of the problem and mails it to the School, receiving in reply a complete blackboard explanation of the question which he was unable to master. This blackboard method gives the student who cannot master this particular problem a complete demonstration, showing how and why each step is taken. It is somewhat similar to the blackboard work in the college class-room, but has this advantage that the instructor's demonstration may be kept and referred to at any time, whereas the blackboard work is soon erased.

One of the most important features of correspondence work is the instruction papers. The instruction papers of our School have been prepared specially for correspondence work by engineers and teachers who, through long practical experience and training, are in a position to know the needs of correspondence students. For example, the instruction paper in the Electrical course on "Storage Batteries" is written by Professor Crocker, of Columbia University, one of the foremost authorities on the subject in the United States; the paper on "Refrigeration" is by Charles Dickerman, of the Pennsylvania Iron Works Company; the paper on "Rendering" in the Architectural course is by David A. Gregg, of the Massachusetts Institute of Technology. These papers are frequently revised and kept up to date in the best and latest engineering practice. Each subject is taken up from the beginning, and thorough explanations are given in a clear and concise manner. These instruction papers average about eighty pages each, are neatly bound, and form a valuable reference work for the student after the completion of his course.

All the text-books and supplies are furnished free except drawing instruments and blank paper. The School also pays the postage on all letters and supplies mailed to the student. To facilitate the student's progress and to give him a good opportunity for reading, study, and reference in subjects allied to his course, the School has compiled a library of ten volumes entitled "Reference Library of Modern Engineering Practice." For every mechanic this library is of great value and supplies in a concise form the information needed to meet the hundred

and one practical problems arising in his every-day work. The instructors of the correspondence schools do not confine their relations with the student to the prescribed studies alone; they make a special effort to help the student to overcome any difficulties he may meet in his daily work. Every student is urged to communicate to the School any problems of his trade that may give him trouble, and receive advice and assistance from the School.

I can think of nothing that would so further the interests of religious education throughout our nation as a powerful organization so universal in its membership as the Religious Education Association at the head of a movement for religious instruction by correspondence. Take, for example, what might be accomplished in our Sunday schools. We are all aware that the church has an excellent corps of Sunday-school teachers—conscientious, willing workers, who, in the past, have done yeoman service; but, as a rule, the majority of them lack the proper knowledge that comes through systematic instruction in religious truth. With well-equipped teachers, trained not only in the Scriptures, but in the most effective manner of imparting truth, the Sunday school would become ten times the force it is today for the building up of the children of the church in the faith.

I am aware that the majority of churches have Sunday-school teachers' meetings, where the lesson is interpreted and discussed; but seventeen years' experience as a worker in Sunday schools has shown me that, in the large majority of cases, teachers' meetings are not a success. The attendance is irregular; the leader is occasionally absent; a dozen different things arise to interfere with the value of such meetings from the point of view of religious instruction. On the other hand, correspondence instruction offers an opportunity for a thorough grounding in the Scriptures, their historical setting, their teachings. A course full of interest and value for Sunday-school teachers could be planned, the influence of which would soon be noticed in the more thorough character of their teaching. A teachers' meeting is held only once a week; fifty things may interfere with the attendance, but the instruction papers, written by men who are recognized authorities on the subjects about which they write, are always at hand. A correspondence course especially prepared for the Sunday-school teacher would do much to solve certain problems that are interfering with the value of the work accomplished in our Sunday schools.

It is also true that there are a large number of lay workers in the churches who intend to devote their lives to mission work. In dozens of such cases they are not sufficiently equipped to meet the educational

demands made upon them by those whom they expect to instruct. Correspondence instruction is the only form of education by which this knowledge can be brought to them. Such a course would raise their standard of scholarship, enlarge their mental and spiritual horizon, making them more effective workers by extending their capacity for usefulness. Correspondence instruction would bring to the lay worker a form of religious culture which he can secure in no other way.

Then there are a large number of ministers, many of whom have been compelled to shorten their courses at college; others who are natural students; others who desire to take up some special line of work. The need of this class cannot be met by any other form of teaching than by correspondence.

In the Sunday-school teacher and superintendent, the lay worker, and the minister I see an unlimited field for the highest and best kind of instruction by correspondence. There is also as large an opportunity among the class that would take up correspondence work as a means of religious culture.

It may be presumptuous of me to make any further suggestions; but if this Association becomes sufficiently interested to engage in a movement of this character, I would strongly urge the consideration of the following:

1. A carefully worked-out plan. By this I mean a study of the field which the Association intends to occupy; a clear understanding of the needs of the men and women to whom this work must appeal, if it is to be successful, so that the Association will know exactly what is required to carry on the work, before any promises are made to prospective students.

2. The form and character of the instruction papers and the careful selection of the men who are to write them. These papers must be prepared from the view-point of the correspondence student—the individual who is to study away from his teacher. Unless the author thoroughly believes in the benefit to be derived from correspondence instruction, his composition will lack that sympathetic human element which workers in correspondence schools have found in the most successful instruction papers. This department of correspondence work must be thorough. It will not do to send out loose sheets or typewritten lessons to the students. The matter must not be hurriedly thrown together or pieced together from different books, no matter how good the books may be. Instruction papers, to produce the best results—the only results worth having—must be printed on good paper, well bound, with artistic illustrations when illustrations are necessary to

interpret the lessons, and prepared with the special needs of the correspondence student in view, by men whose words on the subject discussed are authoritative.

3. A thorough, practical system of handling the student; not a mere piece of machinery, but a system capable of recognizing the personality of the student. We must remember that the instructor is dealing with an earnest human being—not a machine, nor an abstract problem. When the examination papers come in, they should not only be corrected and graded; a personal letter written by the instructor, giving advice and encouragement, should also accompany the returned examination papers. In this way the student is brought into close touch with his teacher, and is encouraged to persevere in his studies. No correspondence instruction can be successful in the true sense without a thoroughly human and carefully worked-out system, inspired by high educational ideals.



## SCOPE AND METHOD OF THE WORK OF THE DEPARTMENT OF CORRESPONDENCE INSTRUCTION

HERVEY F. MALLORY,

SECRETARY CORRESPONDENCE-STUDY DEPARTMENT OF THE UNIVERSITY OF CHICAGO,  
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It is not within the vision of the Religious Education Association to set in operation agencies for religious education which duplicate or rival those which already exist, but rather to find out definitely what these different forces are and what they are doing; to bring, if possible, the weaker and less organized into contact with the more vigorous; to suggest new lines of usefulness; and to disseminate as widely as possible a knowledge of the work conducted by these agencies and of the help that may be secured from them.

The object of this Department of Correspondence Instruction, as stated in the official publications of the Association, is "to promote by correspondence instruction the study of the Bible and of other literature which can contribute to religious education and to higher ethical conceptions and development." This object can be attained:

1. By securing and maintaining a list of names of all institutions which profess to give religious and moral instruction by correspondence, so classified that inquirers can be directed promptly to sources of help.
2. By promoting co-operation and the interchange of opinion between these agencies.
3. By endeavoring to have new courses of instruction offered from time to time to meet demands.
4. By encouraging the establishment of local classes for the study of the Bible and other religious literature.

If the Department undertakes to do nothing more than to establish and maintain a bureau of information where one can learn exactly what opportunities are offered and how to improve them, it will render a valuable service. Facilities for religious study by correspondence have existed for years. One need not leave his home or give up his income in order to derive the benefits resulting from systematic study under competent guidance. Through one institution he can undertake the serious, scholarly study of the languages of the Old and New Testaments and of related tongues, of Biblical History, Literature, and Interpretation, of individual books and parts of books in the canon, of Comparative Religion and Sociology, and can secure training in exegetical

methods; through another he can take the four-year course of study prescribed for admission to the ministry in one of our great denominations; another institution provides training for lay Christian service; and still another offers unexcelled opportunities for the topical study of the Bible. This is far from an exhaustive list, but it shows clearly that means already exist for satisfying a wide variety of needs.

Besides the necessary work of classification, inter-acquaintance among the various agencies should be encouraged. This can be accomplished best by a disinterested organization such as our Department. Investigation will show in what ways, by reason of its equipment, method, or special endowment, each school excels, and will point the way to a more intelligent and more effective occupation of the field.

The letters coming in from all parts of the country and from all the walks of life will furnish data for determining the trend of religious interest and for anticipating demands. By endeavoring to secure the offering of courses of instruction which will develop tendencies that should be encouraged, the Department can exert a wholesome constructive influence. For example, just now there seems to be a stirring of the bones in the valley of Sunday-school work. There is a restlessness and dissatisfaction with existing methods and results, a growing consciousness that there must be a scientific understanding of the child, that the findings of psychology must be taken into account. Practically no opportunity exists at present whereby the individual teacher can get personal instruction in trying to solve the problem. It is conditions like this that the Department should try to remedy.

I shall mention but one other form of endeavor which we may legitimately undertake, viz., that of directing the work of groups of individuals, clubs, and the like. In the organization of the Religious Education Association it appears that no special provision has been made for such groups. This certainly is not because they are without the pale of the movement, or because they are unimportant. Perhaps it was intended that we should discover and rescue these. Wherever can be found a nucleus, if only one person, with sufficient enthusiasm to get together a class, the Department should endeavor to find someone to direct the work, either in person or by correspondence based on a program of study. Here we can co-operate with other Departments of the Association.

The foregoing are only a few of the lines of effort which properly fall within the scope of this Department, but it is believed that some of these lie at the very threshold of advance, and that we cannot address ourselves to them too soon.

Passing from a consideration of the scope of the work to that of the methods by which it is to be promoted, the following suggest themselves:

1. Personal correspondence.
2. Publication and distribution of the results of special investigations, and of reports from time to time on the progress of the work.
3. Meetings for the discussion of problems and possibilities.

During the past year the writer has received letters from several who wished to ally themselves in one way or another with the Department. So far as possible, they have been directed to sources of information and assistance, but there has always been a sickening suspicion that paregoric instead of iron may have been prescribed. There was no religious pharmacopœia to which reference could be made.

By "personal correspondence" we mean that required to bring and keep student and instructor or problem and investigator together. The proper treatment of this class of correspondence will demand time, thought, and devotion. Printed forms may be used to some extent, but by far the largest part of the correspondence must always be particular and personal. At the outset, at least, it is especially important that inquiries receive individual attention. In the nature of the case, other Departments will foster this more than it will contribute to them in return. It is safe to predict that the core of the majority of communications received by the different Departments from the outside will be, "How can I become more efficient in a religious way as a parent, common-school teacher, Sunday-school superintendent, etc.?" and that the gist of the reply will be or should be, "Perhaps by enrolling in some one of the courses of instruction about which information can be given you by the Department of Correspondence Instruction."

The Department will not discharge its whole duty or realize the full measure of its usefulness by simply introducing student to teacher or investigator to problem and dropping him there. It must keep in touch with these workers. In the stress of twentieth-century life, when one has to load the safety valve to accomplish the tale of work, it will not be surprising if the student faints at his task or the instructor neglects his pupil. This occurs sometimes in schools, where there is the stimulus of *viva-voce* instruction and fixed hours for recitation. Separate the desk and the bench by a thousand miles, and substitute the tardy pen for the limber tongue, and you have imposed conditions which positively demand supervision, if definite educational results are to be secured. That such results can be secured through the correspondence method of instruction does not need to be demonstrated. Experience

has proved that it is a most efficient educational factor. Indeed, it can be shown that at certain stages of the study of some subjects better results can be obtained in this way than by ordinary class-room method. The accurate and well-balanced grasp of the subject of study, the development of initiative and independence, the privilege of doing all the collateral reading, of receiving personal instruction on the whole of every lesson, and of postponing recitation until able mentally and physically to do one's self justice—these are distinctive advantages of this method.

With, therefore, an adequate method, able and devoted instructors (as they certainly will be who consent to undertake these exacting duties), and an earnest body of students, three of the factors which condition success are assured; the fourth—perseverance on the part of the student, and prompt attention to the work submitted by the student on the part of the instructor—is the only one which need concern us. To insure this will require much personal correspondence.

In what has been said concerning method, only one feature of the work of the Department has been in mind—the handling of students. Without question this is the distinguishing and chief phase of our activity. But, as has been indicated, there are other functions which the Department can perform and, in so doing, truly realize its object. Foremost among these is the publication of the results of research and of the special investigation of religious conditions and problems which confront us. Work of this sort appeals to a type of mind superior to that of the ordinary student. We shall be able to enlist the services of those who will add strength to our undertaking. Before any considerable advance can be made there is ground to be cleared which demands the labor of experts.

A menace to the efficiency of our work lies in the difficulty of getting together as officers for consultation and deliberation, and of meeting with the representatives of different organizations with which we are co-operating. This obstacle can be overcome in a measure by frequent correspondence and the interchange of reports, but nothing can take the place of face-to-face acquaintance and discussion. Special effort must be put forth to bring about such conferences.

It has been impossible to present more than an outline treatment of the scope and method of the Department's work. Details can be formulated only after a full discussion and a careful canvass of the situation. The vital importance of the subject will commend it to early and earnest consideration.



## DISCUSSION

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A salient feature that must be considered in connection with instruction by correspondence is that the relations between school and student are turned end for end. The ordinary teacher labors under the delusion, fostered by many years of experience and crystallized by habit, that the student must go to school in order to be taught. Correspondence instruction turns this arrangement squarely about and sends the essentials of the school to the student, wherever he may be. This revolutionary idea—first tried, I believe, in Pennsylvania as an aid to miners preparing to be examined for a state license—has been developed so that today almost any subject from electric wiring, through nursing, modern languages, and engineering, up to university courses in nearly every field of study, can be studied by correspondence. And this is not strange. We learn from books. Correspondence instruction is merely a new adaptation of the printed page of the book to the needs of the individual.

This new idea of instruction is used by persons in all walks of life. The fresh college graduate teaching in a small high school may be compelled, by the exigencies of the case, to teach a class in English history. He may have had a good college course and be well trained, but he has not studied that particular subject with reference to teaching it. He cannot return to college, and the ordinary text-books do not give him what he wants. His only recourse is to study the subject by correspondence in a university. He thus comes into close touch with a specialist. The salient features are pointed out to him; the best authorities are given him; and he can, by his own efforts, become conversant with the subject and conduct his class successfully. In the same way a Sunday-school teacher or a superintendent may secure Biblical instruction that will reinforce his work.

The peculiar feature of correspondence instruction that will make it a strong element in educational work is that it enables the individual student, no matter where he may be located, as long as the mail reaches him, to receive the aid and suggestion of the ablest experts in the field of his chosen subject. In this age, when the study of the Bible needs to be greatly increased, any agency that will bring the earnest student close to a master mind and will give him an inspiration for Biblical study cannot but be of great service.

## XVI. SUMMER ASSEMBLIES

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### SUMMER SCHOOLS AND RELIGIOUS EDUCATION

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If we include all summer sessions from that of the University to the ten-day "Chautauqua" at the end of a trolley line, there were about two hundred and fifty centers in activity during July and August, 1903. Of these approximately one-fourth may be classed wholly or in part as Schools; *i. e.*, as offering formal courses of class instruction under teachers of recognized status. The remainder belong to the class of Assemblies in which the program of popular lectures, concerts, and entertainments is the real center, despite a pedagogic penumbra of classes in cookery, burnt wood, and elocution. The total also includes a few summer meetings of another type devoted especially to Biblical and religious themes usually approached in a devotional or evangelistic spirit.

The summer school, whether alone or combined with Assembly features, is frequented (1) by instructors and teachers—they are in overwhelming majority—in public and private colleges and schools; (2) by teachers of art, music, elocution, etc.; and (3) by persons—a small minority, chiefly women—seeking culture and accomplishment.

The Assembly with its popular lectures and entertainments attracts another kind of constituency. If the session is long and the summer colony is isolated, there are many cottagers—whole families in residence for the season, with week-end visits from busy fathers and elder brothers; there are day incursions from the vicinity when prominent speakers or special attractions are announced. If the Assembly has a brief session in the country, there will be campers and daily shifting throngs. Or when the meetings are held in a suburban park, there will be a small and lonely nucleus of the faithful by day with large crowds at night. In most of these places there are headquarters for club women, reading-circles, the W. C. T. U., usually daily conferences, a university-extension course or two, forums, and round-tables. Here too are earnest people—mothers seeking light upon the problems of their homes; club women eager for new ideas in club programs, civic improvement, and other social service; teachers in day schools and Sunday schools looking for

suggestions and devices, if not for principles; country ministers enjoying contact with the outside world and gathering material for homiletic dilution during the coming winter; ambitious, isolated souls groping for larger ideals and wider personality; young people not quite sure about going to college; tremulous old men, reminiscent and yet alert and fond of listening to the "spellbinder"—a great company, perhaps a half-million strong. To the cynical, unsympathetic observer the dominant notes of these Assemblies seem to be amusement, recreation, "inspiration and uplift" such as come from the lyceum orator and the evangelistic exhorter, education in public questions derived from a congressman or a state senator. Yet he who flippantly ridicules the Assembly even of the cheapest and most vulgar type fails wholly to detach from the tawdry and paltry details the underlying service, actual and potential, of this institution. It is obvious, however, that the crowds are not gathered for severely intellectual tasks, and melt away quickly when any tax is made upon attention.

In the case of the specifically religious and Biblical gatherings, the attendance is in direct ratio to the emphasis laid upon the spiritual and emotional aspects of the themes presented. This is quite to be expected as the expression of a well-recognized principle of human nature which is by no means confined to the religious field. The large attendance of ministers and Christian workers is also to be attributed in some measure to the perfectly natural and commendable desire to garner suggestions for use in their own pulpits and classes. A few summer centers combine schools of recognized standing with the Assembly and Bible Conference ideas. In this way communities are created each of which has a certain individuality and has gradually created its own constituency. So much by way of brief survey and characterization seems essential to any vivid picture of the Summer School and the Assembly.

What are these centers already doing to stimulate religious and ethical education, and how may their work be rendered more effective? The summer schools of the academic and pedagogic types do little or nothing in the way of specific religious and ethical instruction. The Harvard Summer School of Theology, courses in religious psychology at Clark University, instruction in Biblical literature at the University of Chicago and in a few other university summer sessions, and courses on religious teaching at Columbia, are the chief exceptions to be noted. It is also true that at many schools of pedagogics, lectures on child study, adolescence and its religious significance, moral education, the use of Bible stories, concrete problems such as lying, stealing, the use of

money by children, etc., have been given of late in increasing numbers. These beginnings will doubtless lead to further extensions in many directions, but as these problems belong primarily to the Council of Religious Education and the Department of Universities and Colleges, we may only mention them as bearing in an important way on the Assembly as well as on the Summer School.

The Assembly idea is recognized as originating with Chautauqua, just as the Bible Conference is associated with Northfield. Chautauqua was established in 1874 with the avowed purpose of furthering religious education by affording a wider outlook and a better training for Sunday-school teachers and for parents. The summer school as early as 1879 began to develop out of this germ, and the reading-circle was established in 1878 as a logical expansion of the original purpose. These later plans were so successful that they tended to overshadow the specifically religious and Biblical element which has always been and is increasingly an essential factor in the Chautauqua work.

In the early years emphasis was laid on Biblical geography and institutions. The well-known models of Palestine and Jerusalem, and the oriental house, belonged to this period. Classes were conducted in Biblical history and literature, conferences on teaching methods were held, the organization and administration of Sunday schools were discussed. A number of small text-books were prepared for use in these classes as well as for home reading. The course was soon systematized, and a "Normal Class" has been graduated every year since 1874. A boys' and girls' class for training in Biblical history was conducted for many years. In 1883 Biblical instruction of a more scholarly type was introduced. These courses have been continued ever since. In 1893 the School of Religious Pedagogy was organized. This unified the various religious courses. Later (1899) instruction in religious psychology and religious pedagogy was added. Although experts were in charge of these courses, the attendance was too small to warrant a continuance. In 1902 and 1903 a school of Sunday-school methods—a week's session instead of the three or six weeks' term of the other courses—was conducted by a corps of experienced and progressive teachers with a fair attendance of interested and faithful students. In 1895 the morning Devotional Hour, which as an open prayer-meeting had languished, was changed in character. For each week a strong man was put in charge to deliver a series of five addresses on a Biblical, religious, or ethical theme. This exercise has steadily grown in favor. It evidently meets a recognized need and exerts a marked influence. In a given season eight men of intelligence, insight, and spiritual power



conduct forty services which are informing and inspiring without appealing unduly to emotion. Again, every Sunday morning at nine a large audience gathers to listen to a study conducted by some recognized master in the field of Biblical scholarship. The problems of religious and moral education are frequently discussed in parents' conferences and at the Woman's Club. In 1903 seven special conferences were held, in which a half-dozen of the best-known experts in the field of religious education took part. Impressive services on Sunday, song services, oratorios, illustrated lectures on sacred art, all aid in creating an atmosphere which is sanely and wholesomely religious and which fosters an ethical idealism. The larger social meaning of religion is constantly emphasized in lectures, addresses, and conferences which point out the practical applications of Christian ethics to current problems.

Of the nearly two hundred Assemblies which have in varying degrees modeled themselves on Chautauqua, a small group have faithfully held to the idealism of the movement. In these assemblies there is always a "Bible Hour" and often a "Normal Class." In co-operation with the American Institute of Sacred Literature a dozen Assemblies in 1903 conducted Bible courses which were in the hands of well-trained and competent teachers. A large number of other Assemblies—fully half—maintained some kind of Biblical or Sunday-school work conducted by well-meaning but untrained persons. The rest of the Assemblies, although not providing regular Biblical instruction, scheduled religious exercises of some kind. It would be a serious oversight not to mention, and even to emphasize, the influence spiritual and ethical of many of the able and high-minded men and women who speak from these Assembly platforms to thousands of impressionable people.

It may be well to sum up the experience of Chautauqua and the Assemblies of the original type with reference to Biblical and religious work:

1. The public is reluctant to pay fees for religious or Biblical instruction. The feeling that in some way the gospel should be free is curiously extended by verbal suggestion to include even Biblical courses of a literary type. The fact that Sunday-school teachers work without salary has undoubtedly some bearing on this point.

2. Of the Assembly as distinguished from the Summer-School constituency a very small minority are capable of the sustained attention which genuine study of facts and principles demands. The appeal to the emotions makes for numbers and enthusiasm.

3. The vast majority are seeking something practical. The Sunday-

school teacher wants devices, programs, symbols, etc.; the mother is eager for advice about the difficult boy or girl; the minister seeks texts and outlines and illustrations, etc.

4. With a few exceptions, the Sunday-school teachers at the smaller Assemblies are likely to assume that the International Lesson System is, in principle at least, a final curriculum.

5. The personality of the teacher is of paramount importance. He must do nine-tenths of the work, awaken interest, inspire enthusiasm, implant suggestion, foster perseverance.

6. A majority are earnest and receptive, responding freely and fully to the wise teachers and tactful methods.

7. In every Assembly constituency there are a few rare people, leaders in their communities, ambitious, capable, progressive. Through these men and women widespread influences are being exerted.

Inasmuch as Summer Schools of Sunday-school methods are described in the following paper, it is unnecessary to do more than mention them here. These Schools have often been held in places which are under Assembly control, but in origin and development they get their impulses from Sunday-school Associations. Under the same auspices many Institutes are conducted often in the summer and in connection with Assemblies.

No sketch of summer meetings of a religious character can omit the work of Northfield, Winona, Lake Geneva, and several less prominent gatherings of similar plan and purpose. When Mr. Moody invited to Northfield college students of Christian profession, he recognized their need for emotional stimulus. The response he evoked from these students was noteworthy. The plan was later extended to include college women. The Young Men's Christian Association was invited to co-operate. Other conferences for ministers and laymen had already been instituted. Mr. Moody's sane, winning, devoted personality and the leaders whom he summoned to his aid found in the men and women who attended these conferences a means of mediating their influence in a wide-reaching way. Gradually these meetings have established themselves in the lives of hundreds through whom thousands are constantly being affected. The conferences are continued under the charge of Mr. Moody's son, who is assisted by prominent ministers and lay workers. The Young Men's Christian Association has adopted this Bible Conference plan, and holds annual gatherings both at Northfield and at Lake Geneva in Wisconsin. The most notable development of the Northfield idea is the conference founded a few years ago by Rev. J. Wilbur Chapman at Winona Lake, Ind. Last August the attendance was estimated

at three thousand, chiefly ministers who assembled eagerly to hear sermons and addresses by famous evangelists and other ministers of many evangelical churches. This is by far the largest distinctly religious summer meeting in the United States, and probably outnumbers the Keswick meetings in England. The significance of the Northfield-Winona movement lies in the fact that it stands in the main for the traditional view of the Scriptures, and lays stress upon the subjective side of religious experience. It promotes Bible study from the devotional rather than from the scholarly or literary standpoint, and it urges steadily the importance of vivid personal religious experience. The fact that these notes awaken a large popular response, while more intellectual views seem far less attractive, may be interpreted in several ways, but those who are to deal with religious education in Assembly work may ponder the situation with much profit. The truth of social psychology that the average man gets his ideas, not by reflection, but by suggestion, and is controlled, not by logic, but by feeling, gets practical illustration in the summer Assembly field. The problem is to suggest truths and to fix them in character by imbedding them in feeling. To overvalue reflection and to neglect sentiment is a danger into which certain religious teachers fall in trying to counteract the tendency of others to decry reason and to exalt emotion. The desideratum is "a religion that is deeply founded in feeling, a religion that is clearly illumined with intelligence."

In suggesting principles and policies for the extension and enrichment of religious education in the Summer School and Assembly field it will be useful to make a threefold classification of these institutions into: (1) Assemblies of which the ten-day or fortnight session with a popular program, a few classes and a local constituency is the type; (2) Summer School Assemblies with six- or eight-week sessions, systematic instruction in a wide range of subjects, a popular program, and an attendance representing a large section of the country; (3) Summer Schools, including the summer sessions of colleges and universities, and other institutions confining themselves almost wholly to formal academic and professional work.

It is obvious that different problems are to be encountered in each of these groups, and that different methods must be adopted in each. The Assembly and the University seem to have little or nothing in common; the intermediate group really occupies half-way ground. The average Assembly is more than willing to provide a place and at least a small appropriation for a Biblical teacher. The experience of the American Institute of Sacred Literature all goes to prove such willing-

ness which many times becomes a positive demand. The real difficulty lies in finding enough men fitted for Assembly work. For here personality is of vital importance. Materials and methods must be wholly subordinated to, or rather incorporated in, the teacher. It is not utopian to emphasize the essential elements which the successful Assembly worker must possess in such measure as his individuality permits. There are several men whose eminently wise and inspiring service in this field both suggests this analysis and proves that these ideals are not unattainable.

1. Scholarship. Familiarity with the methods and spirit of historical Biblical study is essential. Furthermore, some exact knowledge of the principles of psychology, pedagogy, ethics, and social science is practically indispensable, because the Assembly worker has a many-sided and not a specialized function. He must be teacher, preacher, conference conductor, service leader, all in one.

2. Adaptability. Wisdom, insight, tact, are qualities to be emphasized. There must be no parade of the technique and terminology of scholarship, no overemphasis of critical conclusions. The Assembly teacher must be a popularizer in the best sense of that term; *i. e.*, he must select fundamental ideas, conceive them clearly himself, and put them into plain English with familiar, concrete illustration. In this he will be successful just in so far as he has sympathy, *i. e.*, is able to look at life and its problems through the eyes of those with whom he deals.

3. Enthusiasm. Without a vivid sympathetic imagination and a warm and steady glow of feeling, the Assembly teacher will fail to arouse that personal response and loyalty which bear testimony to effective leadership. Knowledge, training, and tact are ineffective unless they are vitalized by sound and sustained emotion.

4. Spiritual power. But this emotion must have other sources than those of temperament and sympathy. Deep, vital, religious experience and idealism are conditions of true and enduring service in the Assembly field as elsewhere. Unless larger views of truth are made constructive and positive, and are appropriated by feeling for purposes of higher living, why molest tradition?

But someone may urge that these same qualities are demanded by the pastorate and other fields of activity. True, but the peculiar conditions of Assembly service, the brevity of the session, the changing of the audiences, the distractions of the program, the abnormal tension in the group, all combine to require an unusual combination and a high degree of capacity in these things. Granted that there are few men of this general type, how is their number to be increased? Obviously



natural ability and temperament are the basis for success, but training may do much. Many institutions, universities, colleges, seminaries, are doing valuable fundamental work; but special equipment and experience in the field are necessary for the discovery and development of peculiar ability.

The Summer School Assembly may be of service at this point. This institution, with its longer sessions, its larger, more diversified constituency, its ampler funds, is able to employ specialized service and afford a better training. To the Assembly features of popular Bible hours, devotional meetings, conferences, and round-tables are added regular courses in Bible study, and sometimes in religious psychology and pedagogy. These agencies might easily be combined into training courses for Assembly workers. Even now, in an informal, haphazard way some such results are secured.

Again, the Summer School Assembly offers a favorable opportunity for the adaptation of the Bible Conference idea to the needs of religious education, conceived in the broad spirit of the Religious Education Association. A summer session of ten days devoted to the varied treatment of such a theme as "The Bible in Modern Life" would under the right conditions give a great impetus to the ideals for which this Association stands. The program should include such general exercises as: (1) a daily exegetical Bible study; (2) a daily religious service; (3) a course of lectures on religious psychology; (4) a course of lectures or interpretative recitals on the Bible as literature; (5) a series of addresses and conferences on the practical application of Biblical ideals to contemporary problems; (6) evening exercises consisting of oratorios, illustrated lectures on sacred art, readings from the Bible, etc. In section conferences many special problems could be discussed by Sunday-school teachers, parents, ministers, and others.

The general aim of such a session would be to present a well-balanced program which would recognize the many different aspects of religious truth, and keep a sane and normal relation between scholarship and spirituality. The time is auspicious for such a conference, and the Summer School Assembly offers a favorable environment.

It is to be hoped that the Summer Schools will gradually include in their curricula courses to which the more advanced and better-trained religious workers may resort in large numbers. In the nature of things, these academic institutions cannot reach the popular crowds; but they may foster that reverent, constructive scholarship which is essential for those chosen few who are to be the leaders and teachers of the many. Thus influences will go out from the center to the circumference.

## SUMMER SCHOOLS OF SUNDAY-SCHOOL METHODS

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The Summer School of Methods for Sunday-school teachers holds the middle place chronologically in a series of three movements, each of which has for its primary purpose the training of those actively engaged in Sunday-school work. These three are the Graded Union, in which Sunday-school teachers of one or more grades meet weekly for mutual helpfulness; the School of Methods, where they spend at least a week together for definite instruction in the science and art of teaching; and the Institute, which is a sort of university extension of the School, through which in one-day sessions the most practical and immediately available instruction from the last School is taken to the rural and isolated districts during the year.

In order to understand what the School of Methods is, we must know something of its evolution. Thirty-four years ago, following, and doubtless as a result of, the national convention held in Newark, N. J., the primary Sunday-school teachers of that city formed an interdenominational organization for mutual helpfulness which met weekly and was called "The Newark Association of Infant-Class Teachers." As this was three years before the introduction of the International Lesson Course, these teachers were obliged at first to select their own lesson material as well as to evolve the method of presentation. It will be seen, therefore, that their coming together was brought about solely by the realization of a common need. The limiting of the organization technically to infant-class teachers was not caused by clannishness on their part, but was the result of existing conditions. As primary teachers were at that time the only ones in any Sunday school who remained in their grade, they were the only ones who year after year continued to have common needs. This organization has been continued without a break, enlarging its work to meet growing needs and changing conditions, and even to create needs by advocating and impressing the necessity for more perfect grading. The program of the Newark Graded Union of Sunday-School Teachers for the present quarter shows the advance that has been made through the years. Three distinct grades now exist within what was formerly the infant class, and in the Union now

are found Beginners, Primary, and Junior teachers meeting in different rooms at the same time to receive definite instruction and consider their exact needs, coming together for the study of the principles which underlie all elementary teaching. The value of such meetings has been recognized outside of the state where the movement originated, and now there are several hundred Unions scattered over the United States and Canada.

In 1894 Rev. E. Morris Fergusson, then as now General Secretary of the State Sunday School Association of New Jersey, while attending the Annual Institute of the Newark Primary Union, became impressed with these facts: "The primary teachers are the ones who most desire help; they are practically the only ones to whom definite help can be given; the more experienced among them are anxious to give the help; the best helpers for the primary teachers are the primary teachers themselves; they are doing good work, but they need more time together; if instead of one day they could have a week or more, a great deal could be accomplished." At Mr. Fergusson's instigation the State Association undertook that year to give teachers an opportunity to meet for ten days in July at Asbury Park, and to have as their leaders eleven instructors each of acknowledged ability in his or her special line.

From the first the value of this movement was seen, and the work has been continued each year with unflagging enthusiasm by the State Association. Its results are seen in better teaching, a deepened sense of responsibility on the part of the teachers, and better grading in the schools. For the first three years the School was distinctly primary; then the primary teachers began to demand better teaching in the next grade above to which their scholars must be promoted. This resulted in the starting of a Junior Section. Then, as the primary teachers became further enlightened regarding the nature of the children under their care, they saw the necessity for grading within the primary department, and the Beginners' Section was next established. Lesson material was furnished for these little children by Miss Margaret Cushman (now Mrs. Haven), a trained kindergartner who prepared, at the request of Mr. Fergusson and his associates, a two-year Course for Beginners which was immediately tested in the many newly formed beginners' classes.

Previous to 1903 the Union work in New Jersey had in many cases gone beyond the elementary grades, so that intermediate and even senior and adult grade teachers were included in planning for the work. From this grew a demand for the enlargement of the School of Methods, so that last year the Executive Committee authorized the establishment of an Intermediate Section under the care of the State Secretary. From the first this has been a genuine school with its instructors, students enrolled

in grades, attendance marked in the sections, and certificates given in recognition of work done. Among the instructors and lecturers have been many who stand at the head in Sunday-school and other educational work. Mrs. J. Woodbridge Barnes, International Primary Secretary; Mrs. M. G. Kennedy, Miss Marie R. Hofer, Dr. A. B. Van Ormer, Edward P. St. John, Dr. William Byron Forbush, Mrs. Margaret Cushman Haven, Mrs. Alonzo Pettit, Miss Annie S. Harlow, Miss Marion Thomas, Patterson DuBois, Miss Florence Darnell, Miss Louise Westwood, Rev. Pascal Harrower, Dr. Charles L. Rhoades, Dr. Everett L. Tomlinson, and Miss Annie W. Williams, are some of those whose names have appeared on the program.

The history of this School of Methods in New Jersey, where the movement originated, has been duplicated to a greater or less degree in other states and in Canada. In 1897 was held the first School of Methods outside of New Jersey, when Illinois and Quebec both adopted the plan. Since the beginning sixty-four Schools have been held, and so far ten have been planned for the coming summer: Pennsylvania is to have three, and New Jersey, Massachusetts, Rhode Island, West Virginia, Illinois, Quebec, and New Brunswick are each to have one.

Many Chautauquas all over the country introduced a course for elementary Sunday-school teachers on the same general plan with their other work, providing an hour or so each day for a period of several weeks. A great deal has been accomplished by these courses, and all leaders in the general work hail with delight any intelligent effort to help where help is so much needed. But of necessity the value of such a course depends altogether upon the general wisdom and teaching ability of one person, and is therefore limited in its scope. Few teachers of young children in our Sunday schools are financially able to devote four or six weeks each year to securing such training; so it is conceded that the school of one week or ten days, with many specialists as instructors and a strictly graded curriculum, is the ideal.

In 1902 the Mother of all Chautauquas placed its elementary Sunday-school course upon this basis, and that summer as well as last year a School of Methods was held there which conformed to the standard set for such schools by the International Primary Committee. In the multiplication of schools a standard became necessary in order that intelligent reports might be made of the work, and that the appellation "School" might have a definite significance and value.

The standard is as follows:

1. Registrations. The names and grades of all students must be registered.



2. Attendance. A daily record of attendance at each session and section must be kept for each student.

3. Time. Sessions must be held for not less than five days and not more than ten consecutive days, not counting Sundays.

4. Hours. The work must be so arranged that a reasonably full day's work is offered for each student every day while the School is in session.

5. Character of School. The regular work shall consist wholly of instruction, conferences, illustrations of methods and devotions, without transaction of business. The illustration of methods should be for definite grades.

6. Courses of study. One or more courses of study of not less than five periods each shall be offered for each of the recognized elementary grades, and for such of the upper grades as the school work may be intended to cover.

## RELIGIOUS PSYCHOLOGY AND PEDAGOGY IN SUMMER SCHOOLS

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1. Who is to do the actual work of religious education? The actual work of religious and moral education must be done chiefly by persons who are not technical educators. For (1) the family will always be the chief educational institution; (2) through an indefinite period Sunday-school work, young people's society work, etc., in the vast majority of churches will continue to be done almost, if not entirely, by unpaid teachers and officers, and generally by persons without thorough technical training; (3) even when the local church has employed paid experts as superintendents and teachers, the success of the wisest plans will still depend upon the co-operation of the rank and file of church members. Hence, the improvement of religious and moral education in any large and deep way depends upon the adoption of sound views and habits on the part of the people at large.

2. How shall the workers themselves be taught? Perhaps the most serious problem before our Association is how to reach the common people with its principles. (1) Probably our chief reliance must be the pastor. Now, comparatively few pastors received any instruction in pedagogy in their student days. The introduction of pedagogy into the theological course is very new. Hence, it will not be strange if some parts of our reform move slowly until the theological seminaries have given us a generation of pastors trained in the principles of education. (2) In the meantime not a little can be done by bringing sound principles to busy pastors, to Sunday-school teachers and other workers, and to parents. Long in the future, when every pastor is an educator, possibly the need of Summer-Assembly work in this field will grow small; certainly at present the need and the opportunity are very large. The Summer Assembly and Summer School form a necessary connecting link between the specialist on the one hand, and a great number of workers on the other. (3) Two types of summer work are practicable—popular, nontechnical lectures for the people at large; and technical or semi-technical courses of lectures and studies for special groups, such as pastors, Sunday-school teachers, and Christian-Association secretaries.

3. Religious education on the Summer-Assembly platform. Religious psychology and pedagogy are interesting to the people, and particularly to the thoughtful people who constitute the chief patrons of summer assemblies. It is important, however, that both topic and method of the popular lecture be adapted to reach the specific end of improving religious education through the every-day worker. (1) Topics should be chosen within the sphere of assured knowledge, not of speculation. The psychology of religious life and growth, and the practical problems of the home, the Sunday school, etc., viewed from the standpoint of educational principles, constitute the main field. (2) As to method: Avoid the "platitudinous," merely hortatory or emotional lecture, however true it may be. Avoid the mere entertainer, or collector of psychological odds and ends. Avoid the merely scientific or philosophical lecture. What is wanted is the fusion of scientific insight, spiritual earnestness, and practical grasp. There must be sympathy and understanding for the points of view, the intellectual obstacles, and the well-worn habits of the auditors. Graphic methods—blackboard, charts, stereopticon—should be used wherever they are practicable.

4. The Summer-School course in religious education. (1) Appropriate subjects for such technical or semi-technical courses are general psychology, the principles of education, the special psychology of childhood and adolescence, the boy problem, the problems of the Sunday school, of young people's societies, of Christian Associations. In general, principles should be taught in closest relation to practical applications. (2) As to method: The central principle is to induce those who take the course to do something for themselves. The lectures should be accompanied by a reasonably full syllabus and bibliography. A small library should be provided. The reading of certain productions or passages should be required of all. In addition, each student should work up a specially assigned topic. There should be written reports upon the reading, and written reviews or an examination upon the whole course. By these methods a course of two hours a day (one hour for lecture and one for discussion) for ten days has been known to produce results little, if at all, below college grade. A few leading facts and principles had been learned; a point of view had been acquired, and also familiarity with some of the best literature of the subject; finally, the broader outlook brought a new impulse and new enthusiasm.

## XVII. RELIGIOUS ART AND MUSIC

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### THE USE OF BIBLICAL PICTURES IN TEACHING CHILDREN

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At the dawn of the Christian era those who had turned from idols to serve the living God shrank from any representation of the person of Christ, and looked askance at all forms of art. But even Christians could not live without self-expression in sensuous form, and gradually art returned to the service of religion. Beginning under ground in the crypts and catacombs of the second and third centuries, with the crudest symbols, Christian art gathered strength after the Edict of Milan, put forth its first precious blossoms during the days of Constantine and Theodosius, and then, crushed by the barbarian invasions, blighted by the centuries of darkness, it had the name of being dead, yet lived, subject to the storms of Byzantine ecclesiasticism, until the dawn of the Renaissance.

From the time of Margaritone of Arezzo to the Reformation the church was the patron of art, not wholly for love of art, perhaps, but because through art she could reach the people. In the days when the truths of religion were repeated in Latin to those who could hardly have read them even in their own tongue, He who ever walks in the midst of the seven golden candlesticks caused the sacred story to be rewritten in the universal language of the painter and the sculptor. Many a place of worship became a veritable Bible in stone, written within and without, like the scroll of Revelation.<sup>1</sup>

The Reformation, culminating, so far as its relation to art is concerned, in the Puritanism of England and the Quakerism of America, swept the Protestant churches clean and left them bare. The spirit that snuffed out the candles and removed the dead Christ from the altar, tore the kindly saints from their niches, drove the lustrous angels from the windows, and covered with whitewash the fields and the gardens, the highways, and the houses wherein the mighty works were being done upon the walls. For two hundred years Protestantism in America

<sup>1</sup> See Ruskin's "Sanctus, Sanctus, Sanctus," an appendix to "St. Mark's Rest;" "Giotto and His Works in Padua;" and "The Bible of Amiens."



had no art. The crude woodcuts of the New England Primer and of Fox's *Book of Martyrs*, the later pictures in lesson-helps and Sunday-school books and papers, the jig-sawed ornaments of "Wooden Gothic" churches, the monotonous patterns on their stenciled windows, the ugly geometric decorations in strong colors and gold upon their plaster walls, their "lying wonders" in the form of painted niches and pilasters, cannot be called art, nor reckoned as influences for good.

But a new day is dawning. Protestants are beginning to wonder if their God is not the same now that He was when He found Bezaleel the son of Uri and "filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship," that the sanctuary might be filled with holiness of beauty as a fit environment for worshipping the Lord in the beauty of holiness. The lilies of the field are being considered again, in decoration, and our brethren the prophets, as well, even in the ultra-Protestant churches. Church windows are beginning to glow once more with color as if open toward the New Jerusalem; and pictorial art is returning to make more real the land of the Gospel of peace and the innumerable company of witnesses.

Pictorial art is returning, but not in the beautiful form it had when banished. It went from aisle and chancel and altar in robes like the hangings of the Tabernacle, blue and purple and scarlet and fine twined linen and gold; it is coming back in gray. During its absence the camera has inaugurated the democracy of art, as the printing-press during the Reformation ushered in the democracy of learning. Pictures were in color and confined to the churches and the palaces of the wealthy in 1600; in 1900 they are to be found everywhere in the form of photo-engraved half-tone prints. Our problem is this: Lacking the splendid pictures and decorations which in an earlier time made every place of worship a place of visions and dreams even for the child and the most unimaginative worshiper, how shall we best utilize what we now have in the religious education of our children?

That children love pictures goes without saying; that they glean information from pictures with facility and delight every observer of children can testify; that pictures are invaluable as aids in teaching certain forms of knowledge, every public-school teacher believes; but that pictures are desirable as a means of teaching religious truth no one can affirm without provoking contradiction. Religious teachers have taken sides upon that proposition for about eighteen hundred years.

But assuming that pictures are bound to be used with increasing frequency in our Sunday schools, all will agree, I think, that they should be used in the best way possible.

The intelligent use of pictures in teaching is impossible without making at the very outset a discrimination between a view and a picture. A view is taken directly from nature by means of a camera, or by a copyist whose work is photographic in character. A picture is a work of art, composed by an artist to produce the adequate embodiment of some idea.

Views are indispensable aids in creating mental images of places outside the pupil's experience. A map helps to give ideas of direction, relative position, and, if read perfectly, of the general lay of the land; but a map must be supplemented with views before the country can be seen in the mind's eye with a sufficient degree of truth and clearness to serve as a background for actual occurrences. The Wilderness of Judea, the Mountains of Moab, the Valley of Hinnom; a city so "compacted together" that a woman standing upon her own housetop could drop a piece of a millstone upon the head of a king passing in the middle of the street below surrounded by his guard; a bed of such proportions that a man could pick it up and go through a crowd to his own house without help; a roof that could be "broken up" by four men without creating a panic in the packed congregation below—all such elements in Biblical scenes must be cleared by means of photographic views, if the child is to have truthful and vivid images. Half-tone prints are a fairly satisfactory substitute for the photographs themselves, but stereoscopic views are best.

The illustration of Biblical scenes may be easily overdone by an enthusiastic teacher with a large collection of prints at her disposal. In the very nature of the case, photographs must be from the land as it is, and while the Sea of Galilee itself has not changed greatly since the days of the Master, while Hermon and Tabor stand as of old, the Mount of Olives has changed, the shores of Galilee are no longer dotted with cities, nor its bosom adorned with countless picturesque sails. The land lies desolate, miles and miles without inhabitant. The works recorded in the gospels were done "in a green tree," not in a dry, and too many views of the dry tree may gradually kill what little vitality the child's image of the life of the time may have had. Moreover, truth is often more important than facts. The truth Jesus presented to the woman of Samaria is vastly more important than the fact that "He sat thus on the well." A view of Jacob's Well as it is today is valuable only as giving point to the fact that the well still exists; it has no more value

in teaching the truth concerning the Water of Life than a photograph of the surface of the moon has in enabling one to hear again the plaintive message of Walt Whitman's lone guest from Alabama mourning for his dead mate where the ghostly waves toss in the moonlight along Paumanok's shore.

Pictures composed by artists to embody certain phases of truth, are therefore far better in many cases, than views. From the point of view of one who would present a truth, Hofmann's picture of the meeting of Jesus and the Samaritan is immeasurably superior to a stereoscopic view of Jacob's Well as it is today. Zimmermann's "Call of the Fishermen" presents more truth in a more convincing way than the average teacher could present in fifty thousand words. But pictures must be used with discrimination. Some must be ruled out altogether because weakly conceived and poorly drawn, and others because their fantastic details crowd into the mind at once and prevent the entrance of the essential truth. A still further discrimination will separate the best pictures, for purposes of teaching, into three groups.

1. Pictures which are to be used as illustrations of the text, such as Titian's "Tribute to Cæsar" or Rubens's "Descent from the Cross." They are not to be studied too critically. They present strongly the moment, often with glaring anachronisms in costume and other accessories, to be overlooked, however, because the intention of the artist was to present a truth, not merely the literal archæological facts. Such pictures are to be shown when needed to point a moral and adorn a tale, or to stimulate the mind in a review of the lesson.

2. Pictures to be searched. Pictures like Holman Hunt's "Finding of Christ in the Temple" and "Shadow of Death," Hofmann's "Christ and the Doctors," Keller's "Raising the Daughter of Jairus," and Ford Madox Brown's "Jesus Washes the Disciples' Feet," contain not only statistical truth as to time, place, costume, etc., but a wealth of symbolic and suggestive truth. They sum up all that is known or may be thought of as connected in any way with the subject. A dozen different passages of Scripture from Deuteronomy to John may be cited to prove the appropriateness of as many details in Holman Hunt's "Finding of Christ in the Temple." Not a line or dot in the whole canvas has been placed there without Scripture reason. Such pictures are veritable treasure-houses, to be searched as the woman of the parable searched for the lost penny, with the Word as a lamp unto the feet and a light for the path. They are among the most valuable means of teaching at our command. Unfortunately, artists who strive for the literal truth of setting for an immortal incident sometimes forget the larger spiritual

truth. They show Jesus the carpenter, but not the man Christ Jesus. They show the one who slept on the pillow in the boat upon Gennesaret, but not the one who said "I am He" with such majesty that the crowd went backward and fell to the ground in Gethsemane.

3. The third group includes all such pictures as Del Sarto's "St. John," Cornicelius's "Temptation," Hunt's "Light of the World," and the Madonna pictures from Raphael's to Dagnan-Bouveret's. They are not illustrations; they are not pictures to be patiently searched for suggestive detail; they are things of beauty to be received with thanksgiving, "dwelt upon, wondered at," to use Browning's phrase. A teacher of experience may lead a pupil to see something of their beauty, their significance; but only life, experience, contemplation, can draw from them their final message. In this third group belong a hundred pictures not usually reckoned as "religious"—Corot's "Spring," Millet's "Gleaners," Burne-Jones's "Golden Stair," Watts's "Sir Galahad," Turner's "Ulysses Deriding Polyphemus," and the rest of that goodly fellowship of perfected masterpieces, reflecting God in His world and the Spirit inspiring the hearts of men to work and worship.

From these latter groups of pictures selections should be made for the adornment of the Sunday-school room. Only the most beautiful things, the most uplifting, the most enduring in their influence upon the mind, should be hung constantly before the children. Views, crucifixions, and Mater Dolorosas should be kept in the cupboard and brought forth only on the inevitable occasion.

The Sunday-school teachers of our country ought to be able to secure the best Biblical and religious views and pictures at a reasonable price. This organization might well undertake the task of gathering together (1) a series of views from Bible lands, which would enable the teacher to present graphically the natural environment of every important event recorded in Scripture; (2) a series of reproductions from archaeological material, monuments, household utensils, and historical pictures, calculated to enable the pupil to build up a mental picture of the social environment of every important personage; (3) a series of illustrations, forming a complete illustrated Bible; and (4) a series of pictures for contemplation.<sup>2</sup>

All the picture galleries of the world should be searched to discover the best in each class, and these should be catalogued by titles, by artists, by scriptural reference, and by subject, that a teacher, having this

<sup>2</sup> The following pictures will serve as types to define still further the dominant characteristics of the four groups: (1) Views—"The Ford of the Jordan near Jericho" (in flood and at low water); (2) Pictures—"The Building of the Pyramids," Richter; (3) Illustrations—"The Last Supper," Da Vinci; (4) Visions—"The Golden Stair," Burne-Jones.



reference-book, this graphic bibliography, may know at once the best available material, and order from the publishers the views and pictures required in teaching any lesson.

When our Sunday-school libraries are reorganized for forwarding the business of the Kingdom of God, all the helps a Sunday-school teacher requires, which he himself cannot afford to own, will be found in the Sunday-school library in sufficient quantity to meet all demands. It is not too much to hope that complete sets of the views and pictures most helpful in presenting the truths of religion will be included in the equipment of such a library, that the teacher may at least see samples of the pictures catalogued in the index before ordering them for personal use in the class.

Gradually the approved methods and devices for teaching employed in the public schools will be adopted by the church. Gradually the walls of our Sunday-school rooms will become beautiful; our teaching will be more purposeful and effective; our courses of instruction will include the history of the church since the martyrdom of Peter and Paul; our children will be taught the symbolism of color and of Christian emblems, and their lives will be enriched with Christian art. Churches will help to fulfil anew the prophecy of Isaiah: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious;" and "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

## THE EDUCATIONAL VALUES OF CHURCH ARCHITECTURE AND DECORATION

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In the case of a large portion of our church buildings two things engage attention: that the building serve the purposes of a center for religious activities, and that it be as "showy" as means will allow. That buildings of this class should be admirably adapted to their various uses is certainly of high importance; and in this day of utility and invention this quality is not likely to be lacking, especially as the voices of those interested in the several departments are sure to be heard with emphasis. But excellence in this respect does not make the building—as a church—a feature of "educational value" in a community; not more than a schoolhouse or hotel which has been well devised, or the latest mowing-machine or cash register. All are excellent specimens of careful and thoughtful planning but nothing more. As for the quality of "showiness"—far too largely the bane of our churches today—probably no one will claim that its influence is valuable; it is too evidently inappropriate, and indeed in entire contradiction to that for which the building stands.

What, then, is needed to render our churches of "educational value"? Is it not that, beyond being convenient and comfortable centers of churchly activity, they shall in every line and feature speak unmistakably of the objects for which they stand, shall in fact be monumental as well as useful. The service of a monument is "to recall to mind," "to preserve memories," "to bear witness;" and little reflection is necessary to realize that to accomplish this is the noblest function of architecture. This we may term the spiritual side of the work; the convenience and comfort, the physical side. And as no character is complete or of any great value without body and soul, so a church building that ignores either falls entirely short of the influence and value it should possess. The physical side is seldom neglected, but the spiritual—the very soul of the building—how rarely does it receive any adequate attention, and this although the loftiest ideas and considerations press for expression. A church bears witness to "Faith in God;" it is the "House of the Lord;" "His Habitation," as David delighted to call it. Thus it constantly reminds of His Presence in the midst of His people.

They may become so accustomed to it as to give little heed, but it silently makes its impression. And perhaps in the day of trouble, when lights are few and dim, it will be found to be an influence of greatest value as a witness to truth neglected and forgotten.

Moreover, in this busy bustling age, when the considerations of this life press so strongly as to be in danger of excluding from thought anything beyond it—or even the best there is in it—what a valuable reminder is the building that, devoid of appearance of haste and restlessness, calmly and seriously bids one pause and reflect on matters that are vital and eternal. It has always seemed to me that the spire of Old Trinity at the head of Wall Street, New York, was most happily placed, a noble and constant reminder to those whose lot was among the fickle and fluctuating values of “the street,” that there were “riches unsearchable,” and a Master in whom there was “no variableness or shadow of turning.” Those most familiar with the history of this church understand well its monumental value, and know that its silent influence has been great. Whenever it has been opened for a simple religious noon-day service, the crowds that have filled it have shown the hold it had upon the consciences and hearts of those in its neighborhood. Not only “in the street,” but in every place the temple that reminds us of God, of the great objects of life, and of “the house not built with hands,” is rendering a service of inestimable value.

The church bears witness to the character and spirit of those who erected it. If affectionate zeal for the House of God and a spirit of sacrifice are apparent, the example is likely to bear fruit in kind. The visible evidence of such devotion is a silent influence that enters unseen into the mind and heart, especially of the young. The church also by the tender associations that cluster around it bears witness to the intimate connection of religion with the most important phases of life. No other building thus lays hold of all that is dearest and most sacred from the beginning to the end. Here the little child is brought by loving parents for the rite of baptism, in evidence of their desire and determination that he be included in the “household of faith.” Here perhaps later his soul comes under holy influences, and he experiences a new birth that shapes his whole life. He never can forget the place where light first dawned upon his soul, where it seemed that angels ministered to him. Other places may come to have interest and value, but none the tenderness and sacredness of the spot where God was revealed to his soul. The place is further endeared by the Christian fellowships that are formed there—unselfish friendships that have a rare bond in affection and service for the Master—and that are frequently the most cher-

ished of possessions. Here the family often finds its beginning in the marriage vows that are taken at its altars, and here in the services and worship of the house aid is found to meet the difficult problems of life and triumphantly survive its storms. Here at last the hands are folded in the sleep of death, and the words of Him who is the Resurrection and the Life give hope and the promise of victory. As the years pass, how strongly and tenderly the building is associated with loved ones old and young; with scenes of rejoicing and of sorrow gloriously illuminated by hope. How it recalls and preserves these precious memories, and bears silent witness to the love and goodness of God. As the lives of some people of exceeding few words, but of pure and lovely spirit, influence profoundly those about them by what they are, so the church building if worthy is capable of exerting a silent influence deeply and quietly, but far greater than is usually appreciated.

In view of this, what fine opportunities these buildings afford for the best architectural art; for that which shall be of educational value to the community, because in full harmony with their lofty spirit and character. This is quite as true of the simple rural church as of its rich and costly sister of the town; for it is not the size or amount of elaboration that gives the charm, but the spirit that has pervaded it. Many of the English parish churches are of the simplest possible scheme, but possess dignity and impressiveness that cause us to linger admiringly and seek by sketch or photograph to preserve the memory of them. It does not need the rows of little graves nestling in the churchyard to remind us that here is the house of God—it could not be mistaken for anything else.

What, then, are the distinguishing marks of a building so expressive of its noble character that it is monumental, bearing eloquent witness to its high purpose, and so becoming of educational value?

1. *Durability.* The building should be enduring, and in all its aspects impress the mind decidedly with this fact. A frail transitory monument cannot command respect; it is rather an object of animadversion and ridicule. Those who seek to perpetuate the memory and influence of great persons or deeds seek not only the most lasting materials, but in many cases those that particularly impress the eye with this quality. In many of the English parish churches already alluded to there is a simplicity that would seem daring to our average designer, but there is also a substantial and durable character that gives the building a permanent quality which is one of its greatest charms. Our witness for God and the truth should obviously be able to withstand well the ravages of time and tempest. Most churches would gain greatly



if they were more simple in scheme and ornament, more substantial in material and construction. It evidently requires high principle and courage to choose that which is simple and lasting over that which is ostentatious. The tendencies of the time are toward the latter; the "taking" thing appeals to the average mind more strongly than considerations of real worth or truthfulness.

2. Sincerity is essential to any satisfactory church building—as, indeed, it is to all worthy art. It must really be all that it seems, and imitations and cheap glories of all kinds can have no part in it. The church, like a noble man, should be found to be better and more genuine on close acquaintance. And it cannot be urged too strongly that insincerity, however imposing, is contrary to all good art, as well as to the essential spirit of religion.

3. Dignity is another important feature to be considered. The loss of this often comes from the desire for ostentation just alluded to. But even where that does not exist, the craving for picturesqueness, for "effectiveness," often leads to a complex design in which dignity is impossible. A church should be a restful building; it should seem to command its position easily without strain or effort. Fortunately, its very requirements favor this: its broad masses, which speak of strength and dignity, would be almost impossible in a commercial building, where every part is pierced for the light essential to business activities; or in residence buildings, where the outward view is the great charm. The windows that light the church can be well above the surrounding ground, giving a firm base or foothold for the structure—always an impressive feature. The openings, instead of fretting the exterior in every direction, can be massed to advantage, contrasting with the great and quiet surfaces of the wall. Thus a sense of breadth, power, and restfulness is gained, which is rarely possible in any other class of buildings. And are not these the very qualities needed in our monumental church? Moreover, they do not involve greater expenditure; they are gained by the exercise of right feeling and judgment, and are as applicable to the simple village church as to the more extensive and costly structure of the town. Where, however, they are not appreciated and the designer goes in quest of "features" to add, to make the building look "pretty," picturesque, or showy, a grand opportunity is lost, and often an extra expense incurred that very likely results in the resort to imitations or unworthy materials to accomplish the end. Thereby the church becomes monumental only to the ignorance or low views of those who erected it. As is frequently the case with evil, one wrong step in a matter of principle has led to others to cover it, and the result is hopelessly bad.

4. Beauty. It is evident that durability, sincerity, and dignity are indispensable bases for beauty in all monumental work. Where they are assured, respect and admiration are likely to follow. In one of our cemeteries somewhat noted for its natural charm is the resting-place of an officer of the Civil War, a man of great modesty and worth, whose frankness and simplicity of character were equaled only by his fidelity and courage. His appreciative friends, mindful of his love for nature, selected a quiet nook beneath great overhanging trees for his burial, and there erected a simple but impressive memorial—a low massive cross, roughly hewn from a great granite boulder; the lines being free and irregular, and as far as possible having the feeling of a natural stone, while suggesting the cross. Now this fitting and admirable monument, so permanent, honest, and dignified, expresses strongly the qualities already emphasized, and mainly from them gains its simple beauty. Would not the rural church, true to the same principle, possess a very decided charm of its own, even though it lacked in many points the artistic treatment that we rightly regard as conducive to high excellence, and this because they are fundamental and essential to the beauty of any worthy memorial? Beyond them, however, lies the whole realm of Art, capable of giving refinement and character to buildings by proportion, contrast, detail, and the various forms of expression familiar to the trained artist, transforming clumsiness to grace, relieving monotony by harmonious variation, and baldness by expressive detail. The value of this is especially felt in the larger and more important buildings, but in all of them the influence of a refined and skilled design adds a subtle charm which we call beauty. There can be no doubt that the building that is to stand as a monument to so much that is itself lovely should possess this in as high a degree as possible.

The matter of church decoration has been associated with architecture in my subject, but I have felt that the homelier, more essential qualities to render a building monumental needed chief emphasis. The tendency is a common one to give little attention to the fundamental qualities and overmuch to the ornamental or superficial. As yet our country has developed few mural painters of any special excellence; and rather than impair the good results within their reach, the most thoughtful architects have preferred to develop the possibilities of architectural form and detail, toning it quietly rather than venture into hazardous pictorial effects. It will doubtless take a considerable time to train a school of decorators who shall handle great Scriptural subjects in the manner to make them not only harmonious with their surroundings, but of real educational value as well.

One very practical course, however, is open to us—the forming pictorial collections for certain rooms or departments of the church. Every church should in some one of its halls gather everything of pictorial or historical interest relating to its past: pictures of its buildings, its ministers, and workers; of events and of places, as well as of objects connected in any way with its history. All these things seem to increase the *esprit de corps* and promote interest in and love for the church. In another department may be gathered a fine collection of prints illustrating sacred events, of which many excellent ones can be secured from our leading print dealers: such subjects as “Christ Walking on the Water,” by Jalabert; “The Light of the World,” by Holman Hunt; and many fine pictures of Hofmann, Zimmermann, Kellar, and others that set forth the tenderness and love of Christ, His sympathy and helpfulness. These collections will gain much by a simple, tasteful framing of uniform character, each having a little brass tablet attached giving the title of the picture. The educational value of a good collection of this kind is likely to be very great.

My third suggestion is of still another department or room, to have a collection (framed in a similar manner) of photographs of the land in which Christ lived; of its scenery, people, and customs as they appear today. Such pictures give reality to the study of the Bible. An excellent collection can now be formed at a very moderate expense.

By these several schemes the advantage of pictorial illustration and teaching can be gained, while waiting for great artists to arise who shall make the walls eloquent with noble imagery; and for those perhaps who could never afford such costly and valuable decorations.

What, then, shall we esteem the educational value of a building to be that by its unusual permanence, dignity, and truthfulness speaks of a noble purpose quite other than that of the more ephemeral structures about it; a building that is calm and restful amid the feverish haste and the nervous pressure of the time; a building that speaks of affectionate devotion and sacrifice, as against self-interest, an absorbing passion for gain or pleasure; a building that is associated most intimately with all that is tender and sacred in life and death; and that ever stands as a witness to the presence and goodness of God?

## CLUBS AND CLASSES FOR THE STUDY OF RELIGIOUS PICTORIAL ART

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Before the coming of our Lord, when the keen intellect of the Greek was ever seeking for something new, Plato sat at the feet of Socrates and conversed with the great teacher. By means of conversation knowledge was conveyed from one mind to another. In the Middle Ages came the minnesingers of Germany, the scaids of Norway, and the troubadours of southwestern Europe. By them many a heart was fired with chivalrous emotions and many a youth moved to deeds of love and glory; in that school of folklore and romance the poet's thought-world swung forward glad and gay. At the close of the dark ages the painter was the first to light the candle of knowledge. The common people were taught great truths by the brush, and form and color symbolized forth the spiritual teaching of the age. They were not all good things that were taught, because the mind of the artist was not always that of a Fra Angelico. But these pictures carried to the people the message the artist wished to give, and carried it in a manner impossible to any other vehicle then known. In the eighteenth and nineteenth centuries the printing-press became all-powerful; and men forgot the troubadour and the painter, almost forgot Nature and her loveliness, in their devotion to the making of many books.

Beginning in the last century, we find a new means of disseminating knowledge. It began as a society and has evolved through many periods, dropping some of its characteristics and taking on new ones. At first a certain number of congenial souls met together for the purpose of considering certain religious, moral, intellectual, or æsthetic principles. Later came the smaller group composed of persons desirous of gaining more and fuller information concerning some particular phase of one of these general subjects. These eager souls formed themselves into classes, sought out teachers, and applied themselves to home study. Following this movement came the "circle." Of this we have every variety, from the sewing circle, characterized as a place for tea and scandal, to the Chautauqua circle, in which the members counted their "seals" as rewards of merit for reading a certain number of knowledge-made-easy books. Today, in the waxing light of the new century, "club" is the word we conjure with.



If one wishes to feed the poor or uplift the downtrodden, to energize the shiftless or inform the ignorant, he goes to the people and lives with them at least during the session of the club meeting. People have become tired of being preached to, lectured to, read to, and hammered upon indiscriminately. The soul-metal of the twentieth century is not so malleable as in earlier ages perhaps. We find that we need to go back and follow the example of Jesus when the hearts of two of His disciples burned within them, as He walked and talked with them. The thinking world realizes this today; and everywhere men, women, and children are being walked and talked with for moral, religious, and political reasons.

Our churches and Sunday schools have until recently had too little of this method in their work. There are in connection with some churches a men's club, a mothers' club, a boys' semi-military club, and perhaps a girls' industrial or literary club. No one of these bears in any direct way upon religious education. Each may be carried on independently of church relations, as well as in connection with them. There is a field of education, as yet almost untrodden, which is distinctly religious—that of religious pictorial art. Across this field I have been asked to point the way. I do so timidly, almost unwillingly, trusting that when I point in the wrong direction there will be someone ready and willing to show a better and safer path. I shall be only too glad to follow where he leads.

1. Aim and scope. "Art is the gift of God, and must be used unto His glory." In all nations, among all peoples, and at all times of early racial development, art is found to be the offspring of religion. The religious nature of man, striving for adequate expression, carves the statue or paints the picture of the gods worshiped. "Love," said Plato "taught men the arts of genius." Love is always an actuating principle in artistic creation. Man's love of his God, his country, or himself has erected temples, statues, monuments, and tombs. Religion, patriotism, all forms of strong spiritual fervor, seek artistic expression. True, among early nations religious fervor was not unmixed with civic rivalries and personal ambitions; but that it was uppermost in the mind and the affections cannot be questioned. This is not true of art today. However crude and mistaken were the religious ideas of the ancients, however terrible and un-Christlike were the spiritual conceptions of the Middle Ages, art was closely connected with the spiritual life of the people. Perhaps the materialistic Roman of the second century looked upon Greek art more as the rank and file of Americans today look upon European art of the fifteenth, sixteenth, and seven-

teenth centuries. Art has been almost divorced from that which is religious or educational. Many think of it as merely the frill on the garments of the rich, the decoration of the palace, or the regalia of royalty. The application of art to the gratification of man's ambition, pride, and self-glorification—the prostitution of the heavenly gift—is almost all that is recognized as its function.

To get out of such wrong habits of thought, to return to the primitive simplicity and original motives of all genuinely artistic creations, should be one of the aims of the work undertaken by competent persons in connection with the religious education of the children and youth in our Bible schools and churches. It is true that there was a time when some of the people of Christian Europe lapsed into semi-paganism and used the painting or statue of Christ and His mother as something to be worshiped—holding blindly to the symbol instead of that which was symbolized; and it is also true that fear of a return to those abuses has prevented our Protestant churches from using the matchless art of an Angelo or a Raphael as a factor in religious education. But there is not the slightest danger that such a thing will occur today in the Protestant churches of America. The great danger to the American youth is not that he shall worship a picture or a statue, but that he shall worship nothing, except possibly the almighty dollar or the man that makes it.

Pictorial art has long been considered one of the most important factors in secular education; and the picture card and the scroll came into our Bible schools years ago. But the use of classic art as well as of classic music as adjuncts to the forces of our new education has not been sufficiently recognized in our methods of religious instruction. A knowledge of secular history is thought indispensable to the student of the Hebrew Scriptures, and the historical method is followed in the study of the Bible. Now, we cannot study the history of the race without studying the art remains of ancient peoples; for the life of every country, archaic or modern, is reflected in its art. If the history and language of a race are studied in the light of its art, its religion must be. And if the Bible is studied in the light of history, it follows that a knowledge of art is a factor in that study.

To lead out the mind to the full development of all its powers should be a possibility within the scope of religious education. One of these powers is the power to appreciate beauty. In secular instruction this is recognized. School buildings and schoolrooms are made pleasing and attractive in so far as those having authority to construct are competent to create. In some cases, to be sure, competency is sadly inade-

quate and ugliness and gaudy vulgarity predominate. But in many sections of this broad land creditable work is being done and almost everywhere the necessity for such work is felt. All attempts for the amusement of the people made by people having their commercial interests only at heart take this desire of beauty into consideration, and time and money are spent to excess for this purpose chiefly. No other factor enters more largely into the money-making plans of the dramatic element of our public amusements than the spectacular. The majority of theatrical performances of the day depend as largely upon the splendor, novelty, and æsthetic features of the stage furnishings as they do upon the skill of the performers. The effort everywhere is to satisfy this longing of the human soul—the desire for beauty. This want has been felt by the church and Bible school. Attempts have been made to satisfy it, but these attempts have been in many instances but a weak imitation of the gorgeous playhouse, and have frequently done more harm than good. The office of religious education to lead out all the powers of the mind—the æsthetic as well as the ethical—has not been recognized sanely. What has been done in this direction has been done in a weak, imitating way.

The culture-value of religious pictorial art may be very great. The intellectual culture gained by the great mass of our Bible-school children is not great. Nor do the youth of our Bible schools and churches have presented to them in the church "social" what they need most in the form of social uplift and general culture. Pure religion always exerts a refining influence. It cultivates the heart and promotes the true growth of all the virtues. There are many persons who are and should be attracted to the church and Sunday school to whom these organizations may become a savor of life unto life; and to such there must be presented that which shall awaken thought and stir the higher emotions rather than those things which appeal wholly to the harmless craving every healthy youth has for food and fun. I fear that there are many sensitive, refined natures turned away from religious influences because the offered religion is done up in such gaudy colors that it is made uninviting, absolutely commonplace and vulgar. In the earnest efforts made by many good Christian people in the past generation to lop off from the simple, beautiful religion of our Lord and Savior the gloom and formalism beneath which so many churches have hidden it, there has been a going over to the other extreme—an undue familiarity with holy truths and sacred experiences which shocks some natures and offends others. Religious education in its deepest and most practical sense is what we need today in the social and educational aspects

of our churches. There should be a dignity given to every phase of religious education; and all things in connection with the house of God, whether devotional or social, should hold an honorable place—a place worthy of respect in the mind of children and youth.

The study of religious pictorial art and sacred music would, if properly conducted, do more for the religious education of the children and youth in our Sunday schools and churches than any other agency possible for us to exercise in connection with the faithful study of the Scriptures.

2. Method. Any church in a city or large town may form a department club for the study of religious pictorial art and sacred music. It may consist of a general club, holding monthly or semimonthly meetings at which such a program of art and music shall be furnished as will be of general interest. A small admission fee may be charged for the purpose of raising a fund for the purchase of pictures and music for the Bible school. The membership of this club may consist of men and women, young and old—of all who are at all interested in either art or music. This club should have regular officers, with an executive board. The president, together with the board, should formulate plans of study, entertainment, and general usefulness in connection with the church and Bible school.

The club may be divided into several departments, such as (1) one for the study of the history of religious pictorial art; (2) one for picture study for illustration of Sunday-school lessons; (3) one for the decoration of Sunday-school rooms; (4) one for the study of religious music.

The first department, confining itself wholly to the history of religious pictorial art, may consider such topics as (*a*) pagan art as pagan thought materialized; (*b*) Christian art as an interpretation of Bible story, and revelation of an artist's ideas modified by his time and place in the Christian era; (*c*) comparative study of the art of Christian countries with that of China, Japan, India, and Turkey; (*d*) symbolism in religious art.

In the second department, picture study for illustration, great care should be exercised in the choice and interpretation of the pictures. All illustrations are used for one of two purposes: to impress truths already understood, or to clear obscurities in the mind of the student. Pictorial illustrations for Sunday-school work may be photographs of persons, places, or imaginary scenes, reproductions of good photographs of the same, all either large, held before a class or school, or small, for the individual pupil. The blackboard, too, may be used by the skilled teacher, and symbolism in form and color used to illustrate in a clear and beautiful



way. On the part of the teachers and officers of the Sunday school there must be a careful study of the pictures best suited to the illustration of the subjects taught in the lesson periods. There may also be picture days in the Sunday school, when instead of the quarterly review, or in connection with that, pictures may be reviewed or new ones studied.

In the third department, that for the decoration of Sunday-school rooms, assembly rooms, and class-rooms, the work may be done as in the school and class-room of our buildings for secular education. But the subjects should be in many cases different. Those used in the church building should bear directly on the religious education of the child. These pictures may be large and should be well placed. The subject should be suited to the age of the children occupying the room. Special exhibits of good pictures may be held during the week for the benefit of the whole school and church. Series of pictures given by lantern slides, and explained by a sympathetic, appreciative speaker, will contribute much to the awakening of thought, and to the furnishing of the mind with images lasting and beautiful. We should always remember that if we can fill a child's mind with good images there will be no room for bad ones.

In the fourth department, that for the study of religious music, such topics as the following may be chosen: (a) history of religious music; (b) study of the great oratorios; (c) hymnology.

In order to carry on such an organization as this, competent leaders and teachers must be provided. There are plenty of people able to do this, if their talents and time were fully consecrated to the Master's service. There is no lack of working material in a woman's club. There are always competent persons found to work out a program on any subject under the sun, and these persons are generally members of the club for which the work is planned. However, if a club is particularly weak or humble-minded, an expert is sought and a club program paid for. Why could not this be done in our churches? Christmas and Easter music, with appropriate programs, may always be purchased. Why not purchase the art program also? There are, I think, quite a number of religious art talks or lectures arranged for stereopticon illustration. These might be worked over and improved upon until something at least as good as the average Christmas or Easter Sunday-school musical programs was obtained. If there was a demand for such illustrated subjects, the illustrations would be forthcoming.

Great care should be taken in the selection of competent persons to outline and carry on this work. Not everyone supposed to possess "artistic feeling" should be called upon. There is a sort of artistic

feeling sometimes called appreciation of beauty, or æstheticism, that does not make for righteousness, but expresses itself in a dilettante manner unworthy of true art. A man or woman having such so-called artistic notions should never be placed as a teacher or leader in art studies, especially if the students are children and youth. More necessary than all other requisites for him who would attempt to use religious pictorial art as a factor in the education of our young people is spiritual insight. That there are persons possessed of artistic feeling and keen spiritual insight in connection with many of our churches I feel confident.

In the twentieth century Art must be used as a friend to religious education, not as a servant or a foe. It must be used to make eye-minded men and women. For the present-day psychologists teach us that the eye-minded are the most intellectual, that sense impressions received through sight are of a higher order than those received through any other sense. For this reason alone the delights of the eye should be afforded to the child; and it rests with those who present these delights to see to it that only the purest and best things are presented. The sense of sight should not be addressed by that which is debasing or in any sense vulgar or unclean. We must go back to the old Greek philosophy and say with Plato: "He who would proceed aright should begin in youth to study beautiful forms, until he grows and waxes strong, and at last the vision is revealed to him of beauty absolute, simple and everlasting, and in that communion he is enabled to become the friend of God and to be immortal."

## THE RELIGIOUS VALUES OF LITERATURE

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There is an infinite distance between the hard, mid-Victorian days when Matthew Arnold declared that the world would gradually take refuge in poetry rather than religion, and our brighter moment when Santayana points out that the imagination has an essentially religious function and religion a poetic nature, while "at their point of union both reach their utmost purity and beneficence, for then poetry loses its frivolity and ceases to demoralize, while religion surrenders its illusions and ceases to deceive." One states the relation of art and religion as that of rivalry; the other that, starting with different functions and respecting their natural limitations, they assist each other in the moral interpretation of life and further the progress of ideal states of consciousness and society. Some such connection must be assumed in any serious endeavor to place religious education among the strong, fascinating mental interests of our day, where the delight in art also holds a large and growing place.

To speak of the religious values of literature is almost the same as thinking of the religious values of life itself, for literature takes as its province no less than the whole field of human good and evil. Because of its permanent creations also, it lays at the feet of the mind the peculiar ideals and feelings of all past ages, thus reflecting much of human folly in both religion and morals. Literature is one of the instruments of pleasure, and too often of trivial pleasure. As in life itself, then, some principle of selection is needed, some inquiry as to what, in the peculiar nature of literature as one of the arts, possesses a religious value.

A special pedagogical problem arises from the fact that the mind normally adopts a theology and body of religious feelings long before it has a conscious pleasure in the human arts, that prevailingly it comes to literature just at the time of its first mental doubts as to its religious ideas. Hence letters have been often an agent for expressing and deepening those doubts rather than staying, solving, or diverting them.

It is needful first to state in what and for what reasons literature may be a detriment to the religious consciousness.

1. There is an apparent opposition to religion in the frequent way in which literature has satirized and denounced its agents, teachers, institutions, and forms. The priest has been throughout the world a

favorite butt of comedy, ridicule, and positive dislike. The hypocrite secures for the religion he abuses much scorn, not all of it unmerited. The popular tendency to combine with religious speech and practice all manner of prides, worldly successes, politics, and social proprieties, to secure the sanctions of religious teachers to schemes for personal delight or social wrong-doing—all has furnished rich food for the satirist.

This opposition appears again from the force of the tendency in religious matters to define dogmas, to fix creeds, to make uniform and inelastic all expressions, rites, and institutions. This contravenes the instinct, particularly of the young, for freshness, flexibility, and variety of action. Art has thus been frequently one of the forces for breaking up this state of convention, and hence has often seemed antagonistic to current religious practice.

The arts of expression, too, when applied directly to religious themes have a tendency to become general, so as to help large numbers of people in hymns, common prayers, and celebrations of the religious year. They avoid also detailed, personal, human language when dealing with God or His special representatives. This forces the language of religious expression away from the picturesque, specific, personal imagery of literature and creates at first a seeming opposition between them.

But this works for the perfection of religious conduct and speech. Nothing serves it more than to make its agents and spokesmen honest in motive and deed, and to make them take part with the rest of mankind in ideal manners and essentially social behavior. If literature dislikes the official speech of religion, it is an opposition, not to its spirit, but to its dress, wherein religion needs to be taught the grace and good sense of a reasonable modernity.

2. But there is a real and vital opposition between much literature and literary study and the spirit of religion—an opposition which can be dissipated only by conversion and confession of wrong on the part of one of the interests. Most of the literature of the world is written by men still young, and the greater things before the middle of their lives. It is equally natural that whatever of religious doubt or irreligious conduct one's life shows should also come early. Indeed, the substantial aspects of religion may be said to be on the whole the product of maturing years and rich experience. We may expect literature, therefore, to reflect the seething, unsettled, individualistic mind of the vigorous young.

Again, many young people turn to literature after their first social disappointments. The period when brilliant pictures of an attractive, distant life, when the noble music of verse, when penetrating aphorisms



appeal to them most strongly, is that in which they are just learning the hardness of the human lot, the sad limitations of freedom by hard circumstances, and the vanishing evidences of benevolent providence in their experience. Others turn from gloomy, unideal experiences with religion in their childhood—dull services, unlovely teachers, bugbears of religious fright—to literature as to a sunny, free, ideal world. One may read Keats anywhere in the world; but he is obliged to receive his first religious teaching in a single family and a definite place of worship. These may be most unhappy; and literature may stand in glorious contrast to them.

It may further be noted how many teachers of literature are men who do not further the cause of piety. They may be linguistic scientists and so indifferent; or philosophic skeptics who find in literature satisfactory expressions for their views which they would not teach directly. The effect of their selection of masterpieces, of careless insinuation, of pleasant comedy is often highly antagonistic to the needs of religion.

In the same way many poorly trained philosophers and theologians are great poets—at least those who have a deep sense of the artistic side of letters. They are subject to no discipline or testing in the handling of subject-matter and present us brilliant expressions of hobbledehoy or sappy thinking. This reasoning, lying chiefly in the assumptions behind figures and symbols, in the choice of characters, situations, and outcome of stories, is not subject of direct statement and hence of logical testing. It is therefore harmful to morals and piety, though given out with the air of universal validity. There is no reason for assuming that a literary man as such has special access to settled truth or special care about social welfare. Indeed, it may be pointed out that artists, as a class, have a relatively slight sense of social obligation, being easily offended at the bad taste of the average world, set scornful by the slow working of ideas in the region of practical affairs, resisting the duty of strenuous, personal endeavor to correct the world's evil or mitigate its pain.

Here again we notice how much of literature is the product of experimentation, personal whim, of social accident, hasty retaliation upon life for pain, and the indulgence of passion. This irreligion seizes upon art for a carrying medium because, as a form, it admits of the most personal uses and possesses the most interesting and far-reaching appeals.

For all these reasons it is not to be wondered at that so much of the world's literature arouses and feeds religious unrest or opposition, and that many young people find the first effect of artistic study unfavorable to the spirit of religion.

3. But even when the art of letters is not seemingly antagonistic to religion by its satire upon phases of religious activity and thinking, or is not actually unfavorable because it conveys corrupt morals or unwise thinking, it may still prove a diversion from piety by legitimate elements in its nature and appeal. Being an art, it is the product of the spirit of pleasure, and its primary function is that of pleasing the mind. To be sure, our æsthetics points out that this is artistic pleasure, that it is impossible without the use and conservation of the serious elements of the mind, and that in its higher forms it makes as strenuous appeal as morality against the indulgent and destructive tendencies of our nature. But much of our literature is playful and gay, even when not trivial, and most of it absorbs the mind in moods other than the serious concerns of religion. For religion, besides its moments of exaltation, is, in the mind first yielding to its claims, rather a motive to duty, to control of personal pleasure, an urgency to the painful work of conquering the world's pain and misery. At such moments art may come as a relief from the more urgent demands of faith.

Again, art deals most naturally and widely with a human, moral world. It must present what it sees, or what it can legitimately imagine to be possible. This easily becomes a detailed, intricate picture of a social world which is proceeding according to social, not religious, motives. Inevitably this includes the presentation of much painful, ugly social material, which the writer must either justify and excuse or trace to its natural human punishment. Lyric poetry may be directly religious in subject-matter, and religious feelings may play into and around drama and fiction. But only epic poetry can be religious in its main themes, and successful only when richly elaborated by material from a concrete human life. This absorption of the mind in the behaviors of an earthly life made attractive by all the arts of picture, detailed incidents, heroic, or charming character, and interests naturally close to a living, practical human being, could not but prove more attractive than considerations wherein the personages appealing are unseen, the issues unsettled or matters of inference, the urgencies mostly those of a future world, and ideals which seem to be those of a personal and social equilibrium without activity or surprise.

No mistake could be greater than the dream of substituting the study of literature for religious teaching either for a motive for personal righteousness, a passion for the salvation of others, or an emotional response to a beneficent world-order. There is even need for definite caution as to the current movements for treating the Bible as literature, because of a tendency in it to divert attention from the Scriptures as a treasury of

distinctly religious history, experience, and discipline, and place it upon matters that to the writers and editors were entirely unconscious. It can reasonably be held that this diversion to methods of presentation creates a psychological unlikelihood that the serious appeals for righteousness will be effective. There is literature in our Bible; it may become the subject of purely literary criticism and enjoyment. But the fact that the distinctly religious portions are given with many literary devices is not enough to constitute them works of art, or to permit their study primarily as such. As we passed beyond the old stage of apologetics in which we tried to "harmonize" religion and science, by emphasizing the purpose of religious writing as paramount, and its scientific elements as subordinate or negligible, so we must regard the fact that the Bible is religious history and teaching, diverted attention from which makes a danger of lowering its religious value.

Suggestions, then, concerning the permanent relations between the art of letters and the movements of religious consciousness should be welcomed by teachers of religion. These may be found (1) in the fact that there are some direct religious values in literature as an art and in its noblest masterpieces; (2) in a contribution to the depth and flexibility to religious feeling from the emotional training due to literature; and (3) in the gift by literature of many effective devices for conveying religious facts and ideas.

1. The first of these matters in which literature has a distinct value for religion lies in the exercise, enlargement, and discipline of the imagination. This seeing, imaging, picturing function of the mind is a large constituent element in religious faith. It is that which enables the soul to "endure as seeing Him who is invisible."

The most fundamental instinct in literary expression is the use of concrete imagery, of detailed picture, appealing, as it were, to the very senses. Literature avoids general statements, seeing its world as a circumstantial, discriminated, particular body of phenomena. It separates itself from the generalizations of both science and philosophy even when it selects its concrete realities with a view to making them typical.

Again, the imagination sees life in large organic wholes, is dissatisfied with unrelated facts. Masterpieces of art make their deepest impression on our minds as such living wholes wherein some organizing ideas have selected and co-ordinated all materials, and wherein each item is given a peculiar place and proportionate value. It is this accustomed experience of seeing life as a whole, with each feature placed in a benevolent scheme, which satisfies also the religious instincts.

Further, the imagination vitally fuses thought and feeling or quickly



surrounds its imagery with emotion. In literature its presentations would be lifeless descriptions were it not for this emotional nimbus accompanying its pictures. This habit coming from literary appreciation is of value to the religious mind which in the very act of sight should attribute some universal meaning to what it sees.

No demand of religious teaching is more constant than that we should judge otherwise than by our senses, and accept evidence of things not seen. The literary imagination accustoms the mind to similar activities, training us in holding in consciousness by an inner sight a world of beauty and goodness beyond our ken. Holding the image, we hold also the mood which is of value; ease in doing so, which is the product of artistic activity, is of immediate value to religious experience.

When Coleridge was a boy of eight, his father on a starry night explained to him the size and number of the heavenly bodies with their vast movements. He looked for surprise and wonder in the boy. But the poet tells us that he felt no special wonder, because his mind through long, happy days of reading fairy-stories had grown accustomed to feelings of the vast, and to having criteria for belief other than those of his senses. Literature accustoms the mind to feelings of sublimity, wonder, intricacy, and the constant working of higher laws. These are noble contributions to the religious consciousness.

Literature also provides a rich, interpreting, apperceptive basis for experience as it comes to the mind. This may be seen in Wordsworth's story of how, as a child not nine years old, he saw the body of a drowned man rise bolt upright, with ghastly face, in Esthwaite Lake. Yet it gave him no soul-debasing fear, for his inner eye had often seen such sights among the shining streams of fairy land, and their spirit hallowed the sad spectacle "with decoration of ideal grace." In spite of the danger here of superstition, this imaginative preinterpretation given by literature strongly reinforces and corrects the similar working of religious emotions.

In general, the active functioning of the imagination makes for vivification, for a believing, acquiescent state of mind; it habituates the consciousness to things great and things whole, all of which are characteristic of religious thinking.

2. Another impulse of the art of letters is that of seeing and presenting all things with the personal valuation of the writer. Even the most classic and universal creations manifest this law. In its extreme and uncritical exhibitions it brings literature under the charge of not presenting the truth as all may see it, but only accidental, personal, impermanent views of truth. But it would not have the interest of art



if its imagery, arrangements, and philosophy were not surrounded by feelings of dislike or pleasure for the mind that made them. Of course, the higher creations of art always claim a potential universality and are typical of abiding human nature. The literary reader, then, grows accustomed to this twofold fact of typical aspects of human life, valued, colored, emotionalized by some notable personality. He is therefore in sympathy with the similar movement of the religious feeling to which nothing is indifferent, but all things are worthy or evil, fulfilling God's will or breaking it.

3. Religion and literature are alike dependent upon symbols for their expression, enjoyment, and propagation. The facts, fancies, and ideas of the artist are not measurable by instruments of precision, nor is language a medium of communication capable of mathematical exactness or uniformity. The artist's creations must then be suggested, embodied in many figures, conveyed by hints and associations. Hence his dependence upon figures and allegory, and in literature the mind grows used to seeing and feeling ideas under these conditions—often unsatisfying to the intelligence and logical faculties, but impressive to the imagination and emotions.

In the great art these symbols are always excellent in themselves without reference to the uses they will serve in carrying ideas. They best transmit their teachings when, in front of the face of the lesson, we see only some fair picture of physical nature or of distant time or place, and we wake at the end of the delightful presentation to realize that unconsciously by its means an image of some noble truth has fallen upon our hearts.

In this matter religious writing has often done harm to itself. Religious teachers are most often inartistic, yet they are so anxious to teach and move that they seize upon this excellent method of symbols and spoil it by poor art and bungling application. On this account allegory is a word of disfavor. Great literature, then, has this value for religion that it trains in the use of symbols, for both the teacher and the hearer, but insists that the symbol itself should first be satisfactory to the judgment and taste before it is put to use—as the ship must be seaworthy before it registers for the service of merchants.

But not only use of the large symbols of physical nature and society is common to religion and literature; both are dependent upon the formal symbols of language for self-expression and for teaching others. Here is a host of floating, evanescent, spirit-like symbols. It is literature which knows all their flights and tempers, dependent upon words and phrases, but never their slave; flying upon their unstable equilibrium

securing, as Prospero from Ariel, their service, if not their settled affections. Literature teaches religious writers how to use these volatile or dangerous symbols, never attempting absolutely to fix them, using them today to set them free tomorrow; for religious teaching also needs to know the fine art of lightness of touch, of suggestion, of indirect statement, of beautiful symbols which convey without comment the deepest truth and feeling.

4. The full stream of religious feeling and interpretation has many springs and sources. One of the largest and most freshly flowing of these is physical nature. Whether in the terror and awe of primitive man endeavoring to explain physical phenomena by anthropomorphic fancies, or the reverent sense of strangeness in the beauty of the world to the modern mind, God reveals himself most visibly to the young religious consciousness in the physical universe.

But art is the chief human instrument for the loving interpretation of nature. Long before the mind is enthralled by the "august appeals" of scientific law, it has been made glad and found a friend in the loveliness of the world. Hence all young artists in letters find in nature the most natural food for the feelings of wonder, mystery, sublimity, peace, and permanence. If not stayed by precocious skepticism, they naturally complete the circle of seeing formal beauty, organizing and controlling law, then life and perhaps consciousness, and so health and sympathy for men, and finally a distinct expression of the immanent Creator.

Nature is also to the sensitive, artistic soul the open refuge from social disappointment and disharmony. She is a friend to all, soothing, acquiescent, never rebuking. Later on her quietness may be found to be indifference and her communication something we attribute, not find. But communion with her opens the large, believing, tender aspects of the mind.

Literature, then, reinforces that strong impulse which the religious mind receives from physical nature. Not in early states of society only, but in the most modern, there is a presence here that disturbs with the joy of elevated thoughts,

A sense sublime  
Of something far more deeply interfused  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air.

The mind accustomed to such poetic interpretations of physical nature will find many of them direct food for religious needs, and none of them opposed to their essential character.

5. Religion needs from all sources support for its primary feeling and dogma that the human self is an independent spirit, derived not from natural sources, but from a universal spirit. Now literature, even when most realistic, most in wonder over the influence upon the soul of the body and the physical world, still portrays it as spiritual, as self-initiating and essentially free. Literature betrays the ancient and general expectation of it, if it does not reflect our spiritual "dependency divine." Moreover, the greatest books have exhibited man as not finally conditioned by the earth and its circumstances, but forever struggling for better conditions, unsubdued even by fate, living in the light of reasonable endeavor, and of "something evermore about to be." This innate idealism, which is the very life-blood of letters, makes the soul capable of winning profitable meaning from all experience, thus "sanctifying both pain and joy." Great art, moreover, would be paralyzed if deprived of the belief in immortality. It does not dogmatize about it, does not portray in detail any future state, and infrequently uses it as a motive for morality; but it assumes an immortal life as the end and meaning of endeavor and suffering—"a presence that is not to be put by."

This constant sense in literature of a living spirit unexplained and uncontrolled by the forces of nature, passing in hope through a world of educational experiences and probations, with immortality brooding over it like the day, is of constant value to the religious beliefs and emotions.

6. Perhaps the love of literature has nothing more valuable to contribute to religion than the arousing and cultivating of the emotions. Here lies an entire world of feelings with the occasions and circumstances, and our minds vicariously reproduce them. To excite those feelings as vividly as possible, to remove barriers thereto due to alien circumstances of time and place or critical prejudice, to excite sympathy with countless aspects of human experience, is the deepest function performed by literature.

This has its dangerous side—in arousing emotion apart from actual, normal occasions and without any legitimate natural outflow in acts. Human life, then, may cease to please because less rich in details, less highly colored, less emotionally intense, than the stimulated life in books. The mind may become cowardly in approaching social life, because it seems to get so much more experience with less activity by reading. Thus literature often proves a corrupter of sound taste and morals, needing to be constantly supplemented by absorption in wholesome, normal, social life.

Moreover, such stimulated, enriched emotional life is not directly religious. On the contrary, the satisfaction literature gives to the social, human feelings often works directly against the vaguer, more elevated, and distant emotions of our religious selves. Literature must render interesting the life that now is, and place us in the warm centers of actual human moods.

But it does make for fulness and flexibility of feeling, and its normal tendency is to refine our sense of legitimate feeling, as to both occasion and amount. This sensitiveness to other's pains and joys, this depth and flexibility of emotions, as it were, this skill of feeling, arising from the love of noble literature, has an immediate value in strengthening and subtilizing the religious nature. It results particularly in socializing the individual by creating wide sympathies through vivid, detailed pictures of suffering. In this it is much more effective than science, history, or philosophy, giving us in one presentation particular instances with typical meanings. Such quick sympathy more immediately than all other means identifies us with all men and makes tender all our judgments as religion should do.

7. The art of literature has a distinct value for religious teaching in its ability to describe acts, persons, and states of ideal goodness so as to make them attractive and imitable. This is difficult to do, owing to the fact that things regular and normal, that keep the law and fulfil expectations, tend to lose interest because not surprising or puzzling. It is easier to make evil interesting and even fascinating, especially to untrained attention. Here then is something at first sight new or dangerous or difficult, something tending to make excitement and struggle, arousing an active, destructive, or indulgent impulse. The association of goodness with peace, duty, and hard work, with the control of desire, with dogmatic teaching and the limiting of personal freedom, all has a tendency to make religious statements and imagery uninteresting, especially to the young. This can be avoided only by the arts of expression, wherein the first law is that of securing attention and making distinct impressions. These ways of success include the delicate methods of description, of story-telling, of suggestion instead of direct portrayal, of figure and hence of wide association, and of ornamentation. These devices nullify the drift of the ordinary religious teaching toward the general, repetitious, and inactive.

In particular, by its very nature literature presents us detailed instances of persons and deeds, concentrating attention, not on the general qualities, but upon the concrete, specific features. Again, it practices all the arts of indirect, suggestive portrayal, leaving the general-



izations and the moral lessons to be drawn by the reader himself. It gives, not analyses of heroism, but heroic people doing heroic things. Thus great literature always furnishes a concrete example as the center about which feeling gathers, an anchor for imagination and thought. The Eternal Goodness manifests Himself also in concrete example of patriarch, prophet, priest, and Son of man. The presentation of these so as to make them fair and lovable is greatly helped by artistic impulses and devices.

8. Due partly to its necessities of ritual in worship and teaching, and to its passion for uniform and orthodox belief, religious expression easily falls into the disease of repeated phrases and statements, unvaried formulas. While this is profitable for intellectual transfer and testing, it is deadening to religious feeling. The theologian's remark concerning his new book, that he thanked God that there wasn't a new thing in it, may have been praise of his philosophy, but it was not art and not religious emotion.

On the other hand, literary art has an equal passion for variety, for embodying the old truth in new phrases and figures and associations. It loves to look at truth from new angles, however slight, and to secure new activities of feeling through the "ever-widening chambers of surprise." Words and figures moving for one age are not so for another; even the same mind from step to step requires new statements to arouse its emotions. The warm, personal, "feeding pleasures" of religious feeling are augmented by bringing into religious nomenclature this literary passion for new, changing, flexible phraseology.

9. One of the priceless values of literature for the religious mind is that of taking a brief theme from the distinctly religious sources and giving it a rich, sustained, elaborate setting and imagined but consistent expansion. Notice how Browning's "Saul" so elaborates a brief passage of the Bible into a magnificent, elaborate whole, which keeps the mind dwelling long upon the theme. The Bible, especially the New Testament, is often dreary as reading just on account of its great brevity. The religious mood needs one idea or fact or situation given an extended though germane treatment. Or the germinal idea needs to be transferred from an old and worn setting to some intricate, modern world, as Francis Thompson, in his "Hound of Heaven," did the theme of the 139th Psalm. This reincarnation of old ideas, this sustained and elaborate treatment of them, secures attention, interest, and feeling, when the compact parable or gnomic sentence would not.

Literature, moreover, brings us a vast moral world, showing the working of moral laws toward benevolent ends. In Shakespeare, Browning, Dante, the wages of sin is death as much as in the religious

cosmogony of St. Paul. This presentation in the poets and dramatists is not for all men directly religious. But it is so for those who come to their religious convictions through the social sense, and it provides substantial answers when the questioning mind wishes to know if religion is profitable for the life that now is.

10. While literary men do not as such claim special power in solving the problem of evil, their art does, at its highest, inevitably suggest some other attitude besides the mere description and exploitation of it or mere despair in its presence.

In art struggle or disharmony cries out all the time for some solution, some peace in which the art can end. The discord sets the artist working for its harmony—even the “silence implying sound.” Even comedy, with all its dislocations, disharmonies, and satire upon folly and vice, its laugh at hypocrisy and its smile at good-natured weakness—even comedy is possible only because an ideal world is posited by the imagination just above the real world—its standard, and that toward which all rational consciousness tends to grow. Literature helps religion by this feeling that somehow, somewhere, the ever-idealizing mind shall increasingly find satisfaction in a world that grows into harmony with itself.

When distinctly religious things are treated in a sound artistic manner—there are many that may be so handled, though they are few in comparison with the total subject-matter of art—or when religious feelings come naturally into the pictures of human life, made by art, or when the artist is religious and all life has to him a religious meaning, then the service of literature to religion is direct and strong. As a matter of fact, however precious this is, it is relatively small in amount compared with the totality of literary effect.

The indirect effect of literary appreciation, when not associated with a skeptical philosophy, using literature as a medium of expression, is equally precious and larger in amount. This, as we have seen, works through the agency of enabling the mind early to lay hold upon truth not given through the senses; of expressing religious truth and feeling in personal, flexible, picturesque, charming figure and statement; of freeing and enlarging human sympathy; and of accustoming the mind to the methods of conveying truth through symbol. Above all and through all the world of evil inviting or demanding portrayal in art, the common practice and law of art in seeing solutions, exhibiting the workings of ideals, seeing “the soul of goodness in things evil,” demanding a rational and ever a more beautiful world to live in, coincides with, reinforces, or channels the deepest of religious feelings—that all things work together for good to them that love God.

## THE SERVICE TO RELIGIOUS FEELING OF THE MUSIC OF THE CHURCH

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The judgment of mankind, manifested everywhere and from the earliest times, in bringing music to the aid of religious ceremony, is a correct one. The value of music depends upon its relation to feeling; if it were unable to express or to stimulate religious feeling, it would cease to serve the church. This is the more demonstrable when we recognize that the whole function of the religious service is either to afford an outlet to religious emotion or to foster a quickening thereof. Even in those sacred assemblies where the purely didactic side is thrust to the fore, it is understood that the setting forth of holy truths has its end in arousing religious feeling, and that the gathering together is itself a distinct aid to impressibility. Aside, then, from divergence in the character of the truth emphasized, and aside from the influences of age and country, the main differences in the types of religious service would seem to arise from variance in susceptibility to art impressions. Granted that the thoughts to be expressed—of adoration, penitence, aspiration, or belief—furnish in themselves the end and aim of the worship, media of expression must be chosen that are suitable and adequate. Whatever is recognized as directly assisting one to feelings of adoration, etc., will be welcomed in the service, and, whatever directly or indirectly hinders these feelings will be objected to. Social worship lays tribute upon all the fine arts. First after the art of speech has always come that sister-art of beautiful tones, music; and following these at varying removes the arts that address and educate the eye, in ceremonial, in temple, in image, and in painting. The use of these waited only upon the development of the arts themselves and upon their appreciation by the body of worshippers. We know, to be sure, that one person may be profoundly moved by the vast spaces of the cathedral, the "dim religious lights," the incense and the mysterious voice of the celebrant; while another responds equally to the simple, barren room of unlovely shape and color, sacred solely by the power of holy associations. And yet we must condition the right of existence of either temple or ceremony upon the possibility and extent of the personal response. If it can be shown that a given art form is permanent, sure through the ages to make the same

appeal and with equal force, we must then admit its abiding value, provided we desire its appeal. If it can be shown that a given art form is of necessity temporary, the expression of a limited capacity and a changing ideal, we must then yield to its ephemeral character and stand ready to substitute the better art form which takes its place. Illustrations of this are not wanting in the realms of architecture, sculpture, and painting.

The question in music, then, as to the right to declare any given type sacred and authoritative as a model for all time, forces us back to a consideration of the elements of permanence in music itself, and the nature of its connection with things sacred. The answers to these questions involve a review, however hasty, of the nature of music itself.

It is, first of all, an art that addresses the ear. Its comparisons are made in time, and demand the assistance of memory. Its material, however, is in itself sensuous, exciting. This material—*i. e.*, the characteristically musical in tone—has been gathered as the result of infinite experiment through the ages, and is by no means a mere accumulation, but rather is a survival of the fittest in a relentless sorting and sifting process. In the course of this process the powers of observation have been developed enormously, so that the system of musical symbols has grown vastly complicated, becoming, in fact, a complete art language with its syntax and its rhetoric, its every-day speech, and its noble and distinctive literature of art works. There is fair reason to doubt whether the sensuous effect of the fully developed language of music today is any greater upon those who understand it than the sensuous effect of primitive music upon the primitive man; just as there is reason to believe that the early bards stirred their hearers quite as much as the modern poets and novelists do us. It is, however, a well-recognized characteristic of the growth of language that words and figures of speech wear out, idioms change, the terms of expression that were forceful become less and less so, and are abandoned under the necessity of retaining the original incisiveness of speech; yet during this long process not only does the language as a whole become enriched and enlarged in its power of expression, but the laws of literary effectiveness become in a considerable degree established, and the elements of permanence both in form and in matter reveal themselves. When we read early literature, it is possible often both to see what there is in it that is abiding and to see what in its own time was vital and compelling, but has ceased so to be. With music the case is identical. That which is novel and stimulating in its day becomes the commonplace of a later generation, and by the still more remote age is reckoned either crude and worthless; or, if it have



some vitality, as quaint and interesting; or, finally, because of its universality, as inevitable and perfect. The student of music history can supply the numberless illustrations of this. It is to be noted that, besides the usual law of diminishing returns in the effectiveness of much worked language, there is the other law of association by which habit in the use of that which is good develops appreciation thereof. So, to offer something else equally universal and fit might not be adequate reason for displacing the old.

We are thus led to seek for the mission of music. What service to religious feeling can it render?

It must be evident that music in itself is neither secular nor sacred. As much damage to clear thinking comes from claiming too much as from claiming too little for the art. Mr. J. Donovan, in his discussion of the theory of music (*From Lyre to Muse*), very acutely remarks that the use of musical tones in a rhythmic and melodic pattern has its elementary fascination for us in that it divests our minds of definite thought and holds the attention while separating it from the realm of self-interest. We must add to this, that the sensuous character of its material permits a physical stimulus of varying degree that can be shaded in subtle ways to approach the nature and extent of stimulus corresponding to that aroused by the individual emotions of human life. In other words, what Hanslick calls the "musical arabesque" entrances us not alone by its intricacy of pattern, but yet more by its power to adapt itself to a wide variety of emotional states. And just as poets have made skilful use of the suggestiveness of word-color either to describe or to induce an emotion, so have the musicians chosen their melodies, their rhythms, and their harmonies to vivify the particular mood desired. This is most indisputably the case in the union of words and music. From the Gregorian "Alleluias," the "Kyries" of Josquin des Prés, the "Madrigals" as well as the "Lamentations" of Orlando di Lassus, to the songs of Schubert and Brahms, and the heroics of the Wagnerian drama, it has always been characteristic of the composers of greatest genius to seize infallibly upon that combination of musical tones which would fit to the mood desired, both expressing and intensifying it. This marvelous instinct in the choice of the inevitable tones, even more mysterious than the poet's facile play with illuminating words, caused Browning to make his Abt Vogler exclaim: "The rest may reason and welcome: 'tis we musicians know."

So subtle and far-reaching is the influence of tonal structures upon those who are sensitive to them that this impress of mood is felt in all music, whether wedded to words or not, and it has become a commonplace to

call music "the language of the emotions." This phrase is on many accounts misleading, for, as is suggested above, one might quite as well call poetry the language of the emotions. One very significant distinction between music and poetry, however, gives a valuable clue to both the place and the power of music. It is that, in general, the art of music can both call up more readily and sustain more vividly and at length a given emotion than can poetry. The delight in tones and in tonal patterns is a powerful aid in diverting the mind from emotional strain, and so in delaying the reaction from it. Herein lies its value as an aid in emotional tasks. Herein, therefore, lies its value to religious feeling. By its assistance this feeling can be both prolonged and intensified without excessive mental fatigue. Under its exhilaration joy becomes more transcendent, grief and penitence more poignant, consolation more compelling, and awe more impressive. It furnishes, as it were, a gorgeous and convincing background to feeling.

As, therefore, there is no music sacred in itself, the creation of so-called sacred music is a matter of artistic insight on the part of the composer. The decision as to what is sacred and what not is a matter of critical judgment. In reading the Pope's recent letter introducing sweeping reforms in the musical services of the Roman church one can readily feel the force of his commendation of the grave, dignified, and sweet Gregorian chant, of the spiritually uplifting strains of Palestrina, and his condemnation of the flippant, noisy, and florid composition in the theatrical style of the nineteenth century; but the query arises whether it is not a mistake for him to insist that composers revert to the models of a bygone day, however wonderful they may be. When we examine the "ancient traditional Gregorian chant" we see first of all that it is at its best a highly flexible musical declamation. It differs from the later product of the drama, "recitativo secco," in that it is independent of instrumental support (although modern habit has given to much of it a harmonization that belongs mainly to the vocal polyphonic period, from six hundred to a thousand years younger than the original melody), that it conforms to regular rules of inflection based upon the nature of speech, in sentence making, and that it allows in the moments of exaltation a free play of melodic outline, admirably calculated to give vent to intensity of religious feeling. It, however, dates from the formative period of the language of music, and fails therefore to utilize certain important possibilities in the construction of melody which came later to be regarded as valuable, namely, that regularity of recurrent accent and fixed patterning of tone-lengths which we call rhythm, and that balancing of phrase with phrase, by likeness and contrasts of melody,

which we call form. One need only ask whether music which thus ignores important factors of musical construction is adequate to that expression of spiritual emotion which fulfils all the demands of a religious service. A corresponding examination of the vocal polyphonic of Palestrina's time and style would raise a similar question. This music represents the first great art climax after the actual materials of the living tongue had been developed. The factors of musical tone, pitch, length, volume, and quality had been worked over into the terms of melody, rhythm, harmony, and color. But the art of developing intensities in the utterance of each of these things by principles of construction was yet in its infancy. The beautiful music of the vocal polyphonic was often a mere rope of melodic strands, in which the charm of the individual thread was but dimly felt, a communism of melodic entities, without the force of any commanding personality. Can music of this type say all that ought to be said to the reverent soul? More especially, shall its method of construction be the model for all time? The heritage of the psalms is priceless; but to ask modern poets to add to them would be both ill-judged and futile. Music is a living language, subject necessarily to changing idiom. And just as the composers of the past who were most profoundly moved by religious motives have given us deeply spiritual music in the phraseology of their own period, may we not expect composers of our time yet more fitly to voice the needs and aspirations of the present by using the fulness of the musical resources of today? There has been an enormous amount of dull and monotonous Gregorian music, of prolix and pointless polyphonic, of empty and uninteresting church compositions from every age; and the publishers continually add to the mass. But there has always been wheat in the chaff, and today there is perhaps as much as ever.

From the standpoint of the composer, too, a word may not be amiss to the church. All great art is the product of sincerity and earnestness. If the church would have her composers write thrillingly, she must stir them with holy thoughts, imbue them with divine zeal for expression, and encourage them to bring the utmost of their creative power to bear upon their work for her glory. Seasons of deep spiritual quickening have instant effect upon such souls, and the results descend to the ages. The church composer makes this plea with special right, since he is peculiarly subject to the subtle temptation of all artists to become absorbed in the manner rather than the matter; for his whole art, as a factor in religious ceremonial, is but the *manner*, must be regarded simply as a means, and must be held unswervingly to its high purpose. When released from

the guidance of words he constructs his music so as to give free vent to his delight in tone in accordance with laws of effectiveness that have gradually been evolved and are approved by him. These laws almost invariably tend to prolong any given mood, seeking a new one only when flagging interest suggests the need of contrast. When, however, the progress of a liturgy is to be glorified by its musical setting, and holy words are to be illuminated by heart-searching tones, the purely musical must give way to the expressive, and the natural desire of the artistic mind to elaborate a mood must often be repressed. The Pope is right in regarding music as "a complementary part of the solemn liturgy," just as Wagner insists that music is but one of three factors in dramatic art. It is, accordingly, of utmost importance to the musician not only that his spiritual insight be quickened so that he will infallibly choose the fitting music for the sacred message, but that his desire to give to the message wings will be so overpowering that no musical allurements can hinder him on the way. There is no incentive to self-criticism like the domination of an inspiring purpose. Make the musician profoundly religious and his art will speak to the soul, whether through the language of the eighth, or the sixteenth, or the twentieth century.

When we recognize, then, that music is a living tongue subject to the laws of change in all language, we also see that the line of effectiveness is forward and not backward, that the composer must enlarge, not contract, his field of vision. Though the yearning toward things eternal is itself abiding, though praise and prayer pass not forever, the formulas in which man will utter his inmost nature unfold themselves gradually and incessantly. It would be difficult to cite music more deeply spiritual, or more modern, than Edward Elgar's "Dream of Gerontius" or his "Apostles," and the Pope has well said that there is much modern music "in no way unworthy of the liturgical functions." We may equally surely expect the future to contribute from its stores wonders of the tonal art as yet undreamt. Does this fact involve the giving up of the treasures of the past? When Homer, Dante, and Shakespeare grow old, we may wish to forget Palestrina, Handel, and Bach.



## THE FIELD OF ARTISTIC INFLUENCES IN RELIGIOUS EDUCATION

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It has been thought somewhat imperative that at this initial meeting of the Department of Religious Art and Music there should be some attempt to outline the general field of investigation and effort which this Department of the Religious Education Association may be supposed to cultivate as its peculiar province. Seeking, perhaps, to achieve the impossible, this humble study of the subject is respectfully submitted and thrown into the arena of discussion. In itself it is surely very inadequate; but it may serve to draw forth opinions and ideas that will have a decided value for our mutual work.

One of our number has shrewdly suggested that the first step toward defining our special field should be to define the terms of the general titles under which we are working. What is art, and what religious art? What is education, and what religious education? Without essaying to accept this challenge in full, we may say at once that "religious" indicates the end or result toward which this Association in all its departments is pointed; that "education" emphasizes the special aspect or process of religious activity under consideration; and that "art" designates the implement or means or sphere wherewith or wherein the work is done that we as a Department are to study. This is very rough and general, however, and further definitions are evidently in order.

Religious education is clearly a process that addresses itself to the whole nature of men, aiming to give them information about questions of belief and character on the one side, and about religious objects, institutions, and social development on the other; to arouse appropriate and healthy sentiments regarding all these subjects, especially sentiments like enthusiasm, aspiration, reverence, and devotion; and through information and incitation to provoke to high thinking, noble feeling, right choices, and useful habits in all the relations in which religion may manifest itself. The persons to be thus educated are primarily the young, but not exclusively. In our Department especially the needs and aptitudes of adults must constantly be borne in mind, both because artistic susceptibility and readiness are not usually conspicuous in youthful stages of development, and because the process of popular

education in our field demands the many-sided co-operation of both old and young.

It is quite clear, furthermore, that the forms of art that sooner or later ought to be taken into our consideration are extremely manifold—not only pictorial art and music (as our present departmental title suggests), but architecture, poetry, eloquence, and the drama—practically every one of the fine arts that has attained to independent and organized existence. And not simply such organized arts as wholes, but all those rather undefined artistic aspects of action, expression, and institutions that appeal strongly to taste and take effect upon artistic impulses and powers so as ultimately to influence the religious nature. It is probable that as we push our thought into details it will seem as if our field is literally boundless, since all life has its essentially artistic aspects.

Our study, however, will be naturally guided at the outset by the fact that in religious institutions certain specific arts or artistic ways of working have been generally recognized. The historic church has been the chief patron of almost all of the greater fine arts, powerfully fostering their development into independence, and receiving from all of them most valuable reactive influences. So close is this relation that the church is often called the parent of several of the arts now most distinguished, even though its children, as notably in the case of the drama, have often strayed far away from their early home and have even been repudiated there. This striking employment of specific fine arts by the church has had two main reasons, namely, that these arts are susceptible of being adopted and incorporated into church usage just as are many other factors in general social life; and that these arts are thought to have special utilities for distinctively religious and ecclesiastical purposes. The more general of these two reasons we may here lay one side, but the more definitely utilitarian reason requires some further analysis.

It is often helpful to divide the ecclesiastical uses of the fine arts into those of expression and of impression, though these can never be really torn apart. Thus, for example, in the rise of Gothic architecture the accent fell on its capacity to express or embody the civic or the personal devotion to God of a great transitional period; while in subsequent ages the products of this mediæval zeal have been cherished mainly for their power of impression as monuments and as settings for liturgical action. Thus music, poetry, and literary art in general for centuries have been extensively woven into the fabric of the great historic liturgies (or plans of public worship) because they were seen to be unrivaled media for religious expression, both personal and congregational, while at the same time majestically impressive in actual application. On the other hand,

painting and sculpture, eloquence and the drama, were in the first place elaborately cultivated by the church because of their evident impressive power in teaching, admonishing, and uplifting the popular mind, though they were also for certain minds distinctly expressive media as well. These two faces of the religious use of artistic modes of action must always shade insensibly into each other, since that which vivid and intense expression produces is strongly impressive as a concrete object of contemplation, and since highly artistic impression is never successful unless genuinely expressive on the producer's part and unless capable of being sympathetically adopted by the percipient as a symbol of his own feeling.

All this emphasizes a well-known principle. Religious art differs from what may be called art *per se* in that it has a definite purpose or end beyond itself. Thus church music is notoriously liable to abuse unless its practical intention or application is obvious. Thus sermonic eloquence that is simply self-centered is usually sterile and even obnoxious. Thus certain schools of painting, even when treating nominally religious subjects, seem not to be religious at all. While it is easy to see that in every art there are types that are strongly religious and others that are, to say the least, non-religious, it is not easy to draw a hard and fast line between the two, and the arguments used about them are apt not to be equally cogent or even intelligible to all critics. There is a large area of unsettled debate in this neighborhood into which perhaps our discussions ought sometime to enter. For myself, I think that while historically there has often been an undeniable chasm between religious art and secular art, it is not clear that this chasm results from anything but accidents of usage or of popular opinion. My own sense of the scope of the fine arts leads toward the sweeping assertion that under suitable conditions practically all artistic products that ought to exist at all may be drafted into religious service in some way. In the present state of things, however, this can hardly be taken as a practical working principle, unless something fairly sweeping and thorough can be done in the way of education regarding the significance and potency of fine art.

Reference to this general truth, that religious art should properly be approached with the clear understanding that it is not art for art's sake, but art for religion's sake, recalls us to the need of fixing our attention to a large extent upon specific applications of art rather than upon general æsthetic problems. Accordingly, let us turn abruptly to these.

The special circumstances in which most of us find ourselves as workers in American Protestantism decidedly circumscribe the field in these specific directions into which it is wise for us at present to enter.

Within our natural field the following specialties are evidently waiting for our discussion:

1. Church Building, viewed not in its mechanical or sumptuary aspects, but as a form for embodying religious sentiment and a method of molding religious sentiment.

2. Church Music, not as a technical branch of composition or performance, but as an outlet for devotion, and as a constraining and uplifting influence upon both the devout and the undevout.

3. Hymnody, regarded as a special branch of poetic literature into which has been poured an infinite wealth of religious fervor and ecstasy, and which is a familiar and most notable channel for both expression and impression in religious services of every degree.

4. The whole literary side of Public Worship—call it Liturgics, if you will—in which through spoken prose the popular religious spirit embodies itself, and from which in turn it receives often its most decided flavor and color.

5. The use of all kinds of artistic objects, like pictures, models, poems, etc., in catechetical instruction or in the surroundings in which such instruction is carried on.

6. The use of artistic products that are not directly associated with religion, regarded as embodiments of the human spirit that have manifold religious and moral suggestions and implications—like general literature, including novels, poetry, etc.; or like the drama, including the theater and the opera; or like picture galleries, art museums, concert series, etc.

7. The use of historic studies in the various fine arts as a practical introduction to artists, works, styles, and tendencies that can never be adequately represented in collections, exhibits, or reproductions, but which may yet be made to yield definite and powerful results in the lines of information, sympathy, and critical interpretation.

In approaching any of these, I take it that our questions as a Department in this Association should turn in two somewhat distinct directions. We shall be forced in each case to spend time in considering what are the ideals of use. But we must also not stop until we have tried to outline practical methods whereby these ideals may be realized in given conditions. My own conviction is that in all our work we shall do well to avoid being too much governed by juvenile conditions and juvenile requirements. The reason for this is that in this whole realm of fine art as a branch of social life and as a factor in social progress there are too many unsettled questions of principle, procedure, and criticism. In this realm we cannot assume that there exists a well-defined standard



of theory and praxis to which we are simply to make the rising generation conform. We are confronted by a singularly chaotic state of opinion and a disheartening variety of practices. Religious education in the use of fine art must find its way through these bewilderments by keeping its eye fixed at once upon things rudimentary and things advanced, by building its plans upward and downward at the same moment, by considering both the beginnings and the ends, so as to provide consistently for all who may be called scholars in every grade from the lower to the higher. At all events, we must guard ourselves from so emphasizing petty details or small problems as to see them out of proportion or to render our vision incapable of apprehending the great combinations and symmetries into which properly they are to be fitted.

But attention to these eminently practical objects will inevitably drive us back into the domain of theory or philosophy. Lines of investigation like the foregoing will involve sooner or later the scrutiny of such a psychological problem as the relations and interplay of what are called the æsthetic faculties and those of the soul. That they have close connections in most minds seems to be a fact. That the appeal to the former often results in an impulse to the latter seems also to be a fact. But, on the other hand, æsthetic delight is often mistaken for spiritual exaltation, and many of the artistic elaborations of public worship seem peculiarly liable to encourage self-delusions of this class. Criticism and interpretation and æsthetic experience have their unmistakable fallacies. Perhaps the adequate solution of the problems thus suggested is impossible; but somewhere in our study place should be made for a really scholarly discussion of at least the elements of the problem as it stands.

This query leads on to a more particular one—whether in average cases the awakening of truly spiritual aptitudes and impulses may not be hastened by working specially upon the perceptions and also the constructive cravings connected with the beautiful. In a general way this principle is accepted in current theories of school and college education. Who can describe the possible consequences to mental and spiritual development of discipline, for instance, in poetry, in song, in carving, in the analysis or the reproduction of objects of natural beauty? How potent sometimes has been the mysterious reaction upon the mind in the formative period of natural scenery in some grand or intensely beautiful form! Is it possible that the church has here a great lesson to learn? Might she not seize the principle involved for her own ends and apply it far more energetically and systematically than is the custom? Probably all of us would answer this with some sort of an affirmative, but we shall need to discuss the matter at length before we reach any

consensus of how the church can and should go about it. That general æsthetic culture as an efficient arm of evangelization and edification is worth study we may easily agree; but it is quite another question how to bring it into wide-spread use. How ought it to be presented to theological students, for instance, how to active pastors and church leaders, and how to the rank and file of Christians? Just how might the idea be incorporated into parish activities so as to avoid abuses and to secure results? The questions that may be asked in this direction are practically endless.

Another particular problem is as to the actually existing schemes of education in artistic subjects that are faced toward religious uses. Almost all of our larger music schools offer courses in church music of some kind, both vocal and instrumental. What is the scope of these courses? Where are they excellent, and where defective in range or spirit? How might they be improved, and how can the churches secure betterments and also be led to benefit more from them? Every one of our theological schools gives attention to one or more of the topics that belong to our field. How far is this attention satisfactory, and how far is it distinctly unsatisfactory? Is there not a call for agitation in the direction of a decided increase in opportunities for young ministers to experience artistic impressions and to recognize their spiritual possibilities? Can this be done in such a way as to escape the dangers of sentimentalism and of mere dilettantism? What are our architectural schools doing for the cause of noble church-building and decoration? Have such schools anywhere any close affiliation with the churches that their students may be called to serve? These questions, also, multiply enormously upon our hands as we stop to think.

Still another particular problem regards the business enterprises that are in operation for the supply of all kinds of artistic appliances for church use—the many music publishers who make a specialty of church music; the periodicals that devote space regularly to the discussion of musical, architectural, and other related matters in ecclesiastical circles; the purveyors of stained-glass windows, of statuary, and of other decorative objects; the many builders of church organs and other instruments; the distributors of all sorts of pictures and illustrated leaflets by which the minds of Sunday-school pupils are influenced. Are not all or some of these important? And should not our work include some study of the facts?

Now, not to prolong this apparently interminable catalogue of the possibilities that call to us from different sides, and that perhaps bewilder us by their multiplicity, let me conclude with a brief suggestion about the

further organization of our Department. Simply to save time, allow me to embody my thought in a series of propositions:

1. As to the formal definition of our field—probably we cannot at once draft any adequate statement of either its limits or its natural divisions, but it would be helpful if someone could be appointed to present such a statement at the next annual meeting for discussion and ultimate adoption as a kind of constitution.

2. As to a definite working policy for the year just before us—the Department should at this meeting name those specific topics that stand out as most practical and interesting for immediate examination, so that the officers should have a warrant for whatever they are to do.

3. As to the methods of work to be pursued in these selected topics—some opinion should be put on record as to whether emphasis should be laid upon the collection and analysis of facts, or upon the drafting and mutual study of theoretical essays, or upon the exertion of practical suggestion and pressure in certain specified quarters. The Department should assume the responsibility for this general decision.

4. As to the next annual meeting—we should, of course, look forward to having reports and results presented of whatever is done during the year, but it may seem best at this time to order how this shall be done and whether anything further should be attempted, as, for instance, in the way of securing essays or addresses by outside specialists.

5. As to the increase of the number of persons definitely enrolled in the Association because of their interest in the work of this Department—it would seem that it lies with us to outline some method by which such increase can be secured. It will be of slight importance what a small circle of us happen to say or do within our own circle. But the influence of this Department can be made considerable if we can draw into active co-operation a large number of representative and enterprising men and women all over the country. In some respects this is the most pressing need just at this time.

THE SECOND CONVENTION  
PROCEEDINGS AND MEMBERSHIP





## THE MINUTES OF THE CONVENTION

### FIRST SESSION

WEDNESDAY EVENING, MARCH 2

The first general session of the Convention was held in the Academy of Music at 7:45 o'clock. The meeting was called to order by Rev. Amory H. Bradford, D.D., Vice-President of the Association, pastor of the First Congregational Church, Montclair, N. J. The Scriptures were read by President Joseph Swain, LL.D., Swarthmore College, and prayer was offered by Bishop Cyrus D. Foss, D.D., LL.D., of the Methodist Episcopal Church. The address of welcome was made by Professor Martin G. Brumbaugh, Ph.D., LL.D., of the University of Pennsylvania, Chairman of the Philadelphia Committee of Arrangements. The response was by Vice-President Bradford in behalf of the Association.

### THE PRESIDENT'S ANNUAL ADDRESS

Then followed the Annual Address by President Frank Knight Sanders, Ph.D., D.D., dean of the Theological Faculty of Yale University, New Haven, Conn. The address reviewed the work of the Association during the first year of its history, reaffirmed the aim of the Association, and set forth somewhat fully its chief ideas and principles.

### THE THEME OF THE CONVENTION

The program of the general sessions of the Convention was carefully constructed upon the main theme, "THE BIBLE IN PRACTICAL LIFE." The general sessions were five in number, including the Joint Session of Departments on Thursday morning, and the business session on Friday morning.

### ADDRESSES ON "THE BIBLE IN RELIGIOUS EXPERIENCE"

The theme of the addresses on Wednesday evening was "The Bible in Religious Experience." Professor Thomas C. Hall, D.D., Union Theological Seminary, New York city, spoke upon "The Unique Character and Value of the Bible as an Interpreter of Life." Bishop Alexander Mackay-Smith, D.D., of the Diocese of Pennsylvania, spoke upon "Its Adequacy in Dealing with the Crises and Emergencies of Life." And Rev. Edward Judson, D.D., pastor of the Memorial Baptist Church, New York city, and professor of homiletics at the University of Chicago, spoke upon "Its Importance as a Factor in Promoting Spiritual Efficiency and Growth."

The session was closed with prayer and benediction by Rev. Kerr Boyce Tupper, D.D., pastor of the First Baptist Church, Philadelphia.

## SECOND SESSION

THURSDAY MORNING, MARCH 3

The second session of the Convention was held in the First Baptist Church. The Scriptures were read by President Caroline Hazard, Litt.D., Wellesley College, Wellesley, Mass. Prayer was offered by President Henry G. Weston, D.D., LL.D., Crozer Theological Seminary, Upland, Pa.

## BUSINESS

The President of the Association appointed as Secretaries for the Convention, Mr. Henry E. Rosevear, state secretary of the Young Men's Christian Association, Louisville, Ky., and Rev. George F. Nason, pastor of the North Avenue Presbyterian Church, New Rochelle, N. Y. Also a Committee on Nominations, of which Mr. E. F. See, secretary of the Brooklyn Young Men's Christian Association, Brooklyn, N. Y., was chairman; a Committee on Resolutions, of which Chancellor James H. Kirkland, LL.D., Vanderbilt University, Nashville, Tenn., was chairman; and a Committee on Enrolment, of which Rev. C. R. Blackall, D.D., of Philadelphia, was chairman.

The President stated that, unless action was proposed to the contrary, the time and order of the speakers in the general sessions would be the same as those observed at the Convention of 1903, namely, that the addresses be limited to twenty minutes each, and the discussions to eight minutes each; the speaker in each case to be notified by a stroke of the bell when he enters upon the last minute of his time, and by a double stroke of the bell when the last minute is completed; the time of no speaker to be extended; addresses from the floor, following the regular program, to be limited to three minutes each; members to be called by the Chairman; those desiring to speak upon the subjects under discussion to send their cards to the Secretary of the session by the ushers at the close of the principal addresses.

## ADDRESSES ON "RELIGIOUS EDUCATION IN THE HOME"

This being the Joint Session of Departments, the general theme was one which pertained to a number of the departments, "Religious Education in the Home." The first address was by Rev. Ira Landrith, LL.D., General Secretary of the Religious Education Association, on "The Religious Opportunity of the Home." Professor Richard Green Moulton, Ph.D., of the University of Chicago, spoke upon "The Art of Telling Bible Stories." Walter L. Hervey, Ph.D., examiner of the Board of Education, New York city, spoke upon "Memory Work in Character Forming." And Professor Caleb T. Winchester, LL.D., Wesleyan University, Middletown, Conn., spoke upon "Literature as a Means of Religious Education in the Home."

The general subject of the session was further discussed by Professor Herman H. Horne, Ph.D., of Dartmouth College, Hanover, N. H., Miss Mary E. Hutcheson, chairman Committee on Education, Ohio Congress of Mothers, Columbus, O., and Rev. Charles L. Fry, pastor of St. Luke's Lutheran Church, Philadelphia, Pa.

At the close of the addresses and discussion, prayer and benediction were offered by Professor Benjamin W. Bacon, D.D., Yale Divinity School, New Haven, Conn.

### THIRD SESSION

THURSDAY EVENING, MARCH 3

The Convention assembled for its third session at 7:45 o'clock in the First Baptist Church. The Scriptures were read by Walter C. Douglas, general secretary of the Young Men's Christian Association, Philadelphia. Prayer was offered by Rev. William C. Bitting, D.D., pastor Mount Morris Baptist Church, New York city.

#### ADDRESSES ON "THE BIBLE IN EDUCATION"

The first address was by Professor John E. McFadyen, A.M., Knox College, Toronto, Can., upon "The Qualities which Make the Bible Educationally Valuable." Miss Josephine L. Baldwin, superintendent of Elementary Work in the New Jersey State Sunday School Association, Newark, N. J., spoke upon "The Contact of Biblical Material with the Experience of the Child." Professor George E. Dawson, Ph.D., of the Hartford School of Religious Pedagogy, Hartford, Conn., spoke upon "The Contact of Biblical Material with Adolescent Life;" and President William H. P. Faunce, D.D., Brown University, Providence, R. I., spoke upon "The Co-ordination of the Bible with Other Subjects of Study."

Following these four addresses the general theme was discussed by Rabbi Abram Simon, Washington Hebrew Congregation, Washington, D. C., President Mary E. Woolley, Litt.D., Mount Holyoke College, South Hadley, Mass., and Rev. William F. McDowell, Ph.D., S.T.D., formerly secretary of Education of the Methodist Episcopal Church, now Bishop at Chicago.

At the close of the addresses and discussions of the evening, prayer and benediction were offered by Rev. L. H. Hainer, pastor Calvary Baptist Church, Norristown, Pa.

### FOURTH SESSION

FRIDAY MORNING, MARCH 4

The fourth session was held in the First Baptist Church at 10 o'clock. It was the business session of the Convention. The Scriptures were read by Professor Amos H. Haines, Juniata College, Huntingdon, Pa. Prayer was offered by Rev. Thomas P. Stevenson, D.D., editor of the *Christian Statesman*, Philadelphia, Pa.

#### THE ANNUAL BUSINESS MEETING

At 8:00 A. M. the officers of the Association had eaten a breakfast together at the Hotel Colonnade, and had conferred with reference to the financial needs of the Association. The meeting was called to order by the President, Frank Knight Sanders. The minutes of the last meeting of the Association



having been published in the *Proceedings*, the reading of the minutes was waived, and they were adopted as printed.

In the absence of the Chairman of the Executive Board, President William R. Harper, the Recording Secretary made an informal report of the work of the Board for the year, as follows:

#### THE ANNUAL REPORT OF THE CHAIRMAN OF THE EXECUTIVE BOARD

Twenty-one meetings of the Executive Board have been held in the City of Chicago, one meeting of the Board of Directors has been held in Chicago, one in Boston, and one in Philadelphia; the Executive Board has elected over two hundred general and departmental officers of the Association; established headquarters in Chicago; published the volume of *Proceedings* and other printed matter; secured legal incorporation for the Association; on May 21st elected Wallace N. Stearns, Ph.D., Financial Secretary; on October 9th elected Ira Landrith, LL.D., General Secretary; on November 6th elected Clyde W. Votaw, Ph.D., Editorial Secretary; secured 1,647 members for the Association; started a system of publicity; made preparations for the present Convention.

The General Secretary presented the following report:

#### THE ANNUAL REPORT OF THE GENERAL SECRETARY

Because the General Secretary was not formally employed until November 1, 1903, and because he was unable to devote his entire time to the work prior to January 1, 1904, he concludes that his report should be both brief and informal. To Acting General Secretary Votaw and Financial Secretary Stearns is due the credit for practically all of the work done by the Executive Office for the fiscal year ending January 31, 1904. The General Secretary has given much time to the final details of preparation for the present Convention, and to a study of the work which the Religious Education Association is doing and the vastly wider work it ought to do. The few plans which the General Secretary has inaugurated and the numerous other methods he is maturing, with their results, will be proper subjects for a report to the next Annual Convention.

For the present I am content to say that this service has been undertaken in the hope that the members and friends of the Association will exercise toward the General Secretary such forbearance, and extend to him such counsel and co-operation, as shall insure success to the great cause we have together espoused.

IRA LANDRITH,  
*General Secretary.*

The Editorial Secretary presented the following report:

#### THE ANNUAL REPORT OF THE EDITORIAL SECRETARY

The office of Editorial Secretary was not provided by the constitution as created by the first Convention, but was arranged by the Executive Board as a necessary division of the Secretarial work of the Association, and was voted by the Directors at Boston, July 7th. The present incumbent of the Secretaryship was elected to the position by the Executive Board November 6th, having served as Acting Secretary of the Association until that date. In this former relation the editorial work of the year was chiefly done.

The special features of the editorial work for 1903-4 have been as follows:

1. The first work after the Convention was the publication of a pamphlet of

forty pages, giving: (1) an account of the Convention; (2) the constitution of the Association; (3) the list of officers; (4) a group of extracts from religious papers indorsing the Convention. Seven thousand five hundred copies of this pamphlet were distributed to a select mailing list. These accompanied invitations to membership in the Association, and nearly 1,300 active members were secured in about two months.

2. The second piece of editorial work was the publication of the volume of *Proceedings*, issued in the middle of June. The volume is octavo size, consisting of 432 pages. It contains: (1) all the addresses given at the Convention; (2) an account of the origin of the movement; (3) the committees in charge of the Convention; (4) the list of contributors to the Convention; (5) the minutes of the Convention; (6) the Constitution of the Association; (7) the officers of the Association; (8) the members of the Association. The edition of this book was 4,000 copies, of which about 2,500 have already been sold. The cost of printing was about \$2,000.

3. Next was issued Official Bulletin No. 1, August 1st. This was a sixteen-page pamphlet containing an account of the meetings of officers in Boston, July 7-9, and the report of the Chairman of the Executive Board to the Board of Directors concerning the progress and work of the Association from February 12th, the date of organization, until July 1st. Two thousand copies of this Bulletin No. 1 were printed, a copy being sent to each member of the Association.

4. About August 1st also was printed a small circular of thirty-two pages, setting forth the main facts about the Religious Education Association for the purpose of conveying general information to the public. Twenty-five thousand copies of this circular have been printed and distributed during the last six months.

5. Official Bulletin No. 2 was issued December 1st, 5,000 copies. It was a sixteen-page pamphlet containing announcements of the election of the General Secretary and of the Editorial Secretary, and a statement of the arrangements and general program for this Philadelphia Convention.

6. The preliminary announcement of the Convention, a small twenty-four-page circular, was issued February 1st, giving the full program of general and departmental sessions, and other information. Ten thousand copies were printed and distributed.

7. The complete program of the Convention which is in your hands at this time, a thirty-two-page pamphlet, was printed here in Philadelphia under the immediate direction of the Committee of Arrangements.

CLYDE WEBER VOTAW,  
*Editorial Secretary.*

The Financial Secretary presented the following report:

#### THE ANNUAL REPORT OF THE FINANCIAL SECRETARY

The duties of this office have been to bring the work before as large a public as possible by means of printed matter, to secure funds, and to conduct the business of the Association with the utmost economy.

The work of publicity has been as follows: (1) Following the Convention, 7,500 invitations to membership were sent out, as a result of which about 1,272 memberships were received in March and April. (2) A forty-page pamphlet, giving a full account of the Convention and a series of extracts from religious papers commending the movement, was sent out with these 7,500 invitations. (3) Each

member of the Association has been asked by letter to solicit new memberships; the necessary literature for conducting a personal canvass has been furnished by the Executive Office. (4) 800 letters with literature have been sent to persons whose names have been given to the Executive Office by members of the Association. (5) In order to secure the observance of Bible Sunday on October 4, 1903, 10,000 letters were sent out to pastors of different denominations. Literature was provided in each case and the Association was judiciously advertised. A second letter (1,000 copies) was sent to those who responded to the call. (6) 600 educational institutions have been invited to assume institutional membership. (7) 600 libraries have been canvassed for the sale of the *Proceedings*. (8) Some of the more important Summer Assemblies have been carefully canvassed both by representatives of the Association and by distribution of literature. (9) Two bulletins (No. 1, 2,000; No. 2, 5,000 copies) have been sent out to members, and to others. (10) An appeal has been made in behalf of the Sustaining Fund, 1,700 persons being addressed. (11) Letters with literature have been sent to 1,600 officers of the Young Men's Christian Association. (12) The various Church Unions of Chicago have been diligently canvassed—700 persons. (13) 60 of the leading religious journals have been kept informed of the work of the Association. (14) 200 personal letters have been sent to persons of position and influence soliciting their membership. (15) It was the policy of the Executive Office after the first half of the year to send out bills for delinquent membership dues every sixty days until remittance was secured. (16) 600 letters have been sent to persons who had already been invited to membership, but from whom no reply had been received. (17) 10,000 copies of the preliminary program of this Convention were distributed.

The membership of the Association is now 1,647, of which 33 are institutional memberships. Of this total number, 1,272 were secured early in the year and their names were published in the list of charter members in the first volume of *Proceedings*. During the remainder of the year 375 new members have been added.

## INCOME

|                                                                     |            |
|---------------------------------------------------------------------|------------|
| Receipts from Feb. 12 until June 30, 1903.....                      | \$2,316.39 |
| Receipts from memberships from July 1, 1903, to Feb. 29, 1904. .... | 2,803.89   |
| Receipts from sale of <i>Proceedings</i> .....                      | 540.70     |
| Receipts from contributions—                                        |            |
| For one year.....                                                   | \$353.00   |
| Annually for three years.....                                       | 659.00     |
|                                                                     | <hr/>      |
|                                                                     | 1,012.00   |
|                                                                     | <hr/>      |
|                                                                     | \$6,672.98 |

## EXPENDITURES

|                                             |            |
|---------------------------------------------|------------|
| Deficit assumed from first Convention ..... | \$739.20   |
| Salaries—                                   |            |
| General Secretary (four months).....        | \$1,333.32 |
| Financial Secretary (nine months).....      | 749.97     |
| Stenographic service.....                   | 895.64     |
|                                             | <hr/>      |
|                                             | 2,978.93   |
| Rent of office (eleven months).....         | 345.62     |
| Office furniture.....                       | 490.70     |
| Postage and express.....                    | 1,152.69   |

EXPENDITURES—*continued*

|                                                                                                |            |
|------------------------------------------------------------------------------------------------|------------|
| Printing .....                                                                                 | 173.30     |
| Traveling expenses.....                                                                        | 383.03     |
| Current expenses (including office supplies, telephone,<br>typewriter rental, stationery)..... | 200.87     |
|                                                                                                | <hr/>      |
|                                                                                                | \$6,464.34 |

## SUMMARY

|                                             |            |
|---------------------------------------------|------------|
| Income.....                                 | \$6,672.98 |
| Expenditures.....                           | \$6,464.34 |
| Cash and checks in hand.....                | 54.00      |
| On deposit in Commercial National Bank..... | 154.64     |
|                                             | <hr/>      |
|                                             | \$6,672.98 |

## LIABILITIES

|                                                                  |            |
|------------------------------------------------------------------|------------|
| Printing of the volume of <i>Proceedings</i> , 4,000 copies..... | \$2,000.00 |
| Express on 2,000 copies.....                                     | 400.00     |
| Printing of Bulletins, circulars, and letters.....               | 2,207.49   |
|                                                                  | <hr/>      |
|                                                                  | \$4,607.49 |

## ASSETS

|                                                        |            |
|--------------------------------------------------------|------------|
| 1,854 copies of <i>Proceedings</i> on hand.....        | \$1,854.00 |
| Bills receivable.....                                  | 31.00      |
| Contributions pledged, still due.....                  | 81.00      |
| Annual dues for 1903 yet unpaid (estimated value)..... | 140.00     |
| Balance in Commercial National Bank.....               | 154.64     |
|                                                        | <hr/>      |
|                                                        | \$2,260.64 |

Approved:

JAMES HERRON ECKELS,  
*Treasurer.*

WALLACE N. STEARNS,

*Financial Secretary.*

The foregoing reports of the Secretaries were accepted and ordered placed on file.

On behalf of the Committee on Nominations, which was appointed at the second session of the Convention, Mr. Edwin F. See offered the following nominations:

For President of the Association, Rev. Charles Cuthbert Hall, D.D., president of the Union Theological Seminary, New York city.

For First Vice-President of the Association, Professor Francis G. Peabody, D.D., dean of the Harvard Divinity School, Cambridge, Mass.

For Vice-Presidents and Directors of the Association, the persons named in the list of general officers on pp. 536-39 below.

Upon motion, the report of the Committee on Nominations was adopted. The Recording Secretary was instructed to cast the unanimous ballot for the nominees, and they were thereupon declared elected.

Upon motion, the Executive Board was authorized to fill any vacancies that may occur during the year.

Upon motion made by Dr. Clyde W. Votaw, and duly seconded, the following resolution was unanimously adopted by a rising vote:



*Resolved*, That we, the members of the Religious Education Association, hereby express to Professor Frank Knight Sanders, the president of this Association during the first year of its history, our most grateful appreciation of his splendid services in the first and second Conventions and during the intervening twelve months, recognizing that his faith, wisdom, ability, zeal, and labors have been of the utmost importance in giving direction, character, and power to this Association in its formative period.

The Board of Directors proposed the following amendments to the Constitution:

Article V, section 5: Strike out the words "July 1" and insert instead the words "January 31."

Article V, section 1: For the word "Secretary" substitute the following: "General Secretary, Editorial Secretary, Recording Secretary, Financial Secretary."

Article V, section 3: For the word "Secretary" substitute the words "Recording Secretary."

Article V, section 4: In the first sentence, for word "Secretary" substitute the word "Secretaries." Also in the first sentence for "the compensation" and "the term of office" substitute "their compensation" and "their term of office." Also in second and third sentences wherever the word "Secretary" occurs substitute the words "Recording Secretary."

Article V, sections 6 and 7: For the word "Secretary" substitute the word "Secretaries."

Article V, section 8: In the first sentence for the word "and" substitute a comma, and after the word "Secretary" add the words "and an Executive Secretary." For the fourth and fifth sentences substitute the following: "The President, the Secretaries, and not less than three nor more than seven members of the Department shall constitute the Executive Committee for the Department. The Executive Secretary shall be appointed by the Executive Board, and shall hold office continuously, subject to the action of the Board. His duty shall be to keep the machinery of the Department in motion. The President, the Recording Secretary, and the remaining members of the Executive Committee shall be elected by ballot on a majority vote of the members of the Department present and voting at a meeting held at the time of the Annual Convention, and they shall hold office for one year or until their successors are chosen."

Article III, section 1: Make the section read, after the word "(16)", as follows: "Summer Assemblies, (17) Religious Art and Music."

Article IV, section 2, and Article V, section 8: For the word "sixteen" substitute the word "seventeen."

Article IV, section 6: For the words "April 1" substitute the words "January 1."

These proposed amendments were considered *seriatim*, and each of them was unanimously adopted.

The Editorial Secretary reported informally that, through efforts made by

certain of the officers of the Association, the authorities of the Louisiana Purchase Exposition have decided to include the subject of Practical Religion in the program of the International Congress of Arts and Science, for the week September 19th to 25th.

At the request of the Association, the Rev. Franklin D. Elmer, pastor of the Baptist Church at Winsted, Conn., described a plan for organizing local branches of the Association.

Under the leadership of Mr. William Shaw, treasurer of the United Society of Christian Endeavor, Boston, Mass., an appeal for funds was made. The appeal resulted in pledges to give or try to raise a total of \$4,353.00 before the close of the current fiscal year.<sup>1</sup>

GEORGE A. COE,  
*Recording Secretary.*

#### THE ANNUAL SURVEY OF PROGRESS

Following the business session of the Convention, the "Annual Survey of Progress in Religious and Moral Education" was given by President Charles Cuthbert Hall, D.D., of the Union Theological Seminary, New York city, the newly elected President of the Association.

At the close of President Hall's address, prayer was offered and the benediction pronounced by Rev. Wayland Hoyt, D.D., pastor of the Epiphany Baptist Church, Philadelphia.

#### FIFTH SESSION

FRIDAY EVENING, MARCH 4

The last general session of the Convention met at 7:45 in Grace Baptist Temple. The Scripture reading was by Rufus W. Miller, D.D., editor of the Sunday-school Board of the Reformed Church, Philadelphia, Pa. Prayer was offered by Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Protestant Episcopal Church, Philadelphia, Pa.

#### THE RESOLUTIONS OF THE CONVENTION

The Committee on Resolutions, appointed at the second session of the Convention, presented its report. In addition to the customary resolutions in recognition of the cordial and efficient entertainment of the Convention by the citizens of Philadelphia, and in particular the Local Committee, the following general resolutions were offered and adopted by vote of the Convention:

The Religious Education Association, assembled in its Second Annual Convention, declares its conviction—

1. That, owing in large measure to rapid changes in the conditions of modern life, an emergency has arisen in respect to the training of the young in the matters that pertain to character. To turn the heart of our people to those riches of the spirit that outweigh material prosperity; to inspire our nation with the principles that alone can give it perpetuity or true glory; to withstand the rising tide of disre-

<sup>1</sup> A full report will be made to the next Annual Convention of all amounts contributed to the Association during the fiscal year, Feb. 1, 1904, to Jan. 31, 1905.

gard for law that threatens to overwhelm our people, and that manifests itself even in our schools—this will require a general revival of religious and moral education.

2. That such education depends primarily upon the influence of high personality. The call that comes to us from the young is first of all a call to do the will of God in Christly living. But personality becomes doubly effective when parent or teacher pursues methods that accord with the nature of the child as well as the nature of virtue. There is needed in all directions more knowledge of the aims, principles, and methods of education, and a wider diffusion of such knowledge.

3. That the most important institution for the development of character is the family. Yet precisely here disintegrating forces are most evident. Partly through neglect, partly through the difficulty of adjusting family training to the complications of modern life, the rising generation is being largely neglected at the most vital point.

4. That in any complete plan for character-training, the Bible must have a permanent and unique place. Somewhere within our trinity of educational institutions—the home, the church, and the school—the child is entitled to receive possession of those treasures of spiritual truth and inspiration that have been the strength of our fathers, and that are still the real strength of our civilization. To this end no equipment in the way of personal study on the part of parents and teachers, or in the way of means and methods, can be too costly.

To promote these ends this Association will devote its energies during the coming year; first, to investigation and practical stimulation in the various directions represented by its seventeen Departments; second, to agitation and the diffusion of information through its *Proceedings* and other printed matter, and through public speech; third, to the organization of local centers for the study of practical problems in the light of established principles; fourth, to personal effort of each member in his own station to practice and promulgate these principles.

#### ADDRESSES ON "THE BIBLE IN SOCIAL AND CIVIC LIFE"

The first address of the evening was by Professor Francis G. Peabody, D.D., dean of the Divinity School of Harvard University, Cambridge, Mass., who spoke upon "The Bible's Recognition of the Social Needs and Relationships of Man." The second address was by Rev. Russell H. Conwell, D.D., LL.D., president of the Temple College, and pastor of the Temple Church, Philadelphia, who spoke upon "The Bible's Solution of the Practical Problems of Modern Life." The third address, the closing address of the evening, was to have been given by Rev. Frank W. Gunsaulus, D.D., president of the Armour Institute of Technology, and pastor of the Central Church, Chicago, upon "The Bible's Relation to Patriotism and Civic Righteousness." Dr. Gunsaulus, however, after having journeyed half the way to Philadelphia to deliver this address, was recalled by the sudden death of a closely related friend.

#### INTRODUCTION OF THE NEW PRESIDENT

Following the main addresses of the session, Dean Sanders, the retiring President of the Association for the year 1903-4, introduced to the Convention the newly elected President for the ensuing year, Rev. Charles Cuthbert Hall, D.D., president of the Union Theological Seminary, New York city. Presi-

dent Hall spoke for ten minutes upon the specific need of the work for religious and moral education which the Association had set itself to do.

#### ADJOURNMENT

After prayer and benediction by Rev. C. R. Blackall, D.D., of Philadelphia, the Second Annual Convention of the Religious Education Association stood adjourned.

#### DEPARTMENTAL SESSIONS

The Departmental Sessions of the Convention were held on Thursday and Friday afternoons, at 2:30 o'clock, in the rooms of the First Baptist Church, and of other buildings in the immediate neighborhood. The several Departments and their places of meeting were as follows:

Department I, The Council of Religious Education, held two sessions in the First Baptist Church on Wednesday morning and afternoon. and a third session on Friday morning.

Department II, Universities and Colleges, held two sessions at the Chapel of the University of Pennsylvania on Thursday and Friday afternoons.

Department III, Theological Seminaries, held two sessions at the Second Presbyterian Church, Thursday and Friday afternoons.

Department IV, Churches and Pastors, held two sessions at the Calvary Presbyterian Church, Thursday and Friday afternoons.

Department V, Sunday Schools, held two sessions at the First Baptist Church, Thursday and Friday afternoons.

Department VI, Secondary Public Schools, held two sessions at Houston Hall of the University of Pennsylvania, Thursday and Friday afternoons.

Department VII, Elementary Public Schools, held two sessions at the First Baptist Church, Thursday and Friday afternoons.

Department VIII, Private Schools, held no sessions at this Convention.

Department IX, Teacher Training, held one session at Griffith Hall, Thursday afternoon.

Department X, Christian Associations, held two sessions at the Lecture Room of the Young Men's Christian Association Building, Thursday and Friday afternoons.

Department XI, Young People's Societies, held two sessions at the Parish House of Holy Trinity Protestant Episcopal Church, Thursday and Friday afternoons.

Department XII, The Home, merged its departmental meeting in the Joint Session of Departments held on Thursday morning.

Department XIII, Libraries, held one session in the Auditorium of the Young Men's Christian Association Building.

Department XIV, the Press, held one session at the Lutheran Church of the Holy Communion, on Thursday afternoon.

Department XV, Correspondence Instruction, held one session at the Arch Street Presbyterian Church, Thursday afternoon.



Department XVI, Summer Assemblies, held one session at the Arch Street Presbyterian Church, Friday afternoon.

Department XVII, Religious Art and Music, held two sessions at the Ninth Presbyterian Church, Thursday and Friday afternoons.

#### MINUTES OF THE MEETINGS

The minutes of the Departmental Meetings are preserved by the Recording Secretaries of the Departments. The new departmental officers elected may be seen in the List of Officers of the Association for the current year on pp. 540-48 below. The programs of the Departmental Meetings are indicated by the addresses reported under each Department named in the preceding pages of this volume.

#### AN EXHIBIT OF SUNDAY SCHOOL MATERIAL

Under the direction of the Department of Sunday Schools, a valuable exhibit of Sunday-school literature, particularly with reference to graded lessons and to normal work, was prepared by Rev. Milton S. Littlefield, pastor of the First Union Presbyterian Church, New York city, and Dr. W. W. Smith, secretary of the Sunday School Commission of the Diocese of New York. The exhibit was highly useful, and was greatly appreciated by all who attended the Convention.

#### RECEPTION TO THE CONVENTION

On Thursday afternoon, March 3, from four to six o'clock, a reception was tendered the officers and members of the Association, by the courtesy of the city of Philadelphia, in Old Independence Hall, the host of the occasion being Hon. John Wanamaker, of Philadelphia.

#### ATTENDANCE AT THE CONVENTION

The enrolment of members at the Convention reached about 400, approximately the same number as were in attendance upon the first Annual Convention. The attendance at the general sessions of the Convention was very large, the great Academy of Music on the first night being well filled, the First Baptist Church being repeatedly packed with its audiences, and the Grace Baptist Temple, which accommodates about 4,000 people, was well filled at the closing session.

#### THE PHILADELPHIA COMMITTEE OF ARRANGEMENTS

The local preparations for the Convention, and the entertainment of the Convention during its sessions, were admirably provided by a Committee of more than one hundred representative citizens of Philadelphia, whose names follow:

BRUMBAUGH, MARTIN G., Ph.D., LL.D., *Chairman*.

BLACKALL, C. R., D.D., *Secretary*.

DOAN, HORACE A., *Treasurer*.

ELLIS, WM. T., *Chairman of Committee on Publicity*

ANTRIM, CLARENCE D., *Chairman of Committee on Transportation*.

DELK, REV. E. HEYL, *Chairman of Committee on Places of Meeting.*  
 CASKEY, HERBERT K., *Chairman of Committee on Entertainment.*  
 OVIATT, F. C., *Chairman of Committee on Music.*  
 CAMP, GEORGE R., *Chairman of Committee on Local Attendance.*  
 ELKINTON, JOSEPH, *Chairman of Committee on Finance.*  
 WILLIAMS, TALCOTT, *Chairman of Committee on Social Reunions.*

|                                  |                                |
|----------------------------------|--------------------------------|
| ALLEN, MISS AMELIA J.            | EVANS, THOMAS S.               |
| ALDEN, EZRA HYDE                 | FOSS, CYRUS D., D.D., LL.D.    |
| ANDERS, HOWARD S., M.D.          | FRY, CHARLES L.,               |
| ANTRIM, CLARENCE D.              | GARRETT, ALBERT C.             |
| ARNOLD, MISS CORINNE B.          | GARRETT, PHILIP C.             |
| ASHMAN, HON. JUDGE W. N.         | HAVILAND, WALTER W.            |
| BAKER, J. EUGENE                 | HAWES, OSCAR B.                |
| BARTHOLOMEW, A. R., D.D.         | HOFFMAN, H. S., D.D.           |
| BARTLETT, J. HENRY               | HAINER, REV. L. H.             |
| BARTON, PROF. G. A.              | HOLMES, JESSE H., PH.D.        |
| BATMAN, REV. L. G.               | HOLMES, REV. A.                |
| BERKOWITZ, HENRY, D.D.           | HOPPER, HENRY S.               |
| BIDDLE, MISS ELIZABETH           | HOPPER, MRS. H. S.             |
| BIRDSALL, WILLIAM W.             | HOYT, WAYLAND, D.D.            |
| BLACKALL, MRS. C. R.             | HUGO, AUGUSTUS                 |
| BLANKENBURG, MRS. R.             | JACOBS, MISS ELLA              |
| BOMBERGER, HENRY A., D.D.        | JANNEY, MISS SUSAN W.          |
| BOSWELL, C. M., D.D.             | JOHNSON, REV. E. E. S.         |
| BRAZIER, MISS JOSEPHINE          | JONES, PHILIP L., D.D.         |
| BRECHT, PROF. V. B.              | JONES, PROF. RUFUS M.          |
| BROMER, REV. A. S.               | KEEN, PROF. W. W., M.D., LL.D. |
| CADBURY, MISS HANNAH W.          | LYNCH, FRANK B., D.D.          |
| CAMP, GEORGE R.                  | MICHAEL, OSCAR S.              |
| CASKEY, HERBERT K.               | MILLER, RUFUS W., D.D.         |
| CLARK, WM. J.                    | MILLER, EWING L.               |
| COHEN, DR. SOLOMON SOLIS         | MCCOOK, HENRY C., D.D.         |
| COLBY, REV. F. C.                | MACFARLAND, J.                 |
| COMEGYS, MRS. FLORENCE S.        | MUSSER, C. J., D.D.            |
| CONWELL, RUSSELL H., D.D., LL.D. | MYERS, REV. T. T.              |
| CRAWFORD, JAMES, D.D.            | NEFF, SILAS S., PH.D.          |
| DAGER, FOREST E., D.D.           | NEWMAN, HERMAN                 |
| DELK, REV. EDWIN HEYL            | OVIATT, F. C.                  |
| DICKEY, CHAS. A., D.D.           | PAISLEY, H. E.                 |
| DOAN, HORACE A.                  | PENNIMAN, JOSIAH H., PH.D.     |
| D'OLIER, HENRY, JR.              | RESSLER, A. H.                 |
| DONOHUGH, THOMAS S.              | RICE, E. W., D.D.              |
| DONOVAN, JOHN C.                 | RUTLEDGE, REV. G. P.           |
| DUBOIS, PATTERSON                | SHARPLESS, ISAAC. PH.D., LL.D. |
| ECOB, REV. J. H.                 | SHROY, JOHN L.                 |
| EDMONDS, FRANKLIN S.             | SMITH, EDGAR F., PH.D., SC.D.  |
| EDMUNDS, HENRY R.                | SPARHAWK, JOHN                 |
| ELKINTON, JOSEPH                 | SPICER, R. B.                  |
| ELLIS, WILLIAM T.                | STEVENSON, T. P., D.D.         |

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| SWAIN, JOSEPH, LL.D.          | WESTON, HENRY G., D.D., LL.D. |
| SULSBERGER, HON. MEYER        | WESTON, S. BURNES             |
| THOMAS, MISS ELIZABETH        | WHITMAN, B. L., D.D., LL.D.   |
| TIERNEY, MISS AGNES L.        | WHITSON, MISS MARY H.         |
| TOMKINS, F. W., D.D., S.T.D.  | WILBUR, REV. J. MILNOR        |
| TOWSON, C. R.                 | WILLARD, J. MONROE            |
| TUPPER, K. BOYCE, D.D., LL.D. | WILLIAMS, REV. M. H., PH.D.   |
| TUSTIN, ERNEST LEIGH          | WILLIAMS, TALCOTT, LL.D.      |
| TUTTLE, J. BAKER              | WING, ASA S.                  |
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| WALLACE, RICHARD H.           | WOODRUFF, CLINTON ROGERS      |
| WALTON, JOSEPH S., PH.D.      | WORCESTER, ELWOOD, D.D.       |
| WANAMAKER, HON. JOHN          | WORCESTER, REV. WILLIAM L.    |
| WARNER, WM. J.                | YATES, REV. W. N.             |
| WEAVER, HON. JOHN             |                               |

# THE CONSTITUTION OF THE ASSOCIATION

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## ARTICLE I—NAME

This Association shall be entitled "The Religious Education Association."

## ARTICLE II—PURPOSE

The purpose of this Association shall be to promote religious and moral education.

## ARTICLE III—DEPARTMENTS

SECTION 1. The Association shall conduct its work under several departments as follows: (1) The Council of Religious Education; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday Schools; (6) Secondary Public Schools; (7) Elementary Public Schools; (8) Private Schools; (9) Teacher Training; (10) Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Correspondence Instruction; (16) Summer Assemblies; (17) Religious Art and Music.

SEC. 2. Other departments may be organized on the approval of the Executive Board hereinafter provided.

SEC. 3. Members may belong to such department or departments as they may select, except in the case of the Council of Religious Education as provided for in Sec. 4.

SEC. 4. The Council of Religious Education shall consist of sixty members, who shall be active members of the Association. The original membership shall be selected by the Executive Board of the Association, ten for one year, ten for two years, ten for three years, ten for four years, ten for five years, ten for six years.

Vacancies in the Council shall be filled, in alternation, one-half by the Council itself, the other half by the Board of Directors hereinafter provided. The absence of a member from two consecutive annual meetings of the Council shall be equivalent to resignation of membership, and a new member shall be elected for the unexpired term.

There shall be a regular annual meeting of the Council, in connection with the annual meeting of the Association. The regular election of members of the Council shall take place at this meeting. If the Board of Directors shall for any reason fail to elect its quota of members annually, such vacancy or vacancies shall be filled by the Council itself.

The Council shall elect its own officers and adopt its own by-laws, provided that these shall not be inconsistent with the Constitution of the Association.

The Council shall have for its object to reach and to disseminate correct thinking on all general subjects relating to religious and moral education.



Also, in co-operation with the other departments of the Association, it shall initiate, conduct, and guide the thorough investigation and consideration of important educational questions within the scope of the Association. On the basis of its investigations and considerations the Council shall make to the Association, or to the Board of Directors, such recommendations as it deems expedient relating to the work of the Association.

There shall be appointed annually some person to submit, at the next annual meeting, a report on the progress of religious and moral education during the year; this person need not be selected from the members of the Council.

#### ARTICLE IV—MEMBERSHIP

SECTION 1. There shall be three classes of members: Active (individual and institutional), Associate, and Corresponding.

SEC. 2. Active Members shall be (1) teachers, pastors, and any persons otherwise engaged in the work of religious and moral education as represented by the seventeen departments named in Art. III; (2) institutions and organizations thus engaged.

SEC. 3. Associate Members shall be persons who are not directly engaged in the work of religious and moral education, but who desire to promote such work.

SEC. 4. The Corresponding Members shall be persons not resident in America who may be elected to such membership by the Board of Directors. The number of Corresponding Members shall at no time exceed fifty.

SEC. 5. The fees of membership shall be as follows: Active and Associate Members shall each pay an enrolment fee of One Dollar, and an annual fee of Two Dollars. Corresponding Members shall pay no fees. The annual fee shall be payable on or before the holding of the Annual Convention. Active Members who have paid into the Association the amount of Fifty Dollars shall be designated Life Members.

SEC. 6. Active and Associate Members may withdraw from membership by giving written notice to the Secretary before January 1. Resumption of membership will be possible on payment of the enrolment fee and the annual fee for the current year.

SEC. 7. All members of the Association whose fees are paid shall receive the volume of *Proceedings* of the Annual Convention.

SEC. 8. All members of the Association shall be elected by the Board of Directors.

SEC. 9. Active Members only, whose fees are paid, shall have the right to vote and to hold office in the Association and its departments.

#### ARTICLE V—OFFICERS

SECTION 1. The officers of the Association shall be as follows: President, sixteen Vice-Presidents, General Secretary, Editorial Secretary, Recording Secretary, Financial Secretary, Treasurer, a Board of Directors, and an Executive Board.

SEC. 2. The President, and Vice-Presidents, shall be chosen by ballot on a majority vote of the Association at its annual meeting, and shall hold office for one year, or until their successors are chosen.

SEC. 3. The President shall preside at the meetings of the Association, and of the Board of Directors, and shall perform the duties usually devolving upon a presiding officer. In his absence the first Vice-President in order who is present shall preside, and in the absence of all Vice-Presidents, a *pro-tempore* chairman shall be appointed on nomination, the Recording Secretary putting the question.

SEC. 4. The Secretaries shall be elected by the Executive Board, which shall fix their compensation and their term of office. The Recording Secretary of the Association shall also be the Recording Secretary of the Board of Directors and of the Executive Board.

The Recording Secretary shall keep a full and accurate report of the proceedings of the general meetings of the Association, and of all meetings of the Board of Directors.

SEC. 5. The Treasurer shall be elected by the Executive Board. He shall receive, and hold, invest, or expend, under the direction of this Board, all money paid to the Association; shall keep an exact account of receipts and expenditures, with vouchers for the latter; shall render the accounts for the fiscal year, ending January 31, to the Executive Board, and when these are approved by the Executive Board, shall report the same to the Board of Directors. The Treasurer shall give such bond for the faithful discharge of his duties as may be required by the Executive Board.

SEC. 6. The Board of Directors shall consist of one member from each state, territory, district, or province, having a membership of twenty-five or more in the Association, together with twenty members chosen at large, to be elected by ballot on a majority vote of the Association at the Annual Convention. These members of this Board shall serve for one year, or until their successors are chosen. In addition, the President, First Vice-President, Secretaries, Treasurer, and the members of the Executive Board, shall be members of the Board of Directors. In 1903 one member shall be elected by the Association for each state, territory, district, or province, represented in the list of signers to the Call for the Convention.

Each President of the Association shall at the close of his term of office become a Director for life.

The Board of Directors shall have power to fill all vacancies in their own body and in the several departments of the Association; shall have in charge the general interests of the Association, excepting those herein intrusted to the Executive Board; and shall make all necessary arrangements for the meetings of the Association.

SEC. 7. The Executive Board shall consist of twenty-one members elected by the Board of Directors, to hold office for seven years. In 1903 the Executive Board shall be elected by the Association, and at the first meeting of the

Board the term of service of each member shall be determined by lot, three for one year, three for two years, three for three years, three for four years, three for five years, three for six years, and three for seven years. The President, First Vice-President, Secretaries, and Treasurer shall be *ex-officio* members of the Executive Board. This Board shall elect its own chairman.

This Board shall be the corporate body of the Association, and (1) shall provide for the safekeeping and expenditure of all funds accruing to the Association; (2) shall carry into effect the actions of the Association and of the various departments; (3) shall publish the annual report, the reports of departments and of special committees, and such other material as shall further the purpose of the Association; (4) shall exercise the functions of the Board of Directors during the interval of its meetings; (5) shall fix its quorum at not less than seven members.

This Board shall make an annual report of its work during the year to the Board of Directors.

This Board, with the approval of the Board of Directors, may appoint from time to time such special secretaries for the conduct of its work as shall be deemed advisable. These secretaries shall be *ex-officio* members of the Executive Board.

SEC. 8. Each of the seventeen departments under the Association shall be organized with a President, a Recording Secretary, and an Executive Secretary. The President shall preside at the meetings of the department, and shall perform the other duties of a presiding officer. The Recording Secretary shall keep a record of the proceedings of the meetings of the department, and a list of the members of the department. The President, the Secretaries, and not less than three nor more than seven members of the department, shall constitute the Executive Committee for the department. The Executive Secretary shall be appointed by the Executive Board, and shall hold office continuously, subject to the action of the Board. His duty shall be to keep the machinery of the department in motion. The President, the Recording Secretary, and the remaining members of the Executive Committee shall be elected by ballot on a majority vote of the members of the department present and voting at a meeting held at the time of the annual convention, and they shall hold office for one year, or until their successors are chosen. The action of these departments shall be recognized as the official action of the Association only when approved by the Board of Directors.

In the year 1903 the officers of each department shall be appointed by the Executive Board.

#### ARTICLE VI—MEETINGS

SECTION 1. The annual meeting of the Association shall be held at such time and place as shall be determined by the Board of Directors.

SEC. 2. Special meetings of the Association may be called by the President at the request of five members of the Board of Directors.

SEC. 3. Any department of the Association may hold a special meeting

of the department at such time and place as by its own regulations it shall appoint.

SEC. 4. The Board of Directors shall hold its regular meetings at the place, and not less than two hours before the time, of the assembling of the Association. Special meetings of the Board may be held at such other times and places as the Board, or the President, shall determine.

Each new Board shall organize at the session of its election.

#### ARTICLE VII—AMENDMENTS

This Constitution may be altered or amended at a regular meeting of the Association by the unanimous vote of the members present, or by a two-thirds vote of the members present, provided that the alteration or amendment has been substantially proposed in writing at a previous meeting.

#### ARTICLE VIII—BY-LAWS

By-laws, not inconsistent with this Constitution, which have been approved by the Board of Directors, may be adopted at any regular meeting, on a two-thirds vote of the members of the Association present.



## THE OFFICERS OF THE ASSOCIATION

### GENERAL OFFICERS

#### PRESIDENT

HALL, CHARLES CUTHBERT, D.D.  
President Union Theological Seminary, New York city.

#### VICE-PRESIDENTS

- PEABODY, FRANCIS G., D.D.  
Dean Harvard Divinity School, Cambridge, Mass.
- BROWN, CHARLES R., REV.  
Pastor First Congregational Church, Oakland, Calif.
- BRUMBAUGH, MARTIN G., PH.D., LL.D.  
Professor University of Pennsylvania, Philadelphia, Pa.
- CAPEN, SAMUEL B., LL.D.  
President American Board Commissioners for Foreign Missions, Boston, Mass.
- COULTER, JOHN M., PH.D.  
Professor University of Chicago, Chicago, Ill.
- CROSS, GEORGE, PH.D.  
Professor McMaster University, Toronto, Can.
- DIKE, SAMUEL W., REV., LL.D.  
Secretary National League for the Protection of the Family, Auburndale, Mass.
- EVANS, MARY, LITT.D.  
President Lake Erie College, Painesville, O.
- GILBERT, LEVI, D.D.  
Editor "Western Christian Advocate," Cincinnati, O.
- HAZARD, CAROLINE, A.M., LITT.D.  
President Wellesley College, Wellesley, Mass.
- JESSE, RICHARD H., LL.D.  
President University of Missouri, Columbia, Mo.
- LORD, RIVINGTON D., REV., D.D.  
President General Conference Free Baptists, Brooklyn, N. Y.
- McKAMY, JOHN A.  
Editor Sunday-School Publications, Cumberland Presbyterian Church, and President International Sunday School Editorial Association, Nashville, Tenn.
- SHURTLEFF, GLEN K.  
General Secretary Young Men's Christian Association, Cleveland, O.
- MACKAY-SMITH, ALEXANDER, D.D.  
Bishop Coadjutor Diocese of Pennsylvania, Philadelphia, Pa.
- WEBB, WILLIAM R.  
Principal Webb School, Bellbuckle, Tenn.

#### CHAIRMAN OF THE EXECUTIVE BOARD

HARPER, WILLIAM RAINEY, PH.D., D.D., LL.D.  
President University of Chicago, Chicago, Ill.

#### VICE-CHAIRMAN OF THE EXECUTIVE BOARD

MESSER, LORING WILBUR  
General Secretary Young Men's Christian Association, Chicago, Ill.

#### GENERAL SECRETARY

LANDRITH, IRA, LL.D.  
153 LaSalle St., Chicago, Ill.

EDITORIAL SECRETARY

VOTAW, CLYDE WEBER, PH.D.  
Professor University of Chicago, Chicago, Ill.

RECORDING SECRETARY

COE, GEORGE ALBERT, PH.D.  
Professor Northwestern University, Evanston, Ill.

TREASURER

ECKELS, JAMES HERRON  
President Commercial National Bank, Chicago, Ill.

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*Director for Life*

SANDERS, FRANK KNIGHT, PH.D., D.D.  
Dean Yale Divinity School, New Haven, Conn.

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Associate Editor "The Interior," Chicago, Ill.

BOYNTON, NEHEMIAH, REV., D.D.  
Pastor First Congregational Church, Detroit, Mich.

CURTIS, EDWARD L., PH.D., D.D.  
Professor Yale Divinity School, New Haven, Conn.

ELIOT, SAMUEL A., D.D.  
President Unitarian Association, Boston, Mass.

FALCONER, ROBERT A., LITT.D., LL.D.  
Professor Presbyterian College, Halifax, N. S.

HARLAN, RICHARD D., D.D.  
President Lake Forest College, Lake Forest, Ill.

HARROWER, PASCAL, REV.  
Chairman Sunday School Commission Diocese of New York, Rector Church of the Ascension, West New Brighton, N. Y.

HINDS, J. I. D., PH.D.  
Professor University of Nashville, Nashville, Tenn.

HUGHES, RICHARD CECIL, D.D.  
President Ripon College, Ripon, Wis.

KELLY, ROBERT L., PH.M.  
President Earlham College, Richmond, Ind.

MCDOWELL, WILLIAM FRASER, PH.D., S.T.D.  
Bishop Methodist Episcopal Church, 57 Washington St., Chicago, Ill.

McFADYEN, JOHN E., A.M.  
Professor Knox College, Toronto, Can.

MILLER, WALTER  
Professor Tulane University, New Orleans, La.

MITCHELL, SAMUEL C., PH.D.  
Professor Richmond College, Richmond, Va.

PHILPUTT, ALLAN B., REV., D.D.  
Pastor Central Christian Church, Indianapolis, Ind.

SALISBURY, ALBERT, PH.D.  
President State Normal School, Whitewater, Wis.

SNEDEKER, CHARLES H., REV.  
Dean St. Paul's Cathedral, Cincinnati, O.

STIMSON, HENRY A., REV., D.D.  
Pastor Manhattan Congregational Church, New York city.

TOMKINS, FLOYD W., REV., D.D.  
Rector Holy Trinity Protestant Episcopal Church, Philadelphia, Pa.

TUCKER, WILLIAM J., D.D., LL.D.  
President Dartmouth College, Hanover, N. H.

*State Directors*

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| ALDERMAN, EDWIN A., D.C.L., LL.D. <sup>1</sup>                            | Louisiana            |
| President Tulane University, New Orleans, La.                             |                      |
| ANTHONY, ALFRED W., D.D.                                                  | Maine                |
| Professor Cobb Divinity School, Lewiston, Me.                             |                      |
| BAILEY, JOSIAH W.                                                         | North Carolina       |
| Editor "Biblical Recorder," Raleigh, No. Car.                             |                      |
| BASHFORD, J. W., Ph.D.                                                    | Ohio                 |
| Bishop Methodist Episcopal Church, Delaware, O.                           |                      |
| BEARD, GERALD H., REV., Ph.D.                                             | Vermont              |
| Pastor College St. Congregational Church, Burlington, Vt.                 |                      |
| BITTING, WILLIAM C., REV., D.D.                                           | New York             |
| Pastor Mt. Morris Baptist Church, New York city.                          |                      |
| CURTISS, SAMUEL I., Ph.D., D.D.                                           | Illinois             |
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| Rector Trinity Church, Boston, Mass.                                      |                      |
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| Pastor Central Methodist Episcopal Church, Detroit, Mich.                 |                      |
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| Professor State University of Iowa, Iowa City, Ia.                        |                      |
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| Chancellor University of Mississippi, University, Miss.                   |                      |
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| Editor "Christian Evangelist," St. Louis, Mo.                             |                      |
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| Rector Christ Church, Norfolk, Va.                                        |                      |
| HART, WALTER T.                                                           | Manitoba             |
| General Secretary Young Men's Christian Association, Winnipeg, Man.       |                      |
| HEUSTIS, CHARLES H., REV., A.M.                                           | Alberta              |
| Pastor Methodist Church, Edmonton, Alb.                                   |                      |
| HILL, EDWARD MUNSON, D.D.                                                 | Quebec               |
| Principal Congregational College of Canada, Montreal, Can.                |                      |
| HILL, EDGAR P., REV.                                                      | Oregon               |
| Pastor First Presbyterian Church, Portland, Ore.                          |                      |
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| Professor Swarthmore College, Swarthmore, Pa.                             |                      |
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| Professor Dartmouth College, Hanover, N. H.                               |                      |
| JORDAN, W. G., D.D.                                                       | Ontario              |
| Professor Queen's University, Kingston, Ont.                              |                      |
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| Pastor Christian Church, Shelbyville, Ky.                                 |                      |
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| President Board of Commissioners, District of Columbia, Washington, D. C. |                      |
| McLEAN, JOHN K., D.D.                                                     | California           |
| President Theological Seminary, Berkeley, Calif.                          |                      |
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| Professor Dalhousie University, Halifax, N. S.                            |                      |
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| President University of South Dakota, Vermilion, So. Dak.                 |                      |
| PENROSE, STEPHEN B. L.                                                    | Washington           |
| President Whitman College, Walla Walla, Wash.                             |                      |

<sup>1</sup> Now president of the University of Virginia, Charlottesville, Va.<sup>2</sup> Deceased.

|                                                                                              |                |
|----------------------------------------------------------------------------------------------|----------------|
| PLANTZ, SAMUEL, PH.D., D.D.                                                                  | Wisconsin      |
| President Lawrence University, Appleton, Wis.                                                |                |
| POTTER, ROCKWELL H., REV.                                                                    | Connecticut    |
| Pastor First Church of Christ, Hartford, Conn.                                               |                |
| PURINTON, DANIEL B., PH.D., LL.D.                                                            | West Virginia  |
| President University of West Virginia, Morgantown, W. Va.                                    |                |
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| SMITH, J. FRANK, REV.                                                                        | Texas          |
| Pastor First Cumberland Presbyterian Church, Dallas, Tex.                                    |                |
| STICKNEY, EDWIN H.                                                                           | North Dakota   |
| State Superintendent Congregational Sunday School and Publishing Society,<br>Fargo, No. Dak. |                |
| STRONG, FRANK, PH.D.                                                                         | Kansas         |
| President University of Kansas, Lawrence, Kans.                                              |                |
| THOMAS, A. J. S.                                                                             | South Carolina |
| Editor "Baptist Courier," Greenville, So. Car.                                               |                |
| TUTTLE, JOHN E., REV., D.D.                                                                  | Nebraska       |
| Pastor First Congregational Church, Lincoln, Neb.                                            |                |
| VANDYKE, HENRY, D.D., LL.D.                                                                  | New Jersey     |
| Professor Princeton University, Princeton, N. J.                                             |                |
| VANMETER, J. B.                                                                              | Maryland       |
| Dean Woman's College, Baltimore, Md.                                                         |                |
| WIGGINS, B. L.                                                                               | Tennessee      |
| Vice-Chancellor University of the South, Sewanee, Tenn.                                      |                |

*Executive Board*

The President, First Vice-President, General Secretary, Editorial Secretary,  
Recording Secretary, and Treasurer of the Association, *ex officio*.

|                                                                                |  |
|--------------------------------------------------------------------------------|--|
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| 2400 South Park Ave., Chicago, Ill.                                            |  |
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| Pastor Trinity Baptist Church, Minneapolis, Minn.                              |  |
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| Pastor Woodward Avenue Congregational Church, Detroit, Mich.                   |  |
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| Editor "The Standard," Chicago, Ill.                                           |  |
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| President Armour Institute of Technology, Pastor Central Church, Chicago, Ill. |  |
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| President Union Theological Seminary, New York city.                           |  |
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| Examiner Board of Education, New York city.                                    |  |
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| Attorney and Counselor-at-Law, Chicago, Ill.                                   |  |
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| Vice-President Corn Exchange National Bank, Chicago, Ill.                      |  |
| KING, HENRY CHURCHILL, D.D.                                                    |  |
| President Oberlin College, Oberlin, O.                                         |  |



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Dean Yale Divinity School, New Haven, Conn.

SHAW, WILLIAM

Treasurer United Society of Christian Endeavor, Boston, Mass.

WILLETT, HERBERT L., PH.D.

Professor University of Chicago, Chicago, Ill.

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Dean Yale Divinity School, New Haven, Conn.

#### RECORDING SECRETARY

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Pastor Winthrop Congregational Church, Boston, Mass.

#### EXECUTIVE SECRETARY

COE, GEORGE A., PH.D.

Professor Northwestern University, Evanston, Ill.

[The additional members of the Executive Committee have not yet been elected. A complete list of the members of the Council is given below, pp. 548-49.]

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HAYES, DOREMUS A., PH.D., LL.D.

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JACOBUS, MELANCTHON W., D.D., LL.D.

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NASH, HENRY SYLVESTER, D.D.

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Pastor First Congregational Church, Detroit, Mich.

#### RECORDING SECRETARY

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Pastor First Baptist Church, Worcester, Mass.

#### EXECUTIVE SECRETARY

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Pastor Kenwood Evangelical Church, Chicago, Ill.

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General Superintendent Universalist General Convention, Rochester, N. Y.

BROWN, CHARLES R., REV.

Pastor First Congregational Church, Oakland, Calif.

BRYANT, STOWELL L., REV.

Pastor Hyde Park Methodist Episcopal Church, Chicago, Ill.

CADMAN, S. PARKES, REV., D.D.

Pastor Central Congregational Church, Brooklyn, N. Y.

HALE, EDWARD EVERETT, REV., D.D., LL.D.

Chaplain of the United States Senate, Washington, D. C.

McVICKAR, WILLIAM N., D.D., S.T.D.  
Bishop Diocese of Rhode Island, Providence, R. I.

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Editor "The Congregationalist," 14 Beacon St., Boston, Mass.

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BRADNER, LESTER, JR., REV., PH.D.  
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BURTON, ERNEST DEWITT, D.D.  
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DUBOIS, PATTERSON,  
Westchester, Pa.

HARPER, EDWARD T., PH.D.  
Professor Chicago Theological Seminary, Chicago, Ill.

KING, MRS. AUBREY E.,  
1901 Park Ave., Baltimore, Md.

PETERS, JOHN P., REV., PH.D., D.D.  
Rector St. Michael's Episcopal Church, New York city.

WARREN, EDWARD K.  
Superintendent Congregational Sunday School, Three Oaks, Mich.

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Head Master English High School, Cambridge, Mass.

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Director of High Schools, Pittsburg, Pa.

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Dean School of Education, University of Chicago, Editor "School Review,"  
Chicago, Ill.

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BISHOP, J REMSEN, PH.D.  
Principal Walnut Hills High School, Cincinnati, O.

SMILEY, WILLIAM H.  
Principal East Side High School, Denver, Colo.

SMITH, CHARLES ALDEN, A.M.  
Principal Central High School, Duluth, Minn.

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Examiner Board of Education, New York city.

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Supervising Principal Lovell School District of New Haven, and Lecturer Yale University, New Haven, Conn.

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Superintendent of Schools, Cincinnati, O.

HATCH, WILLIAM H.

Superintendent of Schools, Oak Park, Ill.

HUGHES, J. L.

Inspector of Schools, Toronto, Can.

LANE, ALBERT G., A.M.

Assistant Superintendent of Schools, Chicago, Ill.

NICHOLSON, MARY E

Principal Normal School, Indianapolis, Ind.

THURBER, CHARLES H., PH.D.

Messrs. Ginn &amp; Co., 29 Beacon St., Boston, Mass.

VANSICKLE, JAMES H., A.M.

Superintendent of Instruction, Baltimore, Md.

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Head Master Lawrenceville School, Lawrenceville, N. J.

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Director Lewis Institute, Chicago, Ill.

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Head Master Lake Forest School, Lake Forest, Ill.

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Principal Worcester Academy, Worcester, Mass.

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Principal Detroit University School, Detroit, Mich.

BRAGDON, C. C.

Principal Lasell Seminary, Auburndale, Mass.

JOHNSON, FRANKLIN W., A.M.

Principal Coburn Classical Institute, Waterville, Me.

WEBB, J. M., LL.D.

Principal Webb School, Bellbuckle, Tenn.

WOOD, WALTER M.

Superintendent of Education, Young Men's Christian Association, Chicago, Ill.



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## PRESIDENT

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PATTEN, AMOS W., D.D.

Professor Northwestern University, Evanston, Ill.

PEASE, GEORGE W.

Professor Hartford School of Religious Pedagogy, Hartford, Conn.

REEDER, R. R., PH.D.

Superintendent New York Orphan Asylum, Hastings-on-Hudson, N. Y.

SCHAEFFER, N. C., PH.D., D.D., LL.D.

State Superintendent of Instruction, 546 W. James St., Lancaster, Pa.

ST. JOHN, EDWARD P.

Superintendent New York State Sunday School Association, Prattsburgh, N. Y.

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General Secretary Young Men's Christian Association, 502 Fulton St., Brooklyn, N. Y.

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BUDD, GEORGE S.

State Secretary Young Men's Christian Association, Columbus, O.

FROST, EDWARD W.

Member State Executive Committee Young Men's Christian Association, Attorney and Counselor-at-Law, Wells Bldg., Milwaukee, Wis.

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JUDSON, MRS. CHARLES N.

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Editorial Staff, Epworth League Bible Courses, New York city.

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STRONG, JOSIAH

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Editor "The Examiner," New York city.

**GARRISON, JAMES H., LL.D.**

Editor "Christian Evangelist," St. Louis, Mo.

**MCKELWAY, A. J.**

Editor "Presbyterian Standard," Charlotte, No. Car.

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Secretary Correspondence-Study Department, University of Chicago, Chicago, Ill.

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Professor Cobb Divinity School, Lewiston, Me.

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Executive Secretary American Institute of Sacred Literature, Chicago, Ill.

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Dean American School of Correspondence at Armour Institute of Technology Chicago, Ill.

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Professor Hamline University, President College Section Minnesota Educational Association, St. Paul, Minn.

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Executive Secretary Chautauqua Literary and Scientific Circle, Chicago, Ill.

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Professor University of Chicago, Principal of Chautauqua Instruction Chicago, Ill

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Pastor Union Church, Kenilworth, Ill.

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President University of Tennessee, Knoxville, Tenn.

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Principal Presbyterian College, Halifax, N. S.

PARKS, EDWARD L., D.D.  
Professor Gammon Theological Seminary, So. Atlanta, Ga.

PILCHER, M. B.  
Manager Monteagle Summer Assembly, Nashville, Tenn.

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**FARNSWORTH, CHARLES H.**

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**MAGEE, HARRIET CECIL**

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- BALDWIN, J. MARK, PH.D., LL.D.**  
Professor Johns Hopkins University, Baltimore, Md.
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- GULICK, LUTHER H., M.D.**  
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- HALEY, J. J., REV., D.D.**  
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- HALL, G. STANLEY, PH.D., LL.D.**  
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- HAMMOND, J. D., D.D.**  
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- HARPER, WILLIAM R., PH.D., D.D., LL.D.**  
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- HARRIS, W. T., LL.D.**  
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- HENDERSON, CHARLES R., PH.D., D.D.**  
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- MATHEWS, SHAILER, A.M., D.D.  
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- MCDOWELL, WILLIAM F., PH.D., S.T.D.  
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- SEE, EDWIN F.  
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- SPALDING, JOHN L.  
R. C. Bishop of Peoria, Peoria, Ill.
- STARBUCK, EDWIN D., PH.D.  
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- STEWART, GEORGE B., D.D.  
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- ST. JOHN, EDWARD P.  
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- SWAIN, JOSEPH, LL.D.  
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- TAYLOR, GRAHAM, D.D.  
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- THWING, CHARLES F., D.D., LL.D.  
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- TILLET, WILBUR F., A.M., D.D.  
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- TRACY, FREDERICK, PH.D.  
Lecturer Toronto University, Toronto, Can.
- TYLER, B. B., REV., D.D.  
Pastor Broadway Christian Church, Denver, Colo.
- WELLS AMOS R.  
Managing Editor "Christian Endeavor World," Tremont Temple, Boston, Mass.

## THE MEMBERS OF THE ASSOCIATION

[The names are arranged alphabetically by states. The asterisk (\*) indicates attendance upon the Philadelphia Convention, March 2-4, 1904. The dagger (†) indicates Life Members, the double dagger (‡) Associate Members. The year in which membership began is indicated in connection with each name.]

### ALABAMA

- BROWN, WALTER S., REV.  
1903 Superintendent of Missions, 927 N. 13th St., Birmingham, Ala.
- CLARKE, ALMON T., REV.  
1903 Superintendent Congregational Home Missionary Society for Alabama, Fort Payne, Ala.
- HARTE, A. C., REV.  
1903 General Secretary Young Men's Christian Association, Y. M. C. A. Bldg., Mobile, Ala.
- METCALF, JOHN M. P.  
1903 Talladega College, Talladega, Ala.
- MITCHELL, B. G., REV., A.M.  
1903 Pastor First Cumberland Presbyterian Church, Huntsville, Ala.
- MURFEE, H. O., A.M.  
1903 Assistant Superintendent Marion Military Institute, Marion, Ala.
- SNEDECOR, JAMES G., REV.  
1904 Superintendent Stillman Theological Institute, Secretary Colored Evangelization Society, Tuscaloosa, Ala.
- WASHINGTON, BOOKER T.  
Principal Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

### ARIZONA

- SCHAFER, F. H., REV.  
1903 Tucson, Ariz.

### ARKANSAS

- HAYS, WILLIAM B., REV.  
1903 Secretary Education and Presiding Elder White River Conference Methodist Episcopal Church, South, Batesville, Ark.
- WALLS, POLK W., A.M.  
1903 Professor Shorter College, Little Rock; 211 Church St., Hot Springs, Ark.

### INSTITUTIONS

- HENDRIX COLLEGE  
1904 President, Rev. Stonewall Anderson, A. B., Conway, Ark.

### CALIFORNIA

- ALLISON, WILLIAM HENRY, REV.  
1903 Pacific Theological Seminary, Berkeley, Cal.
- BADÈ, WILLIAM F., PH.D.  
1903 Professor Pacific Theological Seminary, 2223 Atherton St., Berkeley, Cal.
- BALDWIN, CYRUS G., REV.  
1903 Congregational minister, Palo Alto, Cal.
- BOYD, THOMAS, REV., D.D.  
1903 Pastor First Presbyterian Church, Fresno, Cal.
- BREWER, JOHN MARKS, B.S.  
1903 Teacher Wilmerding School of Industrial Arts, 315 7th St., San Francisco, Cal.
- BIGGS, ARTHUR H., REV., D.D.  
1903 Pastor Central Methodist Episcopal Church, San Francisco, Cal.
- BIGGS, HERBERT F., REV., S.T.B.  
1903 Pastor Central Methodist Episcopal Church, San Francisco, Cal.
- BROWN, ARTHUR P., REV.  
1903 Pastor First Baptist Church, 1344 "O" St., Fresno, Cal.



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- BROWN, ELMER E., PH.D.  
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- BUCKHAM, JOHN W., A.B.  
1903 Professor Pacific Theological Seminary, Berkeley, Cal.
- DAY, THOMAS F., D.D.  
1903 Professor San Francisco Theological Seminary, San Anselmo, Cal.
- DAY, WILLIAM HORACE, REV., A.M.  
1903 Pastor First Congregational Church, Los Angeles, Cal.
- DENNETT, EDWARD POWER, REV., D.D.  
1903 Pastor First Methodist Episcopal Church, 2259 Central Ave., Alameda, Cal.
- FISHER, CHARLES R.  
1903 General Secretary Northern California Sunday School Association, 710 18th St., Oakland, Cal.
- KLING, W. A.  
1903 General Secretary Young Men's Christian Association, Oakland, Cal.
- LEAVITT, BRADFORD, REV.  
1903 Pastor First Unitarian (Starr King) Church, 3216 Jackson St., San Francisco Cal.
- LLOYD, LOUIS D., REV..  
1903 Pastor Methodist Episcopal Church, Highgrove, Cal.
- LOVEJOY, IRVING ROSCOE, REV., A.M., S.T.B.,  
1903 Pastor Methodist Episcopal Church, 328 E. Lindsay St., Stockton, Cal.
- MACAULAY, JOSEPH P., REV.  
1903 Pastor Methodist Episcopal Church, Auburn, Cal.
- MAILE, JOHN L., REV.  
1903 Superintendent Congregational Home Missions for Southern California, 1214 Ingraham St., Los Angeles, Cal.
- MCLEAN, JOHN KNOX, D.D.  
1903 President Pacific Theological Seminary, Berkeley, Cal.
- MILLIKEN, CHARLES D., REV.  
1903 Pastor Union Congregational Church, Cupertino, Cal.
- MOWBRAY, HENRY B., REV.  
1903 Assistant Pastor First Congregational Church, Superintendent of Sunday School cor. 12th and Clay Sts., Oakland, Cal.
- NASH, CHARLES S., A.M., D.D.  
1903 Professor Pacific Theological Seminary, Berkeley, Cal.
- PALMER, BURTON M., REV.  
1904 Pastor Congregational Church, Fruitvale, Cal.
- PARSONS, EDWARD LAMBE, REV., A.B.  
1904 Rector St. Mark's Church, Chairman Sunday School Commission Diocese of California, 2413 Bancroft Way, Berkeley, Cal.
- SCUDDER, WILLIAM H., REV.  
1903 Pastor Park Congregational Church, 1600 Fairview St., So. Berkeley, Cal.
- SIBLEY, JOSIAH, REV.  
1903 Pastor First Presbyterian Church, Azusa, Cal.
- SMITHER, A. C., REV., A.M.  
1904 Pastor First Christian Church, 1500 W. Adams St., Los Angeles, Cal.
- VANKIRK, HIRAM, REV., PH.D.  
1903 Dean Berkeley Bible Seminary, Berkeley, Cal.
- WHITE, WILLIS G., REV.  
1903 Pastor Presbyterian Church, Chico, Cal.
- ZAHN, EDWIN L.  
1904 Santa Paula, Cal.

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- PACIFIC THEOLOGICAL SEMINARY  
1904 President, John K. McLean, D.D., Berkeley, Cal.

CALIFORNIA—*Continued*

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 1904 Chairman, Rev. E. L. Parsons, 731 California St., San Francisco, Cal.
- TRINITY METHODIST EPISCOPAL SUNDAY SCHOOL  
 1903 Superintendent, J. G. Sanchez, 2240 Ward St., Berkeley, Cal.

## COLORADO

- ALDERSON, VICTOR C.,  
 1903 President Colorado School of Mines, Golden, Colo.
- DANNER, WILLIAM MASON  
 1903 General Secretary Young Men's Christian Association, Denver, Colo.
- EGGLESTON, JULIUS WOOSTER  
 1903 Instructor School of Mines, Golden, Colo.
- FORWARD, DEWITT DANIEL, REV., A.M.  
 1904 Pastor Mesa Baptist Church, 612 Michigan St., Pueblo, Colo.
- GAMMON, ROBERT W., REV.  
 1903 Pastor Pilgrim Congregational Church, 406 W. 13th St., Pueblo, Colo.
- GOVE, AARON, LL.D.  
 1904 Superintendent of Schools, 19th and Stout Sts., Denver, Colo.
- JOHNSON, S. ARTHUR  
 1903 Professor State Agricultural College, Fort Collins, Colo.
- KIMBALL, CLARENCE O., REV., PH.D.  
 1903 Pastor Methodist Episcopal Church, La Junta, Colo.
- PATTON, HORACE B., PH.D.  
 1903 Professor Colorado School of Mines, Golden, Colo.
- PINKHAM, HENRY W., REV.  
 1903 Pastor Bethany Baptist Church, Denver, Colo.
- SLOCUM, WILLIAM F., REV., LL.D.  
 1903 President Colorado College, Colorado Springs, Colo.
- SMILEY, WILLIAM H.  
 1903 Principal East Side High School, 2112 Lincoln Ave., Denver, Colo.
- TYLER, B. B., REV., D.D.  
 1903 Pastor South Broadway Christian Church, President International Sunday School Convention, 1035 Downing Ave., Denver, Colo.
- WEBB, CLARENCE E., REV.  
 1903 Pastor Methodist Episcopal Church, Montrose, Colo.
- WORK, EDGAR A., REV., D.D.  
 1903 Pastor Presbyterian Church, 1215 N. Nevada Ave., Colorado Springs, Colo.

## CONNECTICUT

- ACKERMAN, ARTHUR W., REV., D.D.  
 1903 Pastor Central Congregational Church, 268 Main St., Torrington, Conn.
- ADAMS, JOHN COLEMAN, REV., A.M., D.D.  
 1903 Pastor Universalist Church, 83 Sigourney St., Hartford, Conn.
- ASHWORTH, ROBERT A., REV.  
 1904 437 Broad St., Meriden, Conn.
- BACON, BENJAMIN W., REV., D.D., LITT.D. \*
- 1903 Professor Yale Divinity School, 244 Edwards St., New Haven, Conn.
- BATES, E. J.  
 1903 State Secretary Young Men's Christian Association, 150 Temple St., New Haven, Conn.
- BERRY, LOUIS F., REV.  
 1903 Stamford, Conn.
- BINNEY, JOHN, REV., D.D.  
 1903 Dean Berkeley Divinity School, Middletown, Conn.
- BURNHAM, WATERMAN R.  
 1903 Sunday-School Teacher, and Officer Young Men's Christian Association, 362 Main St., Norwich, Conn.
- BURT, ENOCH HALE, REV., A.M.  
 1903 Pastor Congregational Church, Ivoryton, Conn.

CONNECTICUT—*Continued*

- BUSHEE, GEORGE A., REV.  
1903 Pastor Congregational Church, Madison, Conn.
- CALHOUN, NEWELL M., REV.  
1904 Pastor Second Congregational Church, Winsted, Conn.
- COLT, LUMAN C.,  
1904 Winsted, Conn.
- CUMMINGS, MRS. W. H.  
1903 Sunday-School Superintendent, Plantsville, Conn.
- CURTIS, EDWARD L., REV., PH.D., D.D.  
1903 Professor Yale Divinity School, 61 Trumbull St., New Haven, Conn.
- DAVIS, WILLIAM H.  
1903 General Secretary Young Men's Christian Association, Bridgeport, Conn.
- DAWSON, GEORGE E., PH.D. \*
- 1903 Professor Hartford School of Religious Pedagogy, 938 Farmington Ave., Hartford, Conn.; Professor Mt. Holyoke College, South Hadley, Mass.
- DEVITT, THEOPHILUS S., REV., PH.D., D.D.  
1903 Pastor First Congregational Church, Branford, Conn.
- ELMER, FRANKLIN D., REV. \*
- 1903 Pastor First Baptist Church, Winsted, Conn.
- FRIBORG, EMIL, REV.  
1903 Pastor Swedish Baptist Church, New Haven, Conn.
- GARFIELD, JOHN P., REV. \*
- 1904 Pastor Congregational Church, Enfield, Conn.
- GERRIE, A. W., REV. \*
- 1904 Pastor First Congregational Church, Ridgefield, Conn.
- GRANT, JOHN HIRAM, REV.  
1903 Pastor Center Congregational Church, 630 Broad St., Meriden, Conn.
- GREENE, FREDERICK W., REV.  
1903 Pastor South Congregational Church, Middletown, Conn.
- HALL, WILLIAM H.  
1903 Superintendent Public Schools, West Hartford, Conn.
- HAZEN, AUSTIN, REV.  
1903 Pastor Congregational Church, Thomaston, Conn.
- HAZEN, AZEL W., REV., D.D.  
1903 Pastor First Congregational Church, 299 Court St., Middletown, Conn.
- HILDRETH, THEODORE A. \*
- 1903 Hartford School of Religious Pedagogy, 1542 Broad St., Hartford, Conn.
- HOLMES, WILLIAM T., REV.  
1903 Pastor Congregational Church, Watertown, Conn.
- HOTCHKISS, ADA S.  
1903 Primary Sunday-School Teacher, Yale Station, New Haven, Conn.
- HYDE, FREDERICK S., REV. \*
- 1903 Pastor First Church of Christ (Congregational), Groton, Conn.
- HYDE, GEORGE F. \*
- 1904 Secretary Boys' Dept., Young Men's Christian Association, Bridgeport, Conn.
- IVES, MRS. CHARLES L.  
1903 66 Trumbull St., New Haven, Conn.
- JACOBUS, MELANCTHON W., D.D., LL.D. \*
- 1903 Professor Hartford Theological Seminary, 14 Marshall St., Hartford, Conn.
- KELLOGG, MRS. GEORGE A., A.B.  
1903 Sunday-School Teacher First Congregational Church, Glastonbury, Conn.
- KELSEY, HENRY H., REV.  
1903 Pastor Fourth Congregational Church, 108 Ann St., Hartford, Conn.
- KENT, CHARLES F., PH.D.  
1903 Professor Yale University, New Haven, Conn.
- KIDDER, B. F., REV., PH.D.  
1904 Pastor Methodist Episcopal Church, 49 High St., Winsted, Conn.
- KNIGHT, EDWARD H., REV. \*
- 1903 Professor Hartford School of Religious Pedagogy, Hartford, Conn.
- LANGDON, GEORGE, REV.  
1903 Bible-Class Teacher, Plymouth, Conn.

CONNECTICUT—*Continued*

- LATHROP, WILLIAM G., REV.  
1903 Pastor Congregational Church, 301 Coram Ave., Shelton, Conn.
- LEETE, WILLIAM WHITE, D.D.  
1903 Pastor Dwight Place Congregational Church, 205 Orchard St., New Haven, Conn.
- LEWIS, EVERETT E., REV.  
1903 Pastor Congregational Church, Haddam, Conn.
- LOTZE, WILLIAM G.  
1903 General Secretary Young Men's Christian Association, 152 Temple St., New Haven, Conn.
- LUTZ, ADAM R., REV., A.M.  
1903 Pastor Congregational Church, Oakville, Conn.
- MACKENZIE, WILLIAM DOUGLAS, D.D.  
1903 President Hartford Theological Seminary, President Hartford School of Religious Pedagogy, Hartford, Conn. \*
- MARSH, ELIZABETH M.  
1904 18 Pratt St., Winsted, Conn.
- MARSH, F. W.  
1904 Teacher First Baptist Bible School, Winsted, Conn.
- MATHEWS, S. SHERBERNE, REV., D.D.  
1903 Pastor Congregational Church, Danielson, Conn.
- MAURER, OSCAR E. \*
- 1904 Student Yale Divinity School, New Haven, Conn.
- MCALLISTER, CLOYD N. \*
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- MERRIAM, ALEXANDER R.  
1903 Professor Hartford Theological Seminary, Hartford, Conn.
- MILLER, MRS. EMILY HUNTINGTON \*
- 1903 57 Trumbull St., New Haven, Conn.
- MITCHELL, EDWIN KNOX, D.D.  
1903 Professor Hartford Theological Seminary, Hartford, Conn.
- MONTGOMERY, GEORGE R., REV., PH.D.  
1903 Pastor Olivet Congregational Church, Bridgeport, Conn.
- MUTCH, WILLIAM J., REV., PH.D. \*
- 1903 Pastor Howard Avenue Congregational Church, New Haven, Conn.
- OLMSTEAD, EDGAR H., REV.  
1903 Pastor First Congregational Church, Granby, Conn.
- PEASE, GEORGE W.  
1903 Professor Hartford School of Religious Pedagogy, Hartford, Conn.
- PERSONS, F. P.  
1904 Assistant Superintendent First Baptist Bible School, Winsted, Conn.
- PORTER, FRANK C., PH.D., D.D.  
1903 Professor Yale Divinity School, 266 Bradley St., New Haven, Conn.
- PORTER, LUCIUS CHAPIN \*
- 1904 Student Yale Divinity School, New Haven, Conn.
- POTTER, ROCKWELL HARMON, REV.  
1903 Pastor First Church of Christ, 142 Washington St., Hartford, Conn.
- PRATT, WALDO S., MUS.D.  
1903 Professor Hartford Theological Seminary, Hartford, Conn.
- RANNEY, WILLIAM W., REV.  
1903 Pastor Park Congregational Church, 811 Asylum Ave., Hartford, Conn.
- RICE, WILLIAM N., PH.D., LL.D. \*
- 1903 Professor Wesleyan University, Middletown, Conn.
- ROBERTS, H. B., REV.  
1904 Secretary Bible Society, Winsted, Conn.
- ROBINSON, CHARLES F., REV.  
1903 Pastor Congregational Church, Clinton, Conn.
- ROWE, STUART H., PH.D.  
1903 Supervising Principal Lovell School District of New Haven, Lecturer Yale University, New Haven, Conn.



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 1903 Dean Yale Divinity School, 235 Lawrence St., New Haven, Conn.
- SANFORD, CHARLES E., M.D.  
 1904 235 Vine St., Bridgeport, Conn.
- SANFORD, RALPH A.  
 1903 Superintendent First Baptist Bible School, 325 North Main St., Winsted, Conn.
- SMITH, MRS. ELIZA T. †  
 1904 66 Forest St., Hartford, Conn.
- SMITH, ERWIN K.  
 1904 General Secretary Young Men's Christian Association, 50 Wheeler St., Winsted Conn.
- STEARNS, WILLIAM F., REV., A.M.  
 1903 Pastor Congregational Church, Norfolk, Conn.
- STRONG, FREDERICK C.  
 1904 36 Walnut St., Winsted, Conn.
- TALMADGE, ELLIOTT FORD, REV.  
 1903 General Secretary Connecticut Sunday School Association, 55 Rush St., Hartford, Conn.
- THAYER, CHARLES S., PH.D.  
 1903 Librarian Case Memorial Library, Hartford Theological Seminary, Hartford, Conn.
- TIMM, JOHN A., REV.  
 1903 Pastor Trinity Lutheran Church, 106 York Square, New Haven, Conn.
- TWEEDY, HENRY HALLAM, REV.  
 1904 Pastor South Congregational Church, 286 West Ave., Bridgeport, Conn.
- TWICHELL, JOSEPH H., REV.  
 1903 Pastor Asylum Hill Congregational Church, 125 Woodland St., Hartford, Conn.
- WALKER, WILLISTON, PH.D., D.D.  
 1903 Professor Yale University, 281 Edwards St., New Haven, Conn.
- WALKLEY, FRANCES S.  
 1903 Sunday-School Teacher, and Normal State Secretary, 159 Elm St., New Haven, Conn.
- WEBSTER, LILLIAN M.  
 1904 Bookkeeper, 94 Williams Ave., Winsted, Conn.
- WHITE, CHARLES E.  
 1903 Superintendent First Congregational Sunday School, 25 Broad St., Groton, Conn.
- WILLIAMS, SAMUEL H. †\*  
 1903 Manufacturer, Glastonbury, Conn.
- WILSON, EDNA E.  
 1903 35 Whalley Ave., New Haven, Conn.
- WINCHESTER, CALEB T., L.H.D. \*  
 1903 Professor Wesleyan University, Middletown, Conn.
- WORCESTER, EDWARD S., REV.  
 1903 Assistant Pastor Broadway Congregational Church, 149 Broadway, Norwich, Conn.
- YORK, BURT LEON, REV., A.M.  
 1903 Pastor West End Congregational Church, 600 Colorado Ave., Bridgeport Conn.

## INSTITUTIONS

- FIRST BAPTIST SUNDAY SCHOOL  
 1903 Superintendent, Ralph A. Sanford, Winsted, Conn.
- HARTFORD THEOLOGICAL SEMINARY  
 1903 Librarian, C. S. Thayer, Ph.D., Hartford, Conn.

## DELAWARE

- DANFORTH, NATHAN B.  
 1904 1401 Delaware Ave., Wilmington, Del.

## INSTITUTIONS

- WILMINGTON INSTITUTE FREE LIBRARY  
 1904 Wilmington, Del.

## DISTRICT OF COLUMBIA

- AMOS, HENRY COOPER  
1903 City Missionary, Washington, D. C.
- BOWERMAN, GEORGE F., A.B., B.L.S.  
Librarian Public Library, District of Columbia, Washington, D. C.
- CRAIG, ARTHUR W., B.S.  
1903 Teacher Armstrong Manual Training High School, Stanton and Evans Ave., Anacostia, D. C.
- FOSTER, MRS. J. ELLEN  
1903 Assistant Superintendent Foundry Methodist Episcopal Sunday School, "The Partner," cor. U and 15th Sts., Washington, D. C.
- JOHNSON, B. F.  
1904 Publisher, 945 Pennsylvania Ave., Washington, D. C.
- LAMSON, FRANKLIN S.  
1903 Sunday-School Teacher, 1941 Cincinnati St., N. W., Washington, D. C.
- MACFARLAND, HENRY B. F.  
President Board of Commissioners, District of Columbia, 1816 F St., Washington, D. C.
- MOORLAND, J. E.  
1903 Secretary International Committee Young Men's Christian Association, Colored Men's Dept., 905 U St., N. W., Washington, D. C.
- PIERCE, LYMAN L.  
1903 General Secretary Young Men's Christian Association, 1145 New Hampshire Ave., Washington, D. C.
- POWER, FREDERICK D., REV., LL.D.  
1903 Pastor Vermont Avenue Christian Church, Washington, D. C.
- RIDEOUT, MELVIN B.  
1904 Physical Director Young Men's Christian Association, Washington, D. C.
- SIMON, ABRAM  
1903 Rabbi Washington Hebrew Congregation, 1415 Chapin St., Washington, D. C. \*

## INSTITUTIONS

- NEW CHURCH LEAGUE OF YOUNG PEOPLE'S SOCIETIES  
1903 Secretary, Miss Frances Twitchell, 1416 F St. N. W., Washington, D. C.

## FLORIDA

- HULLEY, LINCOLN, PH.D.  
1903 President John B. Stetson University, DeLand, Fla.
- NORTON, HELEN S., A.M.  
1903 Teacher and Missionary, Eustis, Fla.
- WELCH, MOSES C., REV., A.M.  
1903 Pomona, Fla.

## GEORGIA

- CREE, HARVARD T., REV.  
1903 Augusta, Ga.
- KIRBY, J. EDWARD, REV.  
1903 President Atlanta Theological Seminary, 141 Nelson St., Atlanta, Ga.
- MACLEAN, JOSEPH  
1904 Music Teacher, Decatur, Ga.
- PARKS, EDWARD L., D.D.  
1903 Professor Gammon Theological Seminary, South Atlanta, Ga.
- SALE, GEORGE, REV., A.M.  
1903 President Atlanta Baptist College, Atlanta, Ga.
- WARE, EDWARD T., REV.  
1903 Chaplain Atlanta University, Atlanta, Ga.

## INSTITUTIONS

- ATLANTA THEOLOGICAL SEMINARY  
1904 President, J. Edward Kirby, Atlanta, Ga.

## HAWAII

- SCUDDER, DOREMUS, D.D., M.D.  
1904 Corresponding Secretary and General Superintendent Hawaiian Board of Missions (Congregational), Honolulu, Hawaii.

## IDAHO

ROOTS, WILLARD H., REV., B.D.

1903 Pastor Trinity Episcopal Church, Grangeville, Idaho

## ILLINOIS

ABEL, CLARENCE, REV.

1903 Pastor Trinity Church, 2519 Indiana Ave., Chicago, Ill.

ADAMS, EDWIN AUGUSTUS, REV., D.D.

1903 Pastor Bethlehem Congregational Church (Bohemian), 864 S. Ashland Ave. Chicago, Ill.

ALLEN, MRS. ANNA BECK, A.M.

5829 Jackson Ave., Chicago, Ill.

ALLWORTH, JOHN, REV.

1903 Pastor Congregational Church, Godfrey, Ill.

AMES, EDWARD SCRIBNER, REV., PH.D.

1903 Pastor Hyde Park Church of the Disciples, 5520 Madison Ave., Chicago, Ill.

ANDERSON, JAMES H.

1903 Student Y. M. C. A. Institute and Training School, 153 LaSalle St. Chicago, Ill. \*

ATKINSON, P. C.

1904 Secretary Hyde Park Young Men's Christian Association, 5701 Rosalie Ct., Chicago, Ill.

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1903 2400 South Park Ave., Chicago, Ill.

BAIRD, LUCIUS O., REV.

1903 Pastor First Congregational Church, Ottawa, Ill. \*

BALDWIN, JESSE A.

1903 Attorney and Counselor-at-Law, 341 Pleasant St., Oak Park, Ill. †

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1903 President Illinois College, Jacksonville, Ill.

BARTLETT, ADOLPHUS C.

1903 Hibbard, Spencer, Bartlett &amp; Co., 2720 Prairie Ave., Chicago, Ill.

BARTON, WILLIAM E., REV., D.D.

1903 Pastor First Congregational Church, 228 N. Oak Park Ave., Oak Park, Ill.

BATESON, FREDERICK W., REV., A.M.

1903 Pastor First Baptist Church, 410 E. Madison St., Belvidere, Ill.

BEARD, FREDERICA

1903 Teacher of Pedagogy, Primary Superintendent First Congregational Sunday School, 733 N. Kenilworth Ave., Oak Park, Ill.

BEATON, DAVID, REV., D.D.

1903 Pastor Lincoln Park Congregational Church, 437 Belden Ave., Chicago, Ill.

BECK, LAFAYETTE D., REV.

1903 Pastor Cumberland Presbyterian Church, Salem, Ill.

BELFIELD, HENRY H.

1903 Director Chicago Manual Training School, 5738 Washington Ave., Chicago, Ill.

BENTALL, E. G., REV.

1903 Student Divinity School, University of Chicago, 5432 Ingleside Ave., Chicago, Ill.

BERGEN, ABRAM G., REV., A.M.

1903 Pastor Drexel Park Cumberland Presbyterian Church, 6334 Justine St., Chicago, Ill.

BEST, NOLAN R.

1903 Associate Editor "The Interior," 69 Dearborn St., Chicago, Ill. \*

BLAIR, JOHN A., REV.

1903 Pastor Presbyterian Church, 615 Ten Brook St., Paris, Ill.

BLATCHFORD, ELIPHALET W., LL.D.

1903 Manufacturer, 375 LaSalle Ave., Chicago, Ill.

BRODFUHRER, J. C., REV., D.D.

1903 Senior Ministerium Evangelical Lutheran Synod Northern Illinois, 954 W. Adams St., Chicago, Ill.

BRONSON, SOLON C., D.D.

1903 Professor Garrett Biblical Institute, 720 Foster St., Evanston, Ill.

ILLINOIS—*Continued*

- BROUSE, OLIN R., A.M.  
1903 Sunday-School Teacher, 845 North Church St., Rockford, Ill.
- BROWN, DANIEL M.  
1903 Pastor Congregational Church, Prophetstown, Ill.
- BROWN, GEORGE P.  
1904 Editor School and Home Education, President The Public School Publishing Co., Bloomington, Ill.
- BROWN, JAMES A., REV. \*  
1903 Pastor First Baptist Church, 17 No. Highland Ave., Aurora, Ill.
- BRYANT, STOWELL L., REV.  
1903 Pastor Hyde Park Methodist Episcopal Church, 5510 Washington Ave. Chicago, Ill.
- BURGESS, ISAAC B.  
1903 Professor Morgan Park Academy, Superintendent Baptist Sunday School 10932 Armida Ave., Morgan Park, Ill.
- BURLINGAME, GEORGE E., REV.  
1903 Pastor Covenant Baptist Church, 555 W. 60th Place, Chicago, Ill.
- BURNHAM, FREDERICK W., REV.  
1903 Pastor Central Church of Christ, Vice-President Illinois Christian Endeavor Union, 708 West Wood St., Decatur, Ill.
- BURT, FRANK H.  
1903 Director Training Y. M. C. A. Institute and Training School, 153 LaSalle St., Chicago, Ill.
- BURTON, ERNEST DEWITT, D.D. \*  
1903 Professor University of Chicago, Chicago, Ill.
- BUTLER, JOHN HARDING  
1904 Director Boy's Work, Young Men's Christian Association, 608 Lake St., Oak Park, Ill.
- BUTLER, NATHANIEL, A.M., D.D.  
1903 Professor University of Chicago, Chicago, Ill.
- BYRNES, JOHN H., M.D.  
1904 690 West Monroe St., Chicago, Ill.
- CALLEY, WALTER  
1903 General Secretary Baptist Young People's Union, 4917 Washington Ave., Chicago, Ill.
- CAMPBELL, JAMES M., REV. D.D.  
1903 Pastor Congregational Church, Lombard, Ill.
- CAMPBELL, STUART M., REV., D.D.  
1903 Pastor Emerald Avenue Presbyterian Church, 762 W. 67th St., Chicago, Ill.
- CANTWELL, J. S., REV., A.M., D.D.  
1903 Western Editor "Universalist Leader," 69 Dearborn St., Chicago, Ill.
- CARMAN, GEORGE NOBLE  
1903 Director Lewis Institute, 235 Ashland Blvd., Chicago, Ill.
- CARRIER, AUGUSTUS S., D.D.  
1903 Professor McCormick Theological Seminary, 1042 N. Halsted St., Chicago, Ill.
- CARUS, PAUL, LL.D.  
1904 Editor Open Court Publishing Co., 324 Dearborn St., Chicago, Ill.
- CASE, WILLIAM WARREN  
1903 Principal Congregational Bible School, Winnetka, Ill.
- CHALMERS, JAMES, REV., D.D.  
1903 Pastor First Congregational Church, Elgin, Ill.
- CHAMBERLIN, GEORGIA L.  
1903 Executive Secretary American Institute of Sacred Literature, Hyde Park Chicago, Ill.
- CHAMBERLIN, ORLANDO E. †  
1903 Real Estate and Insurance, 357 E. 58th St., Chicago, Ill.
- CHASE, WAYLAND J.  
1904 Dean Morgan Park Academy, Morgan Park, Ill.
- CLARK, MAUD G., MRS.  
1903 Freeport, Ill.
- COBERN, CAMDEN M., REV., D.D.  
1904 Pastor St. James Methodist Episcopal Church, 4611 Ellis Ave., Chicago Ill



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- COE, GEORGE ALBERT, PH.D. †\*  
 1903 Professor Northwestern University, 620 University Place, Evanston, Ill.
- COE, MRS. GEORGE A.  
 1903 Professor Northwestern University School of Music, Evanston, Ill.
- COLLEDGE, WILLIAM A., D.D. \*  
 1904 Dean American School of Correspondence at Armour Institute, Chicago, Ill.
- COOK, JOHN W., A.M., LL.D.  
 1903 President Northern Illinois State Normal School, DeKalb, Ill.
- COOK, MRS. ELIZABETH B., A.M.  
 1903 President Woman's Educational Union, 316 Washington Blvd., Chicago, Ill.
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 1903 Asst. Secretary Young Men's Christian Association, 153 LaSalle St., Chicago, Ill.
- COPE, HENRY F., REV.  
 1903 5479 Jefferson Ave., Chicago, Ill.
- COULTER, JOHN MERLE, PH.D.  
 1904 Professor University of Chicago, 5340 Ellis Ave., Chicago, Ill.
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 1903 Pastor Kenwood Evangelical Church, 4600 Greenwood Ave., Chicago, Ill.
- CROUSE, MRS. J. N.  
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- CROWL, THEODORE, REV.  
 1903 Pastor First Congregational Church, 708 W. 3d St., Sterling, Ill.
- CULTON, ANNA  
 1903 5627 Washington Ave., Chicago, Ill.
- CURTIS, EDWARD H., REV., D.D.  
 1903 Pastor Woodlawn Park Presbyterian Church, 6224 Kimbark Ave., Chicago, Ill.
- CURTISS, SAMUEL IVES, PH.D., D.D.  
 1903 Professor Chicago Theological Seminary, 45 Warren Ave., Chicago, Ill.
- DARK, CHARLES L., REV.  
 1903 Pastor Methodist Protestant Church, Chapin, Ill.
- DEAN, LASCASAS L.  
 1903 3339 Vernon Ave., Chicago, Ill.
- DEWHURST, FREDERIC E., REV.  
 1903 Pastor University Congregational Church, 5746 Madison Ave., Chicago, Ill.
- DEXTER, STEPHEN B., REV.  
 1903 Pastor Baptist Church, Polo, Ill.
- DICKERSON, J. SPENCER \*  
 1903 Editor "The Standard," 324 Dearborn St., Chicago, Ill.
- DICKEY, SAMUEL, A.M.  
 1903 Professor McCormick Theological Seminary, The Plaza, Chicago, Ill.
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 1904 Sunday-School Teacher, 144 Oakwood Blvd., Chicago, Ill.
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 1903 Superintendent of Schools, Peoria, Ill.
- DRIVER, JOHN M., REV., D.D.  
 1903 Pastor People's Church, 6045 Jefferson Ave., Chicago, Ill.
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 1903 Dept. Secretary Railroad Young Men's Christian Association, 169 Plymouth Place, Dearborn Station, Chicago, Ill.
- ECKELS, JAMES HERRON †  
 1903 President Commercial National Bank, Chicago, Ill.
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 1903 Physical Director Central Dept. Young Men's Christian Association, 153 LaSalle St., Chicago, Ill.
- EISELEN, FREDERICK C.  
 1903 Professor Garrett Biblical Institute, 724 Emerson St., Evanston, Ill.
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- EYLES, WILLIAM J., REV.  
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- FAIRMAN, JANE  
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- FAVILLE, JOHN, REV., PH.D., D.D.  
1903 Pastor First Congregational Church, Peoria, Ill.
- FERGUSON, WILLIAM D.  
1903 972 W. Superior St., Chicago, Ill.
- FIELD, MARSHALL  
1904 Merchant, 1905 Prairie Ave., Chicago, Ill.
- FLETT, GEORGE C., REV.  
1903 Pastor Presbyterian Church, Farmingdale, Ill.
- FORD, J. S.  
1903 Young Men's Christian Association, 153 LaSalle St., Chicago, Ill.
- FOSTER, GEORGE B.  
1903 Professor University of Chicago, 5535 Lexington Ave., Chicago, Ill.
- FRANCIS, ARTHUR J., REV.  
1903 Douglas Park Congregational Church, 897 S. Spaulding Ave., Chicago, Ill.
- FREEMAN, HENRY V., A.M.  
1903 Judge Illinois Appellate Court, 5760 Woodlawn Ave., Chicago, Ill.
- FRENCH, HOWARD D., REV.  
1903 Pastor Congregational Church, Wyoming, Ill.
- FRITTER, ENOCH A., A.M.  
1903 Superintendent City Schools, 301 School St., Normal, Ill.
- FROST, HENRY HOAG  
1903 Principal Geneseo High School, Geneseo, Ill.
- GALBREATH, MRS. WILLIAM F.  
1903 Ashton, Ill.
- GATES, HERBERT WRIGHT  
1903 Librarian Chicago Theological Seminary, Superintendent Leavitt Street Congregational Sunday School, 53 Warren Ave., Chicago, Ill.
- GEORGE, JOSEPH HENRY, PH.D., D.D.  
1904 President Chicago Theological Seminary, 81 Ashland Blvd., Chicago, Ill.
- GILBERT, NEWELL D.  
1903 Superintendent of Schools, DeKalb, Ill.
- GILBERT, SIMEON, REV., D.D.  
1903 423 N. State St., Chicago, Ill.
- GILLILAND, JAMES H., REV.  
1904 Pastor Second Christian Church, 505 East Grove Street, Bloomington, Ill.
- GRAHAM, JOHN J. G., REV., A.M.  
1903 Pastor Congregational Church, 219 York St., Blue Island, Ill.
- GREENE, BENJAMIN A., REV., D.D.  
1903 Pastor First Baptist Church, 1145 Benson Ave., Evanston, Ill.
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1903 Professor State University of Iowa, Iowa City, Iowa
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- DAY, ERNEST E., REV.  
1903 Pastor First Congregational Church, Spencer, Iowa
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1903 Whiting, Iowa
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- HAGGARD, ALFRED M., A.M.  
1903 Dean College of the Bible, Drake University, 2364 Cottage Grove Ave., Des Moines, Iowa
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1903 Pastor Plymouth Congregational Church, Des Moines, Iowa
- JOHNSTONE, N. W.  
1903 Director of Physical and Boys' Dept. Young Men's Christian Association, Oskaloosa, Iowa
- KING, WILLIAM F., D.D., LL.D.  
1903 President Cornell College, Mount Vernon, Iowa
- MACLEAN, GEORGE E., PH.D., LL.D.  
1903 President State University of Iowa, Iowa City, Iowa
- MARSH, ROBERT L., REV.  
1903 Pastor Congregational Church, Burlington, Iowa
- MCCASH, I. N., REV.  
1903 Pastor University Place Church of Christ, 1164 W. 18th St., Des Moines, Iowa
- MCCORMICK, S. B., D.D., LL.D.  
1904 President Coe College, Cedar Rapids, Iowa
- OSGOOD, ROBERT STORRS, REV.  
1903 Belle Plaine, Iowa
- PADDOCK, GEORGE E., REV.  
1903 Pastor Congregational Church, 269 N. 6th St., Keokuk, Iowa
- PEARSON, WILLIAM L., PH.D.  
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- SEVERN, HERMON H.  
1903 Pella, Iowa
- SMITH, GEORGE LEGRAND, REV.  
1903 Pastor Congregational Church, 208 Washington St., Newton, Iowa
- SMITH, OTTERBEIN O., REV.  
1903 State Superintendent Congregational Sunday School and Publishing Society, Grinnell, Iowa

IOWA—*Continued*

- TAYLOR, GLEN A., REV.  
1903 Pastor Congregational Church, Emmetsburg, Iowa
- THOREN, HERMAN H., PH.D.  
1903 President Western Union College, LeMars, Iowa
- WAITE, OREN B., REV.  
1903 Pastor Methodist Episcopal Church, Mt. Vernon, Iowa
- WIGHT, AMBROSE S., REV.  
1903 Pastor Presbyterian Church, Lohrville, Iowa
- WILLIAMS, WILLIAM J., REV.  
1903 Pastor Congregational Church, Peterson, Iowa

## INSTITUTIONS

- CORNELL COLLEGE  
1903 President, James E. Harlan, Mount Vernon, Iowa

## KANSAS

- BAYLES, J. W., REV.  
1903 Pastor Baptist Church, Onaga, Kans.
- CARRUTH, WILLIAM H., PH.D.  
1903 Professor University of Kansas, Lawrence, Kans.
- CONOLLY, CHARLES PARKER, REV.  
1904 Pastor First Congregational Church, Hiawatha, Kans.
- FRANTZ, EDWARD, A.M.  
1903 President McPherson College, McPherson, Kans.
- HAYES, FRANCIS L., REV., D.D.  
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- MILLER, JOHN C., REV., A.M., D.D.  
1903 President College of Emporia, Emporia, Kans.
- MURLIN, LEMUEL H., REV., S.T.D.  
1903 President Baker University, Baldwin, Kans.
- PATTON, WALTER M., PH.D. \*
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- PAYNE, WALLACE C.  
1903 Instructor Bible, Kansas State University, 1300 Oread Ave., Lawrence, Kans.
- PRICE, MAUDE  
1903 Teacher Sumner Co. High School, Wellington, Kans.
- SCRUTON, CHARLES A.  
1903 Vice-President Arkansas City Bank, Arkansas City, Kans.
- SPRINGSTON, JENKINS, PH.D.  
1904 Baptist Sunday School Missionary and State Secretary, 615 Hickory St.,  
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- STRONG, FRANK, PH.D.  
1903 President University of Kansas, Lawrence, Kans.
- STRONG, FRANK P., REV.  
1903 Pastor Congregational Church, Kinsley, Kans.
- WAKEFIELD, GEORGE C.  
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- WILCOX, ALEXANDER M., PH.D.  
1903 Professor University of Kansas, 1605 Vermont St., Lawrence, Kans.
- WILKINSON, JASPER NEWTON  
1903 President Kansas State Normal School, 928 Union St., Emporia, Kans.

## INSTITUTIONS

- BAKER UNIVERSITY  
1904 President, Lemuel H. Murlin, D.D., Baldwin, Kans.
- UNIVERSITY OF KANSAS  
1904 Secretary, Willis K. Folks, Lawrence, Kans.



## KENTUCKY

- ARMSTRONG, CECIL J., REV.  
1903 Pastor First Christian Church, Winchester, Ky.
- DICKENS, J. L., PH.D., D.D., LL.D.  
1903 Fredonia, Ky.
- FROST, WILLIAM GOODELL, D.D.  
1903 President Berea College, Berea, Ky.
- GRINSTEAD, WREN J.  
1903 Pastor Church of Christ, 61 Headley Ave., Lexington, Ky.
- HAMPTON, W. J.  
1904 705 East Winchester Ave., Ashland, Ky.
- HUBBELL, GEORGE A., PH.D.  
1903 Vice-President Berea College, Berea, Ky.
- JENKINS, BURRIS A., A.M., D.D. \*
- 1903 President Kentucky University Lexington, Ky.
- MACLACHLAN, H. D. C., REV., A.M.  
1903 Pastor Christian Church, Shelbyville, Ky.
- MONTAGUE, H. E.  
1903 Director Boys' Work, Young Men's Christian Association, Louisville, Ky.
- MULLINS, EDGAR YOUNG, D.D., LL.D.  
1903 President Southern Baptist Theological Seminary, Louisville, Ky.
- ROSEVEAR, HENRY E. \*
- 1903 State Secretary Young Men's Christian Association, Fourth and Broadway Sts., Louisville, Ky.
- WADDILL, C. J.  
1903 Attorney and Counselor-at-Law, Sunday-School Teacher, Madisonville, Ky.

## LOUISIANA

- ABBOT, WALTER B.  
1903 General Secretary Young Men's Christian Association, 815 Saint Charles St. New Orleans, La.
- FOOTE, HENRY W., REV.  
1903 Pastor First Unitarian Church, New Orleans, La.
- KENT, JOHN B., REV.  
1903 Field Secretary State Sunday School Association, Covington, La.
- MILLER, WALTER  
1903 Professor Tulane University, New Orleans, La.
- PERKINS, R. W., D.D.  
1903 President Leland University, New Orleans, La.
- VAUGHAN, ROBERT W., REV.  
1903 Pastor First Methodist Episcopal Church, South, New Iberia, La.

## INSTITUTIONS

- TULANE UNIVERSITY LIBRARY  
1903 Librarian, M. M. Bell, New Orleans, La.

## MAINE

- ANTHONY, ALFRED W., D.D.  
1903 Professor Cobb Divinity School, Lewiston, Maine
- BRIGGS, JAMES FRANKLIN  
1904 Superintendent Temperance Education Bureau, Kennebunk, Maine
- COCHRANE, J. E., REV.  
1903 Springvale, Maine
- DEGARMO, MRS. E. A.,  
1903 Leader of Boys' Club Normal and Primary Worker, 127 Emery St., Portland Maine
- DENIO, FRANCIS B., REV., D.D.  
1903 Professor Bangor Theological Seminary, 347 Hammond St., Bangor, Maine
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1903 Bowdoinham, Maine
- FULTON, ALBERT C., REV.  
1903 Pastor Congregational Church, Kennebunk, Maine

MAINE—*Continued*

- GATES, CARL MARTEL, REV. \*  
1903 Pastor First Parish Congregational Church, Saco, Maine
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- JUMP, HERBERT A., REV.  
1904 Pastor Congregational Church, Brunswick, Maine
- KRUMREIG, E. L., REV., A.M. \*  
1903 Pastor Baptist Church, East Machias, Maine
- MARSH, EDWARD L., REV. \*  
1903 Pastor Congregational Church, 9 Park St., Waterville, Maine
- MASON, EDWARD A. \*  
1903 General Secretary State Sunday School Association, Oakland, Maine
- METCALF, L. H., REV.  
1903 Wells, Maine
- PERKINS, JOHN C., REV.  
1903 108 High St., Portland, Maine
- ROPES, C. J. H., D.D.  
1903 Professor Bangor Theological Seminary, 333 Hammond St., Bangor, Maine
- SNOW, B. P., REV., A.M.  
1903 Alfred, Maine
- VARLEY, ARTHUR, REV.  
1903 Pastor First Congregational Church, Winslow, Maine

## MARYLAND

- BALDWIN, J. MARK, PH.D., LL.D.  
1903 Professor Johns Hopkins University, Baltimore, Md.
- BROSNAHAN, TIMOTHY, REV.  
1904 Professor Woodstock College, Woodstock, Md.
- ELLICOTT, ELIZABETH K.  
1903 Teacher Bible Class in Friends' Meeting, 106 Ridgewood Road, Roland Park, Md.
- GOUCHER, JOHN F., REV.  
1904 President Woman's College, Baltimore, Md.
- HOBSON, A. A., REV., PH.D.  
1903 Pastor First Baptist Church, Hyattsville, Md.
- KING, MRS. AUBREY E. \*  
1903 1901 Park Ave., Baltimore, Md.
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1903 2600 E. Baltimore St., Baltimore, Md.
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1904 15 E. Franklin St., Baltimore, Md.
- SPRINGER, RUTER W., REV.  
1903 Chaplain Artillery Corps, United States Army, Fort Washington, Md.
- UPDEGRAFF, HARLAN, A.M.  
1903 Principal Girls' Latin School, 24th and St. Paul Sts., Baltimore, Md.
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1903 Dean Woman's College, Baltimore, Md.
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1903 Superintendent of Instruction, 612 Reservoir St., Baltimore, Md.

MARYLAND—*Continued*

## INSTITUTIONS

## JOHNS HOPKINS UNIVERSITY

1904 President, Ira Remsen, M.D., Ph.D., LL.D., Baltimore, Md.

## MASSACHUSETTS

## ABERCROMBIE, D. W., LL.D.

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1903 Principal New Church Correspondence School, 66 Mt. Vernon St., Boston Mass.

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1903 9 Chestnut Square, Jamaica Plain, Mass.

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1903 Pastor East Congregational Church, 51 Church St., Ware, Mass.

## BATES, WALTER C.

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## BATT, WILLIAM J., REV.

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## BEEBE, FRANK

1904 326 Maple St., Holyoke, Mass.

## BISSELL, FLINT M., REV.

1903 Pastor St. Paul's Universalist Church, 149 High St., Springfield, Mass.

## BIXBY, JAMES T., REV.

1903 Hubbardston, Mass.

## BLAKESLEE, ERASTUS, REV.

1903 Editor "Bible Study Union Lessons," 95 South St., Boston, Mass.

## BLANCHARD, HENRY, REV., D.D.

1904 Pastor First Universalist Church, 11 Tudor St., Lynn, Mass.

## BORDEN, ANNA H.

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## BOWNE, BORDEN P., PH.D., LL.D.

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## BOYNTON, GEORGE M., REV., D.D.

1903 Secretary Congregational Sunday School and Publishing Society, 14 Beacon St., Boston, Mass.

## BRADFORD, EMERY L., REV.

1903 Pastor Congregational Church, East Weymouth, Mass.

## BRAGDON, C. C.

1903 Principal Lasell Seminary, Auburndale, Mass.

MASSACHUSETTS—*Continued*

- BRAITHWAITE, E. ERNEST, A.M., PH.D. \*
- 1904 Pastor Congregational Church, 37 Walden St., Cambridge, Mass.
- BRANCH, ERNEST WILLIAM \*
- 1904 Superintendent Bethany Congregational Bible School, 72 Putnam St., Quincy, Mass.
- BRAND, CHARLES A., REV.
- 1903 Assoc. Editor Pilgrim Press Publications, 14 Beacon St., Boston, Mass.
- BREYFOGLE, CAROLINE M., A.B.
- 1903 Assoc. Professor Wellesley College, Wellesley, Mass.
- BRIDGMAN, HOWARD A., REV. \*
- 1903 Managing Editor "The Congregationalist," 14 Beacon St., Boston, Mass.
- BUMSTEAD, ARTHUR, PH.D.
- 1903 Private Preparatory Instruction, 22 Greenville St., Roxbury, Mass.
- BURR, EVERETT D., REV., D.D.
- 1903 Pastor First Baptist Church, Newton Centre, Mass.
- BUSHNELL, SAMUEL C., REV.
- 1903 Pastor Congregational Church, Arlington, Mass.
- BUTLER, FRANK E., REV.
- 1903 Pastor Congregational Church, South Hadley Falls, Mass.
- CAPEN, SAMUEL B., A.M., LL.D.
- 1903 President American Board of Commissioners for Foreign Missions, 350 Washington St., Boston, Mass.
- CARTER, CHARLES F., REV.
- 1903 Pastor Hancock Congregational Church, Lexington, Mass.
- CARTER, JOHN F., REV.
- 1903 Pastor St. John's Church, Williamstown, Mass.
- CARTER, MRS. H. H.,
- 1903 Teacher New Church Sabbath School, 161 Highland Ave., Newtonville, Mass.
- CARTER, RICHARD B.
- 1903 Superintendent Sunday School, 315 Otis St., West Newton, Mass.
- CHALMERS, ANDREW B., REV.
- 1903 Worcester, Mass.
- CHAMBERLAIN, GEORGE D.
- 1903 Sunday-School Teacher, 146 Mill St., Springfield, Mass.
- CHANDLER, EDWARD H., REV.
- 1903 Secretary "Twentieth Century Club," 2 Ashburton Place, Boston, Mass.
- CLARKE, LILLIAN FREEMAN
- 1903 Study-Class Work in Woman's Alliance, 91 Mt. Vernon St., Boston, Mass.
- CUMMINGS, EDWARD, REV.
- 1903 Pastor South Congregational Church (Unitarian) of Boston, 104 Irving St. Cambridge, Mass.
- DALE, MRS. EBEN
- 1903 Sunday-School Teacher Arlington St. Unitarian Church, 192 Beacon St. Boston, Mass.
- DAVIS, ALBERT P., REV.
- 1903 Pastor First Congregational Church, 18 Church St., Wakefield, Mass.
- DAVIS, GILBERT G.
- 1903 Superintendent Bible School, 38 Front St., Worcester, Mass.
- DAVIS, WILLIAM V. W., REV., D.D.
- 1903 First Church of Christ, Pittsfield, Mass.
- DAY, CHARLES O., D.D.
- 1903 President Andover Theological Seminary, Andover, Mass.
- DIKE, SAMUEL W., REV., LL.D.
- 1903 General Secretary National League for Protection of the Family, 113 Hancock St., Auburndale, Mass.
- DINGWELL, JAMES, REV.
- 1904 Leicester, Mass.
- DINGWELL, JAMES D., REV.
- 1903 Pastor Main Street Congregational Church, Amesbury, Mass.



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1903 Milton, Mass. †

**FIELDEN, JOSEPH F., REV.**

1903 Pastor First Baptist Church, Winchendon, Mass.

**FISHER, MRS. ANGIE B.**

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1903 Librarian Amherst College, Amherst, Mass.

**FLINT, GEORGE H., REV., A.M.**

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**FOOTE, ARTHUR**

1903 Dedham, Mass.

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1903 Northampton, Mass.

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1903 Pastor Union Congregational Church, 36 Bolton St., Marlboro, Mass.

**GOODYEAR, DEMONT, S.T.B., PH.D.**

1903 Pastor First Congregational Church, Abington, Mass. \*

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1903 Pilgrim Memorial Church, 793 North St., Pittsfield, Mass.

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**HALE, EDWARD E., REV., D.D., LL.D.**

1903 Chaplain of the United States Senate, 39 Highland St., Roxbury, Mass.

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MASSACHUSETTS—*Continued*

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1904 President Clark University, Worcester, Mass.
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1904 Pastor North Congregational Church, 20 Byers St., Springfield, Mass.
- HARDY, EDWIN NOAH, REV.  
1903 Pastor Bethany Congregational Church, 15 Foster St., Quincy, Mass.
- HARRIS, GEORGE, D.D., LL.D.  
1903 President Amherst College, Amherst, Mass.
- HARTSHORN, W. N.  
1903 Chairman Executive Committee International Sunday School Association, 120 Boylston St., Boston, Mass.
- HASLETT, SAMUEL B., PH.D. \*
- 1904 Pastor Peoples Church, 4 Crown St., Worcester, Mass.
- HATHAWAY, EDWARD S.  
1903 Bible-Class Teacher, 12 Walter St., Hyde Park, Mass.
- HAZARD, CAROLINE, A.M., LITT.D. \*
- 1903 President Wellesley College, Wellesley, Mass.
- HAZARD, M. C., PH.D. \*
- 1903 Editor Congregational Sunday-School Publications, Congregational House Boston, Mass.
- HEATH, DANIEL C., A.M.  
1903 Publisher Books for Children, 147 Highland Ave., Newtonville, Mass.
- HITCHCOCK, ALBERT W., A.M.  
1903 Pastor Central Congregational Church, Worcester, Mass.
- HOAR, CAROLINE  
1903 Teacher First Parish Sunday School (Unitarian), Concord, Mass.
- HOPKINS, HENRY M., D.D., LL.D.  
1903 President Williams College, Williamstown, Mass.
- HORR, GEORGE E., REV., D.D. \*
- 1903 Professor Newton Theological Institution, Newton Centre, Mass.
- HOWARD, ETHEL L.  
1903 Sunday-School Teacher, 16 West St., Worcester, Mass.
- HOWARD, THOMAS D., REV.  
1903 99 School St., Springfield, Mass.
- HOYT, HENRY N., REV., D.D.  
1903 Pastor Congregational Church, 40 Oak St., Hyde Park, Mass.
- HULING, RAY GREENE, A.M., SC.D. \*
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- HUNTINGTON, C. W., REV., D.D.  
1903 Pastor High Street Congregational Church, 85 Mansur St., Lowell, Mass.
- HYDE, HENRY K.  
1903 President Ware National Bank, 22 Elm St., Ware, Mass.
- JAMES, D. MELANCTHON, REV.  
1903 Pastor Church of the Pilgrimage (Congregational), 140 Court St., Plymouth, Mass.
- JOHNSON, ARTHUR S.  
1903 President Young Men's Christian Association, 258 Commonwealth Ave., Boston, Mass.
- KEEDY, JOHN L., REV.  
1903 Pastor Congregational Church, Walpole, Mass.
- KENDRICK, ELIZA H., PH.D.  
1903 Instructor Wellesley College 45 Hunnewell Ave., Newton, Mass.
- KENNGOTT, GEORGE F., REV., A.M.  
1903 First Trinitarian Congregational Church, 296 Liberty St., Lowell, Mass.
- KILBON, JOHN LUTHER, REV.  
1903 Pastor Park Congregational Church, 323 St. James Ave., Springfield, Mass.
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1904 Author; 317 Beacon St., Boston, Mass.
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MASSACHUSETTS—*Continued*

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 1904 Pastor Congregational Church, Wellfleet, Mass.
- LAUDERBAUM, FREDERIC CURTISS  
 1904 Curate All Saints' Episcopal Church, 1 Irving St., Worcester, Mass.
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 1903 Bishop of Massachusetts, 101 Brattle St., Cambridge, Mass.
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 1903 Rochester, Mass.
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 1903 Student Andover Theological Seminary, Andover, Mass.
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 1903 Pastor Second Congregational Church, Dorchester, Mass.
- LOCKE, ADELAIDE I., A.B., S.T.B.  
 1903 Assoc. Professor Wellesley College, 28 Dover St., Wellesley, Mass.
- LOGAN, JOHN W.  
 1903 Hyde Park, Mass.
- MACFARLAND, CHARLES S., REV., PH.D.  
 1903 Pastor Maplewood Congregational Church, 472 Salem St., Malden, Mass.
- MEANS, FREDERICK H., REV. \*  
 1903 Pastor Congregational Church, Winchester, Mass.
- MEHAFFEY, GEORGE W.  
 1903 General Secretary Young Men's Christian Association, Boston, Mass.
- MERRIAM, EDMUND F., REV., D.D. \*  
 1904 Editor "The Watchman" (Baptist), 501 Tremont Temple, Boston, Mass.
- MERRICK, FRANK W., REV., PH.D.  
 1903 Pastor South Evangelical Church (Congregational), 122 Beach St., West Roxbury, Mass.
- MERRILL, CHARLES C., REV.  
 1903 Pastor North Congregational Church, Winchendon, Mass.
- MERRIMAN, DANIEL, REV., D.D.  
 1903 Pastor (Emeritus) Central Church, Worcester, Mass.
- MITCHELL, HINCKLEY G., PH.D., S.T.D.  
 1904 Professor Boston University, 29 West Cedar St., Boston, Mass.
- MOORE, CAROLINE SHELTON, A.B.  
 1903 Instructor Mt. Holyoke College, South Hadley, Mass.
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 1903 Leader Bible Class, Episcopal Church, 25 Catherine St., Worcester, Mass.
- MOSHER, GEORGE F., LL.D.  
 1903 Editor "Morning Star," 457 Shawmut Ave., Boston, Mass.
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 1904 Acting Professor Mt. Holyoke College, South Hadley, Mass.
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 1903 Pastor First Congregational Church in Newton, 136 Warren St., Newton Centre, Mass.
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 1903 Treasurer Bible Study Publishing Co., Sunday-School Teacher, 95 South St., Boston, Mass.
- PACKARD, ANNIE E.,  
 1903 1908 Beacon St., Boston, Mass.
- PARKER, FREDERIC C. W., REV.  
 1903 Asst. Pastor Tremont Temple, Boston, Mass.

MASSACHUSETTS—*Continued*

- PATTEN, ARTHUR B., REV.  
1903 Pastor First Congregational Church, South Hadley, Mass.
- PEABODY, ENDICOTT, REV., D.D.  
1904 Head Master Groton School, Groton, Mass.
- PEABODY, FRANCIS G., D.D. \*
- 1903 Dean Divinity School, Harvard University, 13 Kirkland St., Cambridge, Mass.
- PELOUBET, FRANCIS N., REV., D.D. \*
- 1903 Author "Peloubet's Select Notes on the Sunday-School Lessons," 132 Woodland Road, Auburndale, Mass.
- PERRY, C. H.  
1903 Superintendent Congregational Bible School, Stockbridge, Mass.
- PHELPS, LAWRENCE, REV.  
1903 Pastor Congregational Church, Leominster, Mass.
- PINKHAM, GEORGE R., A.M.  
1903 Head Master Searles High School, Great Barrington, Mass.
- PLACE, CHARLES A.  
1903 Minister First Parish Church, Waltham, Mass.
- POTTER, ERNEST T., REV.  
1903 Newton Theological Institution, Newton Centre, Mass.
- POWER, CHARLES W.  
1903 Superintendent First Congregational Sunday School, Pittsfield, Mass.
- RATH, JAMES A.  
1904 Y. M. C. A. Worker, Student International Training School, Springfield, Mass.
- REDFIELD, ISABELLA T.  
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- REED, DAVID ALLEN  
1903 736 State St., Springfield, Mass.
- RHOADES, WINFRED C., REV.  
1903 Pastor Eliot Congregational Church, The Warren, Roxbury, Mass.
- RICE, CHARLES F., REV., D.D.  
1903 Pastor Wesley Methodist Episcopal Church, 156 Harvard Ave., Springfield, Mass.
- RICE, WALTER, REV.  
1903 Pastor Congregational Church, 179 Main St., Agawam, Mass.
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1903 115 Trenton St., East Boston, Mass.
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1903 Secretary State Executive Committee Young Men's Christian Associations of Massachusetts and Rhode Island, 167 Tremont St., Boston, Mass.
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1903 Pastor First Baptist Church, Boston, Mass.
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- SHAW, JAMES A., REV.  
1904 Whitman, Mass.
- SHAW, WILLIAM †\*
- 1903 Treasurer United Society of Christian Endeavor, Tremont Temple, Boston Mass.
- SHIPMAN, FRANK R., REV.  
1903 Pastor South Congregational Church, Andover, Mass.
- SLEEPER, W. W., REV.  
1903 Wellesley, Mass.
- SMITH, ALBERT D., REV.  
1903 Pastor Congregational Church, Northboro, Mass.
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1903 Pastor Congregational Church, Easthampton, Mass.
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1903 Pastor Harvard Congregational Church, Rawson Road, Brookline, Mass.
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1903 Messrs. Ginn & Co., 29 Beacon St., Boston, Mass.
- TOWER, WM. HOGARTH, REV.  
1903 Pastor First Presbyterian Church, 22 Gilbert St., South Framingham, Mass.
- VANDERMARK, WILSON E., REV.  
1903 Pastor St. James Methodist Episcopal Church, 31 Waverly St., Springfield, Mass.
- VINTON, ALEXANDER H., RT. REV.  
1903 Bishop Diocese of Western Massachusetts, 1154 Worthington St., Springfield, Mass.
- VOGT, VONOGDEN  
1904 General Secretary Christian Endeavor Society, Tremont Temple, Boston, Mass.
- VOORHEES, J. SPENCER, REV., A.M.  
1903 Pastor Congregational Church, Adams, Mass.
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- WELLS, AMOS R. \*  
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- WHEELER, E. C., REV.  
1903 Pastor First Congregational Church, Rockland, Mass.
- WHITTEMORE, WILLIAM F.  
1904 850 Beacon St., Boston, Mass.
- WILDER, HERBERT A. †  
1903 53 Fairmount Ave., Newton, Mass.
- WILLIAMS, APPLETON P. \*  
1903 President Massachusetts Sunday School Association, West Upton, Mass.
- WILLIAMSON, JAMES S., REV.  
1903 North Congregational Church, Haverhill, Mass.
- WINKLEY, SAMUEL H., REV.  
1904 11 Louisburg Sq., Boston, Mass.
- WINSHIP, A. E., PH.D.  
1903 Editor "Journal of Education," 29 Beacon St., Boston, Mass.
- WOOD, IRVING F., PH.D.  
1903 Professor Smith College, Northampton, Mass.
- WOODBIDGE, RICHARD G., REV.  
1903 Pastor Prospect Hill Congregational Church, 13 Pleasant Ave., Somerville, Mass.
- WOODROW, SAMUEL H., REV.  
1903 Pastor Hope Congregational Church, 20 Buckingham St., Springfield, Mass.
- WOOLLEY, MARY E., LITT.D. \*  
1903 President Mt. Holyoke College, South Hadley, Mass.
- WRIGHT, THEODORE F., PH.D.  
1903 Hon. Secretary Palestine Exploration Fund for America, Dean New Church Theological School, 42 Quincy St., Cambridge, Mass.

MASSACHUSETTS—*Continued*

- WRISTON, HENRY L., REV.  
1903 Pastor Asbury First Methodist Episcopal Church, 52 Florence St., Springfield Mass.
- ZIEGLER, CHARLES L.  
1904 Musical Editor Congregational Hymnals, 1 Ellis St., Roxbury, Mass.

## INSTITUTIONS

- BOSTON UNIVERSITY, SCHOOL OF THEOLOGY  
1904 72 Mt. Vernon St., Boston, Mass.
- CONGREGATIONAL SUNDAY SCHOOL SUPERINTENDENTS' UNION OF BOSTON AND VICINITY  
1904 President, Edward S. Hathaway, Hyde Park, Mass.
- EPISCOPAL THEOLOGICAL SCHOOL  
1903 Librarian, Miss Edith D. Fuller, Cambridge, Mass.
- HARVARD COLLEGE LIBRARY  
1903 Librarian, William C. Lane, Cambridge, Mass.
- HARVARD UNIVERSITY DIVINITY SCHOOL  
1903 Secretary, Robert S. Morison, Cambridge, Mass.
- MOUNT HOLYOKE COLLEGE  
1904 President, Miss Mary E. Woolley, Litt.D., South Hadley, Mass.
- SOUTH CONGREGATIONAL SUNDAY SCHOOL  
1903 Secretary, Miss Alice J. Johnson, Newberry and Exeter Sts., Boston, Mass.
- SOUTH CONGREGATIONAL YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR  
1903 Pastor, Rev. Philip S. Moxom, D.D., Springfield, Mass.
- WELLESLEY COLLEGE  
1903 President, Miss Caroline M. Hazard, A.M., Litt.D., Wellesley, Mass.

## MICHIGAN

- ALEXANDER, A. O., REV.  
1904 Pastor Congregational Church, 317 Park St., Owosso, Mich.
- ANGELL, JAMES B., LL.D.  
1903 President University of Michigan, Ann Arbor, Mich.
- BACON, THEODORE D., REV.  
1903 Pastor Congregational Church, 708 Grand Traverse St., Flint, Mich.
- BARR, ALFRED H., REV.  
1903 Pastor Jefferson Avenue Presbyterian Church, 567 E. Congress St., Detroit Mich.
- BEACH, ARTHUR G., REV.  
1903 Pastor Congregational Church, 214 N. Adams St., Ypsilanti, Mich.
- BEARDSLEE, JOHN W., A.M., D.D.  
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- BEMENT, HOWARD  
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- BLISS, FREDERICK LEROY  
1903 Principal Detroit University School, Detroit, Mich.
- BOWLES, GEORGE C., D.D.S.  
1903 Superintendent Unitarian Sunday School, 924 Cass Ave., Detroit, Mich.
- BOYNTON, NEHEMIAH, REV., D.D.  
1903 Pastor First Congregational Church, Detroit, Mich.
- BUELL, L. E.  
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- BURTT, BENJAMIN H., REV.  
1903 Pastor First Congregational Church, 109 N. Harrison St., Ludington, Mich.
- CARTER, FERDINAND E., REV.  
1903 Pastor Second Congregational Church, 339 Palmer Ave., Grand Rapids, Mich.
- CLARK, HENRY F.  
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MICHIGAN—*Continued*

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1903 Instructor Ann Arbor Bible Chairs, Ann Arbor, Mich.
- COLLIN, HENRY P., REV., A.M.  
1903 Pastor First Presbyterian Church (Independent), 58 Division St., Coldwater Mich.
- DANIELS, EVA J.  
1903 Sunday-School Teacher, 342 E. Fulton St., Grand Rapids, Mich.
- DASCOMB, H. N., REV.  
1903 Pastor First Congregational Church, Port Huron, Mich.
- DEFOREST, HEMAN P., REV., D.D.  
1903 Pastor Woodward Avenue Congregational Church, 16 Charlotte Ave., Detroit, Mich.
- ELLIOTT, GEORGE, REV., D.D.  
1903 Pastor Central Methodist Episcopal Church, 15 E. Adams Ave., Detroit, Mich.
- EWING, WILLIAM, REV. \*  
1903 State Superintendent Congregational Sunday School and Publishing Society, 504 Hollister Block, Lansing, Mich.
- FINSTER, CLARENCE, REV.  
1903 Pastor Congregational Church, Grand Haven, Mich.
- FISCHER, WILLIAM J.  
1903 Director Young Men's Christian Association, 106 Edmund Pl., Detroit, Mich.
- FOSTER, EDWARD D. †  
1903 Detroit, Mich.
- GELSTON, JOSEPH MILLS, REV.  
1904 Pastor Presbyterian Church, 326 So. Division St., Ann Arbor, Mich.
- GOODRICH, FREDERIC S., REV., A.M.  
1903 Professor Albion College, 1000 E. Porter St., Albion Mich.
- GRAY, CLIFTON D., REV., PH.D.  
1903 Pastor First Baptist Church, Port Huron, Mich.
- HADDEN, ARCHIBALD, REV., D.D.  
1903 Pastor First Congregational Church, Muskegon, Mich.
- HAMMOND, FRANK E.  
1903 Superintendent First Congregational Bible School, 119 Houston Ave., Muskegon, Mich.
- HASSOLD, F. A., REV.  
1903 Pastor Congregational Church, Lake Linden, Mich.
- HERRICK, JULLIEN A., REV., PH.D.  
1903 Pastor First Baptist Church, Bay City, Mich.
- INGLIS, JAMES GALE, REV. \*  
1903 Pastor First Presbyterian Church, 1014 Center Ave., Bay City, Mich.
- LAKE, E. M., REV.  
1903 Pastor First Baptist Church, Lansing, Mich.
- MAUCK, JOSEPH W., A.M., LL.D.  
1903 President Hillsdale College, Hillsdale, Mich.
- MCCOLLESTER, LEE S., REV., D.D.  
1904 Pastor Church of Our Father, 554 John R. St., Detroit, Mich.
- MCLAUGHLIN, ROBERT W., REV., D.D.  
1903 Pastor Park Congregational Church, Grand Rapids, Mich.
- MEESER, SPENSER B., REV., D.D. \*  
1903 Pastor Woodward Avenue Baptist Church, 46 Woodward Ave. Terrace, Detroit, Mich.
- MORRIS, S. T., REV.  
1903 Pastor Park Congregational Church, Grand Rapids, Mich.
- NEILL, HENRY, REV., A.M.  
1903 Pastor Presbyterian Church, Harbor Springs, Mich.
- OAKLEY, E. CLARENCE, REV.  
1903 Editor "Plymouth Weekly," 501 Putnam Ave., Detroit, Mich.
- PATCHELL, CHAS. T., REV. \*  
1903 Pastor Congregational Church, Bay City, Mich.
- PERRY, ERNEST B., M.E.  
1903 Superintendent Industrial Works, 1515 Fifth St., Bay City, Mich.

MICHIGAN—*Continued*

- PUFFER, WILLIAM MARTIN, A.M., D.D.  
1903 Pastor First Methodist Episcopal Church, 420 Cedar Ave., Kalamazoo, Mich.
- RANDALL, J. HERMAN, REV.  
1903 Pastor Fountain Street Church, 38 Terrace Ave., Grand Rapids, Mich.
- ROGERS, JOSEPH M., REV.  
1903 Pastor Presbyterian Church, 517 Spruce St., Marquette, Mich.
- SEARLE, FREDERICK E.  
1903 Teacher University School, 1023 Jefferson Ave., Detroit, Mich.
- STONEMAN, ALBERT H., REV.  
1903 Pastor Plymouth Congregational Church, 265 Bates St., Grand Rapids, Mich.
- STOWELL, C. B.  
1903 Sunday-School Teacher, President Board of Education, Hudson, Mich.
- STOWELL, MYRON C.  
1903 Superintendent First Congregational Sunday School, 255 Merrick Ave., Detroit Mich.
- SUTHERLAND, JOHN W., REV., D.D.  
1903 Pastor North Congregational Church, 81 Euclid Ave., Detroit, Mich.
- SWEET, FRANKLIN W., REV.  
1904 Pastor First Baptist Church, Adrian, Mich.
- TULLER, EDWARD P., REV.  
1903 Pastor First Baptist Church, 491 Third Ave., Detroit, Mich.
- VANKIRK, ROBERT W., REV.  
1903 Pastor First Baptist Church, Jackson, Mich.
- VINTON, G. JAY  
1903 Builder, 63 Stimson Pl., Detroit, Mich.
- WALLIN, V. A.  
1903 Wallin Leather Co., 101 N. Lafayette St., Grand Rapids, Mich. ‡
- WARREN, EDWARD K.  
1903 Chairman Executive Committee World's Sunday School Convention for 1904, Superintendent Congregational Sunday School, Three Oaks, Mich. †
- WARRINER, EUGENE C.  
1903 Superintendent of Schools, Saginaw, Mich.
- WENLEY, ROBERT M., SC.D., PH.D., LL.D.  
1903 Professor University of Michigan, 509 E. Madison St., Ann Arbor, Mich.
- WHEELER, CLARA  
1903 Secretary Grand Rapids Kindergarten and Training School, 23 Fountain St., Grand Rapids, Mich.
- WRIGHT, W. K., REV.  
1904 Traverse City, Mich.

## MINNESOTA

- BEARD, HARINGTON  
1903 Beard Art and Stationery Co., 624 Nicollet Ave., Minneapolis, Minn. \*
- BOYNTON, RICHARD W., REV.  
1903 Pastor Unity Church, 414 Ashland Ave., St. Paul, Minn.
- CRANDALL, LATHAN A., REV., D.D.  
1903 Pastor Trinity Baptist Church, Minneapolis, Minn.
- FOWLER, ARTHUR THOMAS, REV., D.D.  
1903 Pastor Calvary Baptist Church, 2608 Blaisdell Ave., Minneapolis, Minn.
- GILCHRIST, NEIL A., REV.  
1903 1907 Washington Ave. North, Minneapolis, Minn.
- HALLOCK, LEAVITT H., REV., D.D.  
1903 Pastor Plymouth Congregational Church, cor. Eighth St. and Nicollet Ave. Minneapolis, Minn.
- HEERMANCE, EDGAR L., REV., A.M.  
1903 Pastor First Congregational Church, Mankato, Minn.
- HOLMES, L. P., REV.  
1903 St. Johns Church, Lake Benton, Minn.
- INNIS, GEO. S., PH.D., D.D.  
1903 Professor Hamline University, President College Section Minnesota Educational Association, St. Paul, Minn.



MINNESOTA—*Continued*

- LYMAN, EUGENE W.  
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- LYMAN, FREDERICK W.  
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1903 Superintendent Minnesota Congregational Home Missionary Society, 223 W. 15th St., Minneapolis, Minn.
- METCALF, PAUL H., REV.  
1903 Central Young Men's Christian Association, Minneapolis, Minn.
- NORTON, WILLIAM WELLINGTON  
1903 2447 Girard Ave. South, Minneapolis, Minn.
- POPE, EDWARD R., REV.  
1903 Superintendent Baptist State Missions, 701 Lumber Exchange, Minneapolis Minn.
- PRESSEY, EDWIN S., REV.  
1903 Pastor St. Anthony Park Congregational Church, 2261 Gordon Ave., St. Paul Minn.
- PRUCHA, VACLAV, REV.  
1903 Silver Lake, Minn.
- ROBBINS, MRS. D. R.  
1903 243 Summit Ave., St. Paul, Minn.
- ROLLINS, G. S., REV.  
1903 Pastor Park Avenue Congregational Church, 2405 Portland Ave., Minneapolis Minn.
- SALLMON, WILLIAM H., A.M. \*  
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- SCOTT, MRS. L. G. †  
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1903 Principal Central High School, Hunter's Park, Duluth, Minn.
- SMITH, SAMUEL G., D.D., LL.D.  
1904 Pastor People's Church, Professor University of Minnesota, 125 College Ave. St. Paul, Minn.
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1903 Formerly President Carleton College, Northfield, Minn.
- SUTHERLAND, J. B.  
1903 Sunday-School Teacher, 2633 Portland Ave., Minneapolis, Minn.
- THOMAS, PERCY, REV.  
1903 Winona, Minn.
- VANWAGONER, CHARLES D., REV.  
1903 Russell, Minn.
- WALLAR, W. C. A., REV.  
1903 Pastor Congregational Church, Little Falls, Minn.
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- INSTITUTIONS
- PLYMOUTH CONGREGATIONAL SUNDAY SCHOOL  
1903 Superintendent, Frederick W. Lyman, 500 Groveland Ave., Minneapolis Minn.

## MISSISSIPPI

- BROWN, J. W. H., REV.  
1903 Artonish, Miss.

MISSISSIPPI—*Continued*

- FOSTER, MRS. WILLIAM W., JR.  
1904 Rust University, Holly Springs, Miss.
- FULTON, ROBERT B., A.M., LL.D.  
1903 Chancellor University of Mississippi, University, Miss.
- HUNTER, JOHN D., REV.  
1904 Pastor Cumberland Presbyterian Church, Tupelo, Miss.
- OWEN, SAMUEL H. C., A.M.  
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1903 Missionary Union Baptist Church, No. 10th St. and 2d Ave., Columbus, Miss.
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1903 Pastor Presbyterian Church, Corinth, Miss.

## MISSOURI

- ALLEN, L. L.  
1903 Pierce City, Mo.
- BAIRD, W. T.  
1904 Kirksville, Mo.
- BATES, GEORGE E., REV.  
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1903 Pastor Francis Street Methodist Episcopal Church, South, 615 Francis St. St. Joseph, Mo.
- BOLT, WILLIAM W., REV.  
1903 Pastor Congregational Church, 1421 Felix St., St. Joseph, Mo.
- BULLARD, HENRY N., REV., PH.D.  
1903 Pastor First Presbyterian Church, Mound City, Mo.
- BUSHNELL, ALBERT, REV., D.D.  
1903 Pastor Clyde Congregational Church, 2111 E. 13th St., Kansas City, Mo.
- DARBY, WILLIAM LAMBERT, REV.  
1904 Kirksville, Mo.
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1903 Chief Clerk Bureau of Building and Loan Supervision, Jefferson City, Mo.
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1903 Pastor First Congregational Church, Kansas City, Mo.
- GARRISON, JAMES H., LL.D.  
1903 Editor "Christian Evangelist," 1522 Locust St., St. Louis, Mo.
- GOODSON, C. POLK, REV.  
1903 Pastor Cumberland Presbyterian Church, Kingshighway and Cabanne Ave. St. Louis, Mo. \*
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1904 Pastor Cumberland Presbyterian Church, Springfield, Mo.
- HOWLAND, CLARK P., A.M.  
1903 Principal Academy, Drury College, Fairbanks Hall, Springfield, Mo.
- JESSE, RICHARD H., LL.D.  
1903 President University of Missouri, Columbia, Mo. \*
- JONES, WILLIAM M., REV., PH.D.  
1903 Pastor Hyde Park Congregational Church, 3911 Blair Ave., St. Louis, Mo.
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1903 Superintendent First Presbyterian Sunday School, 810 Olive St., St. Louis, Mo.
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- KROEGER, ERNEST R.  
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MISSOURI—*Continued*

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- McKITTRICK, WILLIAM J., REV., D.D.  
1903 Pastor First Presbyterian Church, 5097 Washington Ave., St. Louis, Mo.
- MORRIS, JAMES C.  
1903 Fayette, Mo.
- MUCKLEY, G. W., REV.  
1903 Corres. Secretary Church Extension Society Christian Church, 600 Water Works Bldg., Kansas City, Mo.
- NEWELL, WILLIAM W., REV.  
1903 Pastor Compton Hill Congregational Church, 1040 S. Compton Ave., St. Louis Mo.
- O'BRIEN, JAMES P., REV.  
1903 State Superintendent Congregational Sunday School and Publishing Society 4005 Genesee St., Kansas City, Mo.
- PATTON, CORNELIUS H., REV., D.D.  
1903 Pastor First Congregational Church, St. Louis, Mo.
- PHILLIPS, ALICE M. M.  
1903 Pastor Congregational Church, 2630 Washington Ave., St. Louis, Mo.
- PORTER, J. J., REV., D.D.  
1903 Pastor First Baptist Church, 109 Byears Ave., Joplin, Mo.
- ROBLEE, MRS. JOSEPH H.  
1903 Promoting Home Study, 3657 Delmar Ave., St. Louis, Mo.
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1903 Pastor Melrose Methodist Episcopal Church, South, 3236 St. John's Ave., Kansas City, Mo.
- SEMELROTH, WILLIAM J.  
1903 Editor "Sunday School Evangel," 8th and Olive Sts., St. Louis, Mo.
- SHELDON, WALTER L.  
1903 Lecturer Ethical Society of St. Louis, 4065 Delmar Ave., St. Louis, Mo.
- SHORT, WILLIAM, REV., D.D.  
1903 Rector St. Peter's Protestant Episcopal Church, 3692 W. Pine Blvd., St. Louis, Mo.
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1903 Pastor Congregational Church, 2454 Tracy Ave., Kansas City, Mo.
- SMITH, MADISON R.  
1903 Attorney and Reporter St. Louis Courts of Appeal, Farmington, Mo.
- SMITH, WILLIAM, REV.  
1903 6438 Wise Ave., St. Louis, Mo.
- SPENCER, CLAUDIUS B., REV., D.D.  
1903 Editor "Central Christian Advocate," Kansas City, Mo.
- STIMSON, CYRUS FLINT, REV.  
1903 Pastor Westminster Congregational Church, Kansas City, Mo.
- STONE, R. FOSTER, REV.  
1903 Pastor Methodist Episcopal Church, Lecturer, Green City, Mo.
- SULLIVAN, J. W., REV.  
1904 Pastor Cumberland Presbyterian Church, Centerview, Mo.
- VERDIER, A. R.  
1903 Asst. Superintendent First Presbyterian Bible School, 615 Fullerton Bldg., St. Louis, Mo.
- WILLIAMS, WALTER, HON.  
1904 Chairman Executive Board Missouri State University, 517 Hiitt St., Columbia Mo.
- WYCKOFF, CLYDE H., REV.  
1903 Pastor Baptist Church, Claremont, Mo.
- YOUNG, MATTIE T.  
1903 Stratmann P. O., St. Louis Co., Mo.

## INSTITUTIONS

## UNIVERSITY OF MISSOURI

- 1904 President, Richard L. Jesse, LL.D., Columbia, Mo.

## MONTANA

BELL, W. S., REV.

1903 State Superintendent Congregational Sunday School and Publishing Society  
504 Dearborn Ave., Helena, Mont.

## INSTITUTIONS

FIRST BAPTIST BIBLE SCHOOL

1903 Superintendent, George B. Conway, Dillon, Mont.

## NEBRASKA

AXTELL, ARCHIE G., REV.

1903 Pastor Congregational Church, Trenton, Nebr.

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BURNHAM, S. H.

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1903 Pastor First Presbyterian Church, 123 E. 9th St., York, Nebr.

GRAIF, PHILIP, REV., A.M., D.D.

1903 Nebraska City, Nebr.

HAMMEL, JOHN D., REV.

1903 Pastor Methodist Episcopal Church, Swanton, Nebr.

MCDougALL, GEORGE L., REV.

1903 Pastor Congregational Church, Bloomfield, Nebr.

MILLARD, MARTIN J., REV.

1903 Pastor Congregational Church, Superintendent Public Library, Dewitt, Nebr.

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## NEW HAMPSHIRE

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1903 Pastor First Baptist Church, Antrim, N. H.

DANA, S. H., REV., D.D.

1903 Pastor Phillips Congregational Church, Exeter, N. H.

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1904 Dean Dartmouth College, 33 College St., Hanover, N. H.

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1904 Pastor First Congregational Church, 6 Sumner St., Nashua, N. H.

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THAYER, LUCIUS H., REV.

1903 Pastor Congregational Church, Portsmouth, N. H.

TORREY, C. C., REV., A.M.

1904 Pastor Congregational Church, Tamworth N. H.



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## NEW JERSEY

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CHAPIN, W. H.

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- KUMP, WILLIAM A., REV.  
1904 Pastor Christ Lutheran Church, 79 N. Pearl St., Bridgeton, N. J. \*
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1904 Mountain Ave., Westfield, N. J.
- LEEDOM, IRA C., M.D.  
1903 President Board of Education, Sunday-School Worker, 78 Prince St., Bordentown, N. J.
- LEWIS, A. H., D.D., LL.D.  
1903 Editor "Sabbath Recorder," Plainfield, N. J.
- LIVERMORE, LEANDER E., REV., A.M.  
1903 Pastor Piscataway Church, Dunellen, N. J.
- MATTESON, WILLIAM B., REV., A.M.  
1903 Pastor Baptist Church, 10 Riverside Ave., Redbank, N. J.
- MCPHERSON, SIMON J., REV., D.D.  
1903 Head Master Lawrenceville School, Lawrenceville, N. J.
- MEYER, HUGO, REV.  
1904 Pastor Evangelical Lutheran Church, 311 No. 3rd St., Millville, N. J.
- MORGAN, JOHN FRANCIS, REV., A.M.  
1903 Pastor Park Reformed Church, 281 8th St., Jersey City, N. J.
- MURRAY, GEORGE WELLWOOD  
1904 77 Mountain Ave., Montclair, N. J.
- MYERS, ELMER H., REV.  
1903 Palmyra, N. J.
- NORRIS, ADA L.  
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1903 Deaconess of the Episcopal Church, 118 Penn Ave., Upper Montclair, N. J. \*
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1903 Primary Sunday-School Teacher, 20 Library Pl., Princeton, N. J. \*
- PETTIT, MRS. ALONZO  
1903 President Primary and Junior Council State Sunday School Association, 116 W. Grand St., Elizabeth, N. J.
- PETERS, NANNA HEATH  
1904 Superintendent Intermediate Sunday School, 1017 Broad St., Newark, N. J.
- PRATT, JOHN R., REV.  
1904 Verona, N. J.
- ROBERT, HENRY M., GEN.  
1904 Army Officer, Haworth, N. J. \*
- ROOP, MARCUS J.  
1904 Clergyman Reformed Church, Ridgefield, N. J. \*
- SAILER, T. H. P., PH.D.  
1904 Editorial Secretary Board Foreign Missions, Englewood, N. J.
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1904 Professor Theological Seminary of the Reformed Church in America, New Brunswick, N. J.
- SCOTT, ROBERT  
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1903 Pastor Trinity Methodist Episcopal Church, Millville, N. J.
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1903 General Secretary Young Men's Christian Association, Summit, N. J.
- WHARTON, CHARLES A. \*
- 1903 Sunday-School Superintendent, 32 Beech St., East Orange, N. J.
- WHITE, GRACE D.  
1903 36 Duncan Ave., Jersey City, N. J.
- WIKEL, HENRY H.  
1903 General Secretary Young Men's Christian Association, Ridgewood, N. J.
- WILSON, FERDINAND S., REV., A.M.  
1903 Pastor Fifth St. Reformed Church, 276 Boulevard, Bayonne, N. J.,
- WISHART, ALFRED W., REV. \*
- 1904 Trenton, N. J.

## INSTITUTIONS

## NEW CHURCH EDUCATIONAL ASSOCIATION

- 1903 President, Adolf Roeder, Orange, N. J.

## NEW YORK

- ABBOTT, ERNEST H. \*
- 1903 Associate Editor "The Outlook," 287 4th Ave., New York, N. Y.
- ABBOTT, LYMAN, REV., D.D., LL.D.  
1903 Editor "The Outlook," 287 4th Ave., New York, N. Y.
- ADAMS, JOHN QUINCY, REV.  
1903 Pastor First Presbyterian Church Waterloo, N. Y.
- ALLING, JOSEPH T.  
1903 Rochester, N. Y.
- ANDERSON, THOMAS D., REV., D.D.  
1903 Pastor Emmanuel Baptist Church, 146 Lancaster St. Albany, N. Y.
- ANDERSON, WILLIAM F., REV., A.M., D.D.  
1903 Pastor Highland Avenue Methodist Episcopal Church, Ossining, N. Y.
- ARMSTRONG, E. P., REV.  
1904 Bay Shore, Long Island, N. Y.
- ARMSTRONG, LYNN P., REV.  
1903 Cuyler House, 360 Pacific St., Brooklyn, N. Y.
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- BAKER, SMITH, M.D.  
1903 Genesee St., Winston Bldg., Utica, N. Y.
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- 1903 Secretary Young Men's Institute of Young Men's Christian Association 222 Bowery, New York, N. Y.
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- BARKER, HENRY, REV.  
1903 Rector All Saints' Church, Rosendale, N. Y.
- BARTO, CHARLES E., REV.  
1903 Pastor Willis Ave. Methodist Episcopal Church, 661 E. 141st St., New York N. Y.

NEW YORK—*Continued*

- BATTEN, L. W., REV., PH.D.  
1903 Rector St. Mark's Episcopal Church, New York, N. Y.
- BENJAMIN, CHASE  
1903 Haskinville, N. Y. †
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- BETTERIDGE, WALTER R.  
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- BISHOP, MRS. L. J. P.  
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1903 Pastor Mt. Morris Baptist Church, 27 Mt. Morris Park W., New York, N. Y. \*
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1903 Pastor Congregational Church, "The Olbiston," Utica, N. Y.
- BOLTE, CHARLES  
1903 Superintendent Amity Bible School, 333 W. 19th St., New York, N. Y. \*
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1904 Religious Work Director, 23rd St. Young Men's Christian Association, 215 W. 23rd St., New York, N. Y.
- BURRELL, JOSEPH DUNN, REV.  
1903 Pastor Classon Avenue Presbyterian Church, 58 Downing St., Brooklyn, N. Y.
- BUTLER, NICHOLAS MURRAY, PH.D., LL.D.  
1903 President Columbia University, New York, N. Y.
- BUTTRICK, WALLACE, REV., D.D.  
1903 Secretary General Education Board, 54 Williams St., New York, N. Y.
- CADMAN, S. PARKES, REV., D.D.  
1903 Pastor Central Congregational Church, 2 Spencer Pl., Brooklyn, N. Y.
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1904 Architect, 6 West 22d St., New York, N. Y. \*
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1903 Librarian Columbia University, New York, N. Y. \*
- CARPENTER, J. B., JR.  
1904 Secretary Boys' Dept. Young Men's Christian Association, 502 Fulton St., Brooklyn, N. Y. \*
- CARROLL, WILLIAM W.  
1903 Superintendent Duryea Presbyterian Sunday School, Brooklyn, N. Y.



NEW YORK—*Continued*

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1903 Pastor Baptist Church, 422 Vanderbilt Ave., Brooklyn, N. Y.
- CHAPMAN, WILLIAM H., REV.  
1903 Chaplain New York State Reformatory, 1004 College Ave., Elmira, N. Y.
- CHASE, WM. SHEEFE, REV. \*  
1903 Canon of Chaplain, St. Paul's School, Garden City, N. Y.
- COLLINS, HANNAH  
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- CONANT, OSMYN P.  
1904 15 Central Park Ave., New York, N. Y.
- CONANT, THOMAS, LL.D.  
1903 Editor "The Examiner," P. O. Box 2030, New York, N. Y.
- CONKLIN, JOHN W., REV.  
1903 Secretary Board Foreign Missions Reformed Church in America, 25 E. 22d St  
New York, N. Y.
- COOK, JOHN W.  
1903 State Secretary Young Men's Christian Association, 158 Fifth Ave., New  
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- COOPER, J. W., REV., D.D.  
1903 Secretary American Missionary Association, 22d St. and 4th Ave., New York,  
N. Y.
- COX, SYDNEY HERBERT, REV. \*  
1903 Pastor Bethany Congregational Church, 344 W. 51st St., New York, N. Y.
- CUTTEN, GEORGE B., REV.  
1904 Pastor First Baptist Church, 236 Wall St., Corning, N. Y.
- DAME, NELSON PAGE, REV.  
1903 Ossining, N. Y.
- DAVIS, BOOTHE C., REV., PH.D., D.D.  
1903 President Alfred Theological Seminary, Alfred, N. Y.
- DEWEY, JOHN, PH.D., LL.D.  
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1903 Corresponding Secretary American Bible Society, Bible House, Astor Pl., New York, N. Y.
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1903 Pastor Congregational Church, Angola, N. Y.
- HERVEY, WALTER L., PH.D.  
1903 Examiner Board of Education, 351 W. 114th St., New York, N. Y. \*
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1903 Sackett Harbor, N. Y.
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1903 64 Irving Pl., New York, N. Y.
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1903 Professor Cornell University, 7 Reservoir Ave., Ithaca, N. Y.
- JENKINS, E. O., REV.  
1904 Glens Falls, N.Y.
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1903 Minister's Assistant Tomkins Avenue Congregational Church, 578 Marcy Ave., Brooklyn, N. Y.
- JUDD, ORRIN R.  
1903 Superintendent Central Baptist Bible School, 79 Keep St., Brooklyn, N. Y.
- JUDSON, MRS. CHARLES N.  
1904 President Board of Trustees International Board of Young Women's Christian Associations, President Brooklyn Y. W. C. A., Brooklyn, N. Y.
- KEEVIL, CHARLES J., REV., D.D.  
1904 Pastor Second Avenue Baptist Church, 162 Second Ave., New York, N. Y.
- KEITH, HERBERT C.  
1903 610 E. 18th St., Flatbush, Brooklyn, N. Y.
- KENT, ROBERT J., D.D.  
1904 605 Hancock St., Brooklyn, N. Y.
- KENDALL, GEORGIANA  
1903 Vice-President American Humane Education Society, 10 W. 55th St., New York, N. Y. †
- KUNDEST, OLIVE MAE  
1904 85 E. 55th St., New York, N. Y.
- LAIDLAW, WALTER, REV., PH.D.  
1903 Secretary Federation of Churches and Christian Organizations, 11 Broadway, New York, N. Y.
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1903 General Secretary Young Men's Christian Association, 10 1st St., Troy, N. Y.
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- LONGACRE, LINDSAY B., REV.  
1903 East Chatham, N. Y. \*
- LORD, RIVINGTON D., REV., D.D.  
1903 President General Conference Free Baptists, 232 Keap St., Brooklyn, N. Y.
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1903 Pastor Pilgrim Congregational Church, Madison Ave. and 12th St., New York, N. Y.
- MACARTHUR, ROBERT S., REV., D.D., LL.D.  
1903 Pastor Calvary Baptist Church, 358 W. 57th St., New York, N. Y.
- MACCLELLAND, GEORGE L., REV.  
1903 Pastor Presbyterian Church, Westfield, N. Y.

NEW YORK—*Continued*

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1903 Pastor Washington Avenue Church, Brooklyn, N. Y.
- MAIN, ARTHUR E., REV., D.D.  
1903 Professor Alfred Theological Seminary, Alfred, N. Y.
- MAKEPEACE, F. BARROWS, REV.  
1903 Pastor Trinity Congregational Church, Tremont, New York, N. Y.
- MARSHALL, BENJAMIN T., REV.  
1903 Pastor Scarborough Presbyterian Church, Scarborough-on-Hudson, N. Y.
- MASON, WILLIAM T.  
1904 63 Wall St., New York, N. Y.
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1903 Church of the Holy Trinity, 157 Montague St., Brooklyn, N. Y.
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1903 Pasto- Presbyterian Church, Mt. Kisco, N. Y.
- MERRILL, GEORGE EDWARDS, D.D., LL.D.  
1903 President Colgate University, Hamilton, N. Y.
- MERRILL, HARRY W.  
1904 General Secretary Young Men's Christian Association, Tarrytown, N. Y.
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- JEWISH THEOLOGICAL SEMINARY OF AMERICA  
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## INSTITUTIONS

- PACIFIC UNIVERSITY  
1903 President, William N. Ferris, Forest Grove, Oregon

## PENNSYLVANIA

- ANDERS, HOWARD S., M.D. \*  
1903 1836 Wallace St., Philadelphia, Pa.
- ANTRIM, CLARENCE D. \*  
1903 Manager Antrim Entertainment Bureau, Superintendent Providence Methodist Episcopal Sunday School, 1011 Chestnut St., Philadelphia, Pa.



PENNSYLVANIA—*Continued*

- BARD, S. M.  
1904 State Secretary, Calder Bldg., Harrisburg, Pa.
- BARTHOLOMEW, ALLEN R., REV., D.D. \*  
1904 Clergyman, 1306 Arch St., Philadelphia, Pa.
- BARTLETT, GEORGE GRIFFITHS \*  
1904 Rector Memorial Church of St. Paul, Overbrook, 6347 Woodvine Ave., Philadelphia, Pa.
- BARTLETT, J. HENRY \*  
1903 Superintendent Friends' Select School, 234 No. 20th St., Philadelphia, Pa.
- BARTON, GEORGE A., PH.D. \*  
1904 Professor Bryn Mawr College, Bryn Mawr, Pa.
- BARTZ, ULYSSES S., REV., A.M., PH.D.  
1903 Northeast, Pa.
- BESLEY, B. W.  
1904 28 West Coulter St., Germantown, Philadelphia, Pa.
- BERKOWITZ, HENRY, RABBI \*  
1904 Chancellor Jewish Chautauqua Society, 1539 No. 33 St., Philadelphia, Pa.
- BIDDLE, ELIZABETH N. \*  
1904 1812 So. Rittenhouse Square, Philadelphia, Pa.
- BISHOP, FRANK D.  
1903 Art Dealer, 138 So. 10th St., Easton, Pa.
- BLACKALL, C. R., REV., D.D. \*  
1903 Editor of Periodicals, American Baptist Publication Society, 1420 Chestnut St., Philadelphia, Pa.
- BLACKALL, MRS. C. R. \*  
1903 1420 Chestnut St., Philadelphia, Pa.
- BLANKENBURG, MRS. R.  
1904 214 West Logan Square, Philadelphia, Pa.
- BLATT, JAMES N., REV.  
1904 415 Pine St., Lancaster, Pa.
- BOMBERGER, HENRY A., A.M., D.D., \*  
1903 Vice-President Temple College, 2112 No. 17 St., Philadelphia, Pa.
- BOND, ELIZABETH POWELL \*  
1904 Dean Swarthmore College, Swarthmore, Pa.
- BRADSHAW, A. H., REV.  
1904 1003 So. 46th St., Philadelphia, Pa.
- BROWN, HERMAN E. †  
1903 Newcastle, Pa.
- BRUMBAUGH, MARTIN G., PH.D., LL.D. \*  
1903 Professor University of Pennsylvania, 3324 Walnut St., Philadelphia, Pa.
- BUCHHEIT, JOHN F.  
1904 531 Lancaster Ave., Lancaster, Pa.
- BUTTERWICK, ROBERT REUBEN, REV.  
1903 Pastor United Brethren Church, Palmyra, Pa.
- CADBURY, EMMA, JR., A.B.  
1904 Student, 1502 Green St. Philadelphia, Pa.
- CAMP, GEORGE R. \*  
1904 513 So. 45th St., Philadelphia, Pa.
- CARTER, JOHN  
1904 Manufacturing Chemist, Bible Teacher, 24th and Bainbridge Sts., Philadelphia Pa.
- CASSADY, MRS. ERNEST R.,  
1904 1605 So. Broad St., Philadelphia, Pa.
- CHALFANT, HARRY MALCOLM, REV., A.M.  
1904 Pastor Methodist Episcopal Church, 15 Meriden St., Pittsburg, Pa.
- CLARK, D. B., REV.  
1904 19 West 4th St., Bethlehem, Pa.
- COFFMAN, WILMER E. \*  
1904 Pastor Methodist Episcopal Church, Brandywine, Pa.
- CRAMER, W. STEWART, REV., A.B.  
1904 Pastor First Reformed Church, 44 East Orange St., Lancaster, Pa.

PENNSYLVANIA—*Continued*

- CROUCH, HORACE EUGENE  
1903 Kane, Pa.
- DANA, STEPHEN W., D.D.  
1904 Pastor Walnut St. Presbyterian Church, 3925 Walnut St., Philadelphia, Pa. \*
- DAY, DWIGHT H.  
1904 Bible-Class Teacher, Land Title Bldg., Philadelphia, Pa.
- DELK, EDWIN HEYL, REV., D.D.  
1904 Pastor St. Matthew's Lutheran Church, 630 Broad St., Philadelphia, Pa. \*
- DICKERT, THOMAS W., REV.  
1904 Pastor St. Stephen's Reformed Church, 765 No. 11th St., Reading, Pa. \*
- DIMM, JONATHAN R., REV., D.D.  
1903 Professor Susquehanna University, Selins Grove, Pa.
- DORCHESTER, DANIEL, JR., REV., PH.D., D.D.  
1903 Pastor Christ Methodist Episcopal Church, 5520 Baum St., Pittsburg, Pa.
- DOUGLAS, WALTER C.  
1904 General Secretary Young Men's Christian Association, 101 So. 15th St., Philadelphia, Pa. \*
- DROWN, T. M.  
1904 President Lehigh University, South Bethlehem, Pa.
- DUBOIS, PATTERSON  
1903 Editor and Author, Westchester, Pa.
- ELKINTON, JOSEPH, REV.  
1903 Minister of Friends, 817 Mifflin St., Philadelphia, Pa. †\*
- ELLIS, WILLIAM T.  
1904 Religious Editor "Philadelphia Press," Philadelphia, Pa. \*
- EVANS, MILTON G.  
1904 Professor Crozer Theological Seminary, Chester, Pa. \*
- EVANS, THOMAS ST. CLAIR  
1904 Secretary-Treasurer, Christian Association of the University of Pennsylvania, Houston Hall, Philadelphia, Pa. \*
- EWING, HOMER H.  
1903 Asst. Superintendent Sunday School, 1705 Fourth Ave., New Brighton, Pa.
- FOWLER, BERTHA  
1903 611 Vine St., Philadelphia, Pa.
- GARRETT, ALFRED COPE, PH.D.  
1903 Bible Teacher, 705 Church Ave., Germantown, Philadelphia, Pa. \*
- HAIGH, MARY V.  
1903 Sunday-School Teacher, Teacher's Training Class, 3048 No. 15th St., Philadelphia, Pa.
- HAINES, AMOS H.  
1903 Professor Juniata College, 1331 Mifflin St., Huntingdon, Pa. \*
- HASHAM, J. HENRY, REV.  
1904 Pastor Gethsemane Baptist Church, 1513 North 19th St., Philadelphia, Pa. \*
- HAVILAND, WALTER WINSHIP, A.B.  
1903 Teacher Friends Select School, 416 Wycombe Ave., Lansdowne, Pa. \*
- HAY, ROBERT L., REV.  
1903 Pastor United Presbyterian Church, 1505 Third Ave., New Brighton, Pa.
- HIEBNER, FLORA KRAUSS, A.B.  
1903 City Missionary, 2535 North 30th St., Philadelphia, Pa. \*
- HEINZ, H. J.  
1903 Manufacturer, Pittsburg, Pa. †\*
- HOLMES, JESSE H., PH.D.  
1903 Professor Swarthmore College, Swarthmore, Pa. \*
- HOOVER, OLIVER P., A.M.  
1903 Professor Juniata College, Huntingdon, Pa. \*
- HOUSEKEEPER, H. M.  
1904 1920 No. 7th St., Philadelphia, Pa.
- HOUSTON, JAMES W.  
1903 Merchant, Superintendent First Reformed Presbyterian Sunday School, 338 Pacific Ave., Pittsburg, Pa.

PENNSYLVANIA—*Continued*

- HUBER, ELI, D.D. \*  
1903 Professor Pennsylvania College, Gettysburg, Pa.
- HUTCHINSON, EDWARD S.  
1904 Civil and Mining Engineer, Newtown, Pa.
- JACKSON, HENRY E., REV.  
1904 Minister, Swarthmore, Pa.
- JENANYAN, H. S., REV.  
1904 1301 Divinity Pl., Philadelphia, Pa.
- JOHN, LEWIS F., A.M., D.D.  
1904 Professor Lebanon Valley College, Annville, Pa.
- JOHNSON, E. E. S., REV. \*  
1903 Pastor First Schwenckfeldian Church, 2535 North 30th St., Philadelphia, Pa.
- JOHNSON, GEORGE K. \*  
1904 Vice-President Pennsylvania Mutual Life Insurance Co., 921 Chestnut St., Philadelphia, Pa.
- JONES, PHILIP L., REV., D.D. \*  
1903 Book Editor American Baptist Publication Society, Editorial Writer "Baptist Commonwealth," 1420 Chestnut St., Philadelphia, Pa.
- JONES, RUFUS M., A.M., LITT.D. \*  
1903 Professor Haverford College, Haverford, Pa.
- KEIRN, L. M., REV.  
1904 2541 W. Lehigh Ave., Philadelphia, Pa.
- KENNEDY, MRS. M. G. \*  
1904 Editor Sunday School Periodicals, 1425 Master St., Philadelphia, Pa.
- KLOSS, CHARLES L., REV. \*  
1904 Pastor Central Congregational Church, 18th and Green Sts., Philadelphia, Pa.
- KRIBS, HERBERT GUY, REV. \*  
1903 Pastor Presbyterian Church, Chestnut Hill, Philadelphia, Pa.
- KRIEBEL, OSCAR S., A.M. \*  
1904 Minister and Principal Perkiomen Seminary, Schwenckfeldian Church, Perinsburg, Pa.
- LANIER, M. B., REV.  
1903 Pastor Grace Memorial Presbyterian Church, Pittsburg, Pa.
- LEE, ISRAEL S., REV.  
1903 Pastor Wylie Avenue African Methodist Episcopal Church, 25 Overhill St., Pittsburg, Pa.
- LICHLITER, MCLYAR HAMILTON  
1903 Verona, Pa.
- LINHART, S. B., REV., A.M.  
1903 President Blairsville College, Blairsville, Pa.
- LLEWELLEC, ALICE A.  
1904 Shamokin, Pa.
- MACALLISTER, JAMES, LL.D. \*  
1904 President Drexel Institute (Episcopal), Philadelphia, Pa.
- MAHY, GEORGE G. \*  
1904 General Secretary Young Men's Christian Association, Scranton, Pa.
- MCCLENAHAN, DAVID A.  
1903 Professor Allegheny Theological Seminary, Allegheny, Pa.
- MCLEAN, JOSEPH K.  
1904 Superintendent First Baptist Sunday School, 510 Parker St., Chester, Pa.
- MICHAEL, OSCAR S., REV. \*  
1903 Rector St. John's Church, 3247 No. 15th St., Philadelphia, Pa.
- MILLER, RUFUS W., REV., D.D. \*  
1903 Secretary Sunday School Board of the Reformed Church, 1308 Arch St., Philadelphia, Pa.
- MILLS, J. S., REV.  
1904 Bishop United Brethren in Christ, Annville, Pa.
- MORRIS, MARGARETTA \*  
1903 Teacher Holland Memorial Presbyterian Sunday School, 2106 Spruce St., Philadelphia, Pa.
- MYERS, TOBIAS TIMOTHY \*  
1904 Clergyman First Brethren Church, 2260 No. Park Ave., Philadelphia, Pa.

PENNSYLVANIA—*Continued*

|                                          |                                                                                    |
|------------------------------------------|------------------------------------------------------------------------------------|
| NEFF, SILAS E., PH.D.                    | *                                                                                  |
| 1904                                     | President Neff College, 238 West Logan Sq., Philadelphia, Pa.                      |
| NICHOLSON, MRS. W. R.                    | *                                                                                  |
| 1904                                     | 3610 Chestnut St., Philadelphia, Pa.                                               |
| NOBLIT, JOSEPH C.                        | *                                                                                  |
| 1904                                     | Sunday School and Christian Endeavor Worker, 1521 No. Broad St., Philadelphia, Pa. |
| OMWAKE, GEORGE LESLIE, A.M.              | *                                                                                  |
| 1903                                     | Dean Ursinus College, Collegeville, Pa.                                            |
| OVIATT, F. C.                            | *                                                                                  |
| 1904                                     | Sunday-School Superintendent, 421 Chestnut St., Philadelphia, Pa.                  |
| PERKINS, PENROSE                         | *                                                                                  |
| 1904                                     | Sunday-School Superintendent, 6745 Green St., Germantown, Philadelphia, Pa.        |
| RANCK, HENRY H., REV.                    | *                                                                                  |
| 1904                                     | Pastor Reformed Church, 1431 Perkiomen Ave., Reading, Pa.                          |
| REED, GEORGE EDWARD, S.T.D., LL.D.       |                                                                                    |
| 1904                                     | President Dickinson College, Carlisle, Pa.                                         |
| REED, LUTHER D., REV., A.M.              |                                                                                    |
| 1904                                     | Pastor Holy Trinity Evangelical Lutheran Church, Jeannette, Pa.                    |
| REHRIG, W. M., REV., PH.D.               |                                                                                    |
| 1903                                     | Pastor St. John's Lutheran Church, Mauch Chunk, Pa.                                |
| RICHARDS, LOUIS J., REV.                 |                                                                                    |
| 1903                                     | Pastor Universalist Church, Sharpsville, Pa.                                       |
| ROBERTSON, J. M., REV.                   |                                                                                    |
| 1904                                     | Rector Emmanuel Church, Emporium, Pa.                                              |
| ROBINSON, JOSEPH M., REV., PH.D.         |                                                                                    |
| 1904                                     | Pastor Cumberland Presbyterian Church, Millsboro, Pa.                              |
| ROMIG, EDWIN HOWARD                      |                                                                                    |
| 1904                                     | Minister, 124 Charlotte St., Lancaster, Pa.                                        |
| ROTH, CHARLES E.                         |                                                                                    |
| 1904                                     | Boyertown, Pa.                                                                     |
| RYNEARSON, EDWARD, A.M.                  |                                                                                    |
| 1903                                     | Director of High Schools, 623 Bellfonte St., Pittsburg, Pa.                        |
| SANFORD, CAROLINE H.                     | *                                                                                  |
| 1904                                     | Deaconess, 708 Spruce St., Philadelphia, Pa.                                       |
| SCHAEFFER, NATHAN C., PH.D., D.D., LL.D. | *                                                                                  |
| 1903                                     | State Superintendent of Instruction, 546 W. James St., Lancaster, Pa.              |
| SENIOR, DANIEL L., D.D.                  |                                                                                    |
| 1903                                     | President Senior Collegiate and Industrial Institute, 34 Adams St., Rankin, Pa.    |
| SHAW, CHARLES F., REV., A.M.             | *                                                                                  |
| 1904                                     | 1837 No. 13th St., Philadelphia, Pa.                                               |
| SHAW, DANIEL W., REV., D.D.              |                                                                                    |
| 1903                                     | Pastor Warren Methodist Episcopal Church, 46 Enoch St., Pittsburg, Pa.             |
| SINGMASTER, J. A., D.D.                  |                                                                                    |
| 1903                                     | Professor Evangelical Lutheran Theological Seminary, Gettysburg, Pa.               |
| SLADE, WILLIAM F., REV.                  |                                                                                    |
| 1903                                     | Pastor First Congregational Church, 4th St., Braddock, Pa.                         |
| SMITH, ALEXANDER MACKAY, Rt. Rev., D.D., | *                                                                                  |
| 1904                                     | Bishop Coadjutor of the Diocese of Pennsylvania, Philadelphia, Pa.                 |
| SMITH, HOWARD WAYNE, REV.                | *                                                                                  |
| 1904                                     | Pastor South Broad Street Baptist Church, 1326 Morris St., Philadelphia, Pa.       |
| SOUTHWORTH, FRANKLIN C., A.M., S.T.D.    |                                                                                    |
| 1903                                     | President Meadville Theological School, 518 Chestnut St., Meadville, Pa.           |
| SPICER, R. BARCLAY, REV.                 | *                                                                                  |
| 1903                                     | Assoc. Editor "Friends' Intelligencer," Philadelphia, Pa.                          |
| STEVENSON, T. P.                         | *                                                                                  |
| 1904                                     | Pastor Reformed Presbyterian Church, 1233 So. 47th St., Philadelphia, Pa.          |
| STEWART, EVERETT                         |                                                                                    |
| 1904                                     | Western Mortgage Collections, 1346 Chestnut St., Philadelphia, Pa.                 |
| St. JOHN, EDWARD P.                      |                                                                                    |
| 1903                                     | Bible-Class Teacher, 733 Chislett St., Pittsburg, Pa.                              |



PENNSYLVANIA—*Continued*

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|-------------------------------------|----------------------------------------------------------------------------------------------------|
| SUTHERLAND, ALLAN                   | *                                                                                                  |
| 1904                                | President Sunday School and Church Supply Dept., 1319 Walnut St., Philadelphia, Pa.                |
| SWAIN, JOSEPH, LL.D.                | *                                                                                                  |
| 1904                                | President Swarthmore College, Swarthmore, Pa.                                                      |
| TATLOCK, WILLIAM, REV., A.M.        | *                                                                                                  |
| 1903                                | Walnut and 21st Sts., Philadelphia Pa.                                                             |
| THOMERS, HENRY H., REV.             | *                                                                                                  |
| 1904                                | Pastor Baptist Church, Newton Square, Pa.                                                          |
| TOMKINS, FLOYD W., REV., D.D.       |                                                                                                    |
| 1903                                | Rector Holy Trinity Protestant Episcopal Church, 1904 Walnut St., Philadelphia, Pa.                |
| TYLER, CORYDON C., REV.             | *                                                                                                  |
| 1904                                | Pastor Trinity Presbyterian Church, Chestnut Hill, Philadelphia, Pa.                               |
| WALTON, GEORGE A.                   | *                                                                                                  |
| 1903                                | President Young Men's Christian Association School, University of Pennsylvania, George School, Pa. |
| WALTON, JOSEPH S., PH.D.            | *                                                                                                  |
| 1904                                | Principal George School, George School, Pa.                                                        |
| WANAMAKER, JOHN, HON.               | *                                                                                                  |
| 1904                                | Merchant, 2032 Walnut St., Philadelphia, Pa.                                                       |
| WATSON, CHARLES M., REV.            |                                                                                                    |
| 1903                                | Connellsville, Pa.                                                                                 |
| WICKERSHANE, WILLIAM F.             |                                                                                                    |
| 1904                                | Principal Westtown Boarding School, Westtown, Pa.                                                  |
| WUEST, EDWARD FRANKLIN, REV.        | *                                                                                                  |
| 1904                                | Minister Reformed Church, 1206 Wallace St., Philadelphia, Pa.                                      |
| WILBUR, J. MILNOR, REV.             | *                                                                                                  |
| 1904                                | Pastor Baptist Church, Narberth, Pa.                                                               |
| WILLIAMS, ALBERT B., B.S., LL.B.    | *                                                                                                  |
| 1904                                | Secretary Sunday School of Society for Ethical Culture, Jenkintown, Pa.                            |
| WILLIAMS, GEORGE G.                 | *                                                                                                  |
| 1904                                | Minister, 44 East Essex Ave., Landsowne, Pa.                                                       |
| WINSTON, JOHN C.                    | *                                                                                                  |
| 1904                                | Publisher, Germantown, Philadelphia, Pa.                                                           |
| ZIMMERMAN, ADAM, REV., A.M., S.T.D. |                                                                                                    |
| 1903                                | Pastor Reformed Church, Elizabethville, Pa.                                                        |

## INSTITUTIONS

|                           |                                                       |
|---------------------------|-------------------------------------------------------|
| DICKINSON COLLEGE         |                                                       |
| 1904                      | President, George E. Reed, D.D., LL.D., Carlisle, Pa. |
| FIRST PRESBYTERIAN CHURCH |                                                       |
| 1903                      | George D. Rambo, Easton, Pa.                          |
| SWARTHMORE COLLEGE        |                                                       |
| 1904                      | President, Joseph Swain, LL.D., Swarthmore, Pa.       |

## PHILIPPINE ISLANDS

|                        |                                                                                                   |
|------------------------|---------------------------------------------------------------------------------------------------|
| CHENOWETH, A. E., REV. |                                                                                                   |
| 1904                   | Missionary Methodist Episcopal Mission of the Philippine Islands, Baliung, Bulacan, Phil. Islands |

## RHODE ISLAND

|                                   |                                                                        |
|-----------------------------------|------------------------------------------------------------------------|
| ADAMS, FREDERICK C.               |                                                                        |
| 1904                              | 274 Benefit St., Providence, R. I.                                     |
| BRADNER, LESTER, JR., REV., PH.D. | *                                                                      |
| 1903                              | Rector St. John's Episcopal Church, 144 Benefit St., Providence, R. I. |
| BUTTERFIELD, KENYON L.            |                                                                        |
| 1903                              | Kingston, R. I.                                                        |
| BUXTON, WILSON R., REV.           |                                                                        |
| 1903                              | Pastor United Congregational Church, Little Compton, R. I.             |

RHODE ISLAND—*Continued*

- DENNEN, ERNEST J., REV.  
1904 Rector Trinity Church, 2 Red Cross Ave., Newport, R. I.
- DIMAN, JOHN B., REV., A.M.  
1903 Head Master St. George's School, Newport, R. I.
- DOWING, G. FAY  
1904 Pharmacist, 31 School St., Newport, R. I.
- FAUNCE, WILLIAM H. P., D.D.  
1903 President Brown University, Providence, R. I. \*
- FOWLER, HENRY THATCHER, PH.D.  
1903 Professor Brown University, Providence, R. I. \*
- FULLER, ARTHUR A., M.E.  
1903 Superintendent Beneficent Congregational Sunday School, 401 Benefit St. Providence, R. I.
- HOOD, WILLIAM LENOIR, REV.  
1903 Pastor State Street Methodist Episcopal Church, 129 State St., Bristol, R. I.
- HORTON, LYMAN G., REV.  
1903 Principal East Greenwich Academy, East Greenwich, R. I. \*
- MCCLELLAND, T. CALVIN, REV., PH.D.  
1903 Pastor United Congregational Church, 4 Mt. Vernon Court, Newport, R. I.
- MCCRILLIS, A. B.  
1903 Vice-President International Sunday School Association, 171 Broadway, Providence, R. I.
- MCVICKAR, WILLIAM N., REV., D.D., S.T.D.  
1903 Bishop of Rhode Island, Providence, R. I.
- MEAD, GEORGE W., REV.  
1903 Pastor First Presbyterian Church, Broadway and Equality Park, Newport, R. I. \*
- ROOT, EDWARD TALLMADGE, REV.  
1903 Pastor Elmwood Temple (Congregational), 16 Redwing St., Providence, R. I.
- ROOT, THEOPHILUS H., A.M.  
1903 Pastor Wood River Junction Congregational Church, Alton, R. I.
- ROUSMANIERE, E. S., REV.  
1903 Rector Grace Church, 97 Angell St., Providence, R. I.
- SANDERSON, EDWARD F., REV.  
1903 Pastor Central Congregational Church, 20 Diman Pl., Providence, R. I.
- SELLECK, WILLARD C., REV.  
1903 Pastor Church of the Mediator (Universalist), 84 Burnett St., Providence, R. I.
- THOMPSON, W. ASHTON, REV.  
1903 Rector St. James Episcopal Church, 34 Hamlet St., Woonsocket, R. I.
- WALCOTT, GREGORY D., REV.  
1903 Pastor Memorial Congregational Church, Saylesville, R. I. \*
- WILSON, GEORGE G., PH.D.  
1903 Professor Brown University, Providence, R. I.
- WILSON, WILLARD B.  
1903 State Sunday School Secretary, Y. M. C. A. Bldg., Providence R. I.

## SOUTH CAROLINA

- CARLISLE, JAMES H.  
1904 Spartanburg, So. Car.
- SNYDER, HENRY NELSON, LITT.D.  
1904 President Wolford College, 140 College Place, Spartanburg, So. Car.
- THOMAS, A. J. S.  
1903 Editor "Baptist Courier," 120 Washington St., Greenville, So. Car.

## SOUTH DAKOTA

- HARE, WILLIAM HOBART, REV., S.T.D.  
1903 Bishop Protestant Episcopal Church of South Dakota, Sioux Falls, So. Dak.
- LEACH, FRANK P., REV.  
1903 Pastor First Baptist Church, Sioux Falls, So. Dak.

SOUTH DAKOTA—*Continued*

- MATTSON, BERNARD G., REV.  
1903 Pastor First Congregational Church, Yankton, So. Dak.
- NICHOLSON, THOMAS, D.D.  
1903 President Dakota University, Mitchell, So. Dak.
- NORTON, A. WELLINGTON, REV., A.M., LL.D.  
1903 Madison, So. Dak.
- NORTON, SUSAN W.  
1903 Critic State Normal School, Madison, So. Dak.
- ORR, E. A., REV.  
1903 Pastor Church of Christ, 912 W. 9th St., Sioux Falls, So. Dak.
- PEABODY, HELEN L.  
1903 Principal All Saints School, Sioux Falls, So. Dak.
- SEYMOUR, A. H., REV.  
1903 Principal of Schools, Pastor Church of Christ, Arlington, So. Dak.
- THRALL, W. HERBERT, REV.  
1903 State Superintendent Congregational Home Missionary Society, 702 Dakota Ave., Huron, So. Dak.
- TREFETHREN, EUGENE B., REV.  
1903 Pastor Congregational Church, Ipswich, So. Dak.

## TENNESSEE

- BEALE, GEORGE LIVINGSTONE, REV.  
1903 Pastor Methodist Episcopal Church, South, Sparta, Tenn.
- CARRÉ, HENRY BEACH  
1903 Professor Vanderbilt University, Nashville, Tenn. \*
- CARTER, THOMAS  
1903 Professor Vanderbilt University, Nashville, Tenn.
- CLARKE, JAMES E., REV.  
1903 Editor "Cumberland Presbyterian," 819 So. Addison Ave., Nashville, Tenn. \*
- CUNNINGIM, JESSE LEE, REV.  
1903 Director Correspondence School Methodist Episcopal Church, South, Vanderbilt University, Nashville, Tenn.
- DABNEY, CHARLES W., PH.D., LL.D.  
1903 President University of Tennessee, Knoxville, Tenn.
- DAVISON, J. O., REV.  
1903 Pastor Institute Cumberland Presbyterian Church, 882 Mississippi Ave. Memphis, Tenn.
- FOSTER, R. V., D.D.  
1903 Professor Theological Seminary, Cumberland University, Lebanon, Tenn.
- HAMMOND, J. D.  
1903 Secretary of Education, Methodist Episcopal Church, South, Nashville, Tenn. \*
- HENRY, JAMES R., REV.  
1903 Dean Cumberland Presbyterian Theological Seminary, Lebanon, Tenn.
- HILL, FELIX R., REV., D.D.  
1903 Pastor Elm St. Methodist Episcopal Church, 527 Stevenson Ave., Nashville, Tenn.
- HINDS, J. I. D., PH.D.  
1903 Professor University of Nashville, Nashville, Tenn.
- KIRKLAND, JAMES H., PH.D., LL.D.  
1903 Chancellor Vanderbilt University, Nashville, Tenn. \*
- LOGAN, WILLIAM C., REV., A.M.  
1903 Asst. Editor "Cumberland Presbyterian," Nashville, Tenn.
- MANNHEIMER, LEO, RABBI  
1904 508 East 5th St., Chattanooga, Tenn.
- MCGILL, STEPHENSON W.  
1903 State Secretary Young Men's Christian Association, 1509 Laurel St., Nashville, Tenn.
- McKAMY, JOHN A., REV.  
1903 Editor Sunday-School Publications of the Cumberland Presbyterian Church, President International Sunday School Editorial Association, Nashville, Tenn.

TENNESSEE—*Continued*

- MITCHELL, DAVID E.  
1904 President Cumberland University, Lebanon, Tenn.
- OLSON, CHARLES WILLARD  
1903 Fire Insurance Agent, 1901 Oak St., Chattanooga, Tenn.
- PARKER, FITZGERALD SALE, REV.  
1903 Editor "Epworth Era," 2 University Sq., Nashville, Tenn.
- PILCHER, M. B.  
1903 Manager Monteagle Summer Assembly, Nashville, Tenn.
- PROVINE, W. A., REV.  
1903 Pastor First Cumberland Presbyterian Church, President Board of Publication of the Cumberland Presbyterian Church, 4 Mayes Pl., Columbia, Tenn
- ROOT, JAMES WINSTON  
1904 923 Russell St., Nashville, Tenn.
- RUST, JAMES URMSTON  
1904 Vice-President Young Men's Christian Association, Superintendent McKendree Methodist Episcopal Sunday School, 923 Russell St., Nashville, Tenn.
- TAYLOR, WILLIAM B., REV.  
1904 Bellbuckle, Tenn.
- THROOP, PHARIS T.  
1903 General Agent Northwestern Mutual Life Insurance Co., 68 So. 4th St., Nashville Tenn.
- TILLET, WILBUR F., A.M., D.D.  
1903 Dean Theological Faculty, Vanderbilt University, Nashville, Tenn.
- WEBB, JOHN M., LL.D.  
1903 Principal Webb School, Bellbuckle, Tenn.
- WEBB, WILLIAM R.  
1904 Principal Webb School, Bellbuckle, Tenn.
- WHITE, JAMES DANIEL, REV.  
1904 Pastor Cumberland Presbyterian Church, Brighton, Tenn.
- WIGGINS, B. L.  
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## INSTITUTIONS

- BELMONT COLLEGE FOR YOUNG LADIES  
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1904 Principal, E. L. Blackshear, Prairie View, Texas
- SOUTHWESTERN UNIVERSITY  
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- LYMAN, LOUISE H.  
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- ALLEN, ANNIE TERESA, A.B.  
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## ONTARIO

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